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THE HISTORY OF

THE CITY OF

NEW YORK

FROM 1624 TO 1800

BY JOHN B. HOGAN

NEW YORK: PUBLISHED BY J. B. HOGAN, 10 NASSAU ST. 1880

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NEW YORK: PUBLISHED BY J. B. HOGAN, 10 NASSAU ST. 1880

Revised Testament.

THE  
**NEW TESTAMENT**

OF

**Our Lord and Saviour**

**JESUS CHRIST ;**

IN WHICH

*THE TEXT OF THE COMMON VERSION*

IS DIVIDED INTO PARAGRAPHS, THE PUNCTUATION IN MANY  
CASES ALTERED, AND SOME WORDS, NOT IN  
THE ORIGINAL, EXPUNGED.

STEREOTYPED BY T. H. CARTER & CO.

Boston.

PUBLISHED BY CUMMINGS, HILLIARD & CO.  
No. 1, Cornhill.

1824.

DISTRICT OF MASSACHUSETTS, *to wit* :

*District Clerk's Office.*

BE IT REMEMBERED, that on the first day of May, A. D. 1824, in the forty-eighth year of the Independence of the United States of America, JOHN H. WILKINS of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit* :—" Revised Testament.—The New Testament of our Lord and Saviour Jesus Christ ; in which the text of the common version is divided into paragraphs, the punctuation in many cases altered, and some words, not in the original, expunged.—Stereotyped by T. H. Carter & Co."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned ;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving, and etching historical, and other prints."

JNO. W. DAVIS, { *Clerk of the District*  
                                  *of Massachusetts.*

253,648

*Manuscript.*

*Mar. 4. 1828*

MASSACHUSETTS

RECEIVED

APR 10 1828



## PREFACE.

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It is well known to the learned, and should be to all, that the *division* of the Bible into chapters and verses, the *punctuation*, and the *words usually printed in italicks*, are of no authority whatever. The several Books of the New Testament, according to the best authority we can get, were written in an uniform character, without capitals, without chapters, without verses, without punctuation, or any break or other index by which to determine whether a particular letter belonged to this or that word, or whether a particular word belonged to this or that sentence ; the sense was the only guide to the proper division. But as in reading it is necessary to have some punctuation, either expressed or understood, it is probable that some marks for pauses were very early introduced into the text. As to the division into chapters, it was introduced in the thirteenth century, by Cardinal Hugo, for the purpose of adapting the New Testament to a Latin concordance ; and the division into verses was performed by Robert Stevens, while on a journey from Lyons to Paris, in order to adapt it to a Greek Concordance which he was then preparing for the press. He placed the figures in the margin of his page. The first edition in which the verses were printed separate with the number prefixed to each, was the English New Testament, printed at Geneva, A. D. 1557. In translating from one language to another it is perhaps necessary to introduce some words, which have not words corresponding to them in the original. This arises from the different idioms of different languages ; one often requiring the explicit statement of what the other conveys by implication. But as the implication may not always be understood, the explicit statements in the translation may be wrong. The translators of our New Testament have therefore done wisely in printing those words in italicks which have no corresponding words in the original ; thereby keeping them distinct, and giving to every one liberty to supply their place with any thing or nothing, as they shall think most agreeable to the sense and order of the context.

## PREFACE.

The object of the Editor of the "Revised Testament," is to give the common version in somewhat of a new form. He has altered the punctuation, in a great many places ; thereby, as he thinks, rendering the sense more plain and simple. In this respect he has been unsparing, wherever he thought improvement could be effected.

He has disregarded the old division into chapters and verses, and thrown the text into paragraphs and semi-paragraphs, after the manner of Griesbàch and several other approved Greek Editors. In order however that all the advantages may be derived from those old divisions which they were ever intended or able to afford, the chapters and verses are here placed in the margin. As to the italicks, his intention was to expunge wherever he could without rendering the sense obscure or abrupt ; and in other cases to substitute when a more simple and expressive term occurred. Instances of expunging are numerous ; but he found few occasions for substituting.

To these points the labors of the Editor have been limited. Some additional objects entered into his original plan ; but reasons, which others are not interested to know, induced him to abandon them. How far his labours have been successful, and how far success in them is valuable and useful, others must decide and appreciate.

The basis of the divisions which are found in this Edition is the Greek Testament edited by Knapp. This was recommended to the Editor by one well qualified to recommend. But the divisions of Knapp have not been implicitly followed ; though in not a few instances the Editor has yielded his judgment to the authority of this critick.

*May 15, 1824.*

## THE GOSPEL ACCORDING TO MATTHEW.

THE book of the generation of Jesus Christ, the son of David, 1  
the son of Abraham. Abraham begat Isaac ; and Isaac 2  
begat Jacob ; and Jacob begat Judas and his brethren. And Judas 3  
begat Phares and Zara of Thamar ; and Phares begat Esrom. And  
Esrom begat Aram ; and Aram begat Aminadab. And Aminadab 4  
begat Naasson ; and Naasson begat Salmon. And Salmon begat 5  
Booz of Rachab ; and Booz begat Obed of Ruth. And Obed begat  
Jesse ; and Jesse begat David the king. And David the 6  
king begat Solomon, of her *that had been the wife* of Urias ; and 7  
Solomon begat Roboam. And Roboam begat Abia ; and Abia begat  
Asa. And Asa begat Josaphat ; and Josaphat begat Joram. And 8  
Joram begat Ozias ; and Ozias begat Joatham. And Joatham begat 9  
Achaz ; and Achaz begat Ezekias. And Ezekias begat Manasses ; 10  
and Manasses begat Amon. And Amon begat Josias ; and Josias 11  
begat Jechonias and his brethren, about the time they were carried  
away to Babylon. And after they were brought to Babylon, 12  
Jechonias begat Salathiel ; and Salathiel begat Zorobabel. And 13  
Zorobabel begat Abiud ; and Abiud begat Eliakim. And Eliakim  
begat Azor ; and Azor begat Sadoc. And Sadoc begat Achim ; and 14  
Achim begat Eliud. And Eliud begat Eleazar ; and Eleazar begat 15  
Matthan. And Matthan begat Jacob ; and Jacob begat Joseph 16  
the husband of Mary, of whom was born Jesus, who is called  
Christ. So all the generations from Abraham to David, are 17  
fourteen generations ; and from David until the carrying away  
into Babylon, fourteen generations ; and from the carrying away  
into Babylon unto Christ, fourteen generations.

Now the birth of Jesus Christ was on this wise. When as his 18  
mother Mary was espoused to Joseph, before they came together,  
she was found with child of the Holy Ghost. Then Joseph her 19  
husband, being a just *man* and not willing to make her a public  
example, was minded to put her away privily. But while he 20  
thought on these things, behold, the angel of the Lord appeared  
unto him in a dream, saying ; Joseph, thou son of David, fear not to  
take unto thee Mary thy wife ; for that which is conceived in her  
is of the Holy Ghost ; and she shall bring forth a son, and thou 21  
shalt call his name JESUS ; for he shall save his people from their  
sins.

Now all this was done, that it might be fulfilled which 22  
was spoken of the Lord by the prophet, saying ; Behold, a virgin 23  
shall be with child, and shall bring forth a son, and they shall  
call his name Emmanuel ; which, being interpreted, is, God with  
us.

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



II. **N**OW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying ; Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the king heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him ; In Bethlehem of Judea ; for thus it is written by the prophet ; And thou Bethlehem, land of Juda, art not the least among the princes of Juda ; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, and sent them to Bethlehem, and said ; Go, and search diligently for the young child ; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him ; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying ; Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word ; for Herod will seek the young child, to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt ; and he was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying ; Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth ; and he sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying ; In Rama was there a voice heard, lamentation, and 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 Lord appeareth in a dream to Joseph in Egypt, saying ; Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither ; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth ; that it might be fulfilled which was spoken by the prophets ; He shall be called a Nazarene.



**I**N those days came John the Baptist, preaching in the wilderness III. of Judea, and saying; Repent; for the kingdom of heaven 2 is at hand. For this is he that was spoken of by the prophet 3 Esaias, saying; The voice of one crying in the wilderness; Prepare ye the way of the Lord, make his paths straight. And the same 4 John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went 5 out to him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in Jordan, confessing 6 their sins. But when he saw many of the Pharisees and 7 Sadducees come to his baptism, he said unto them; O generation of vipers, who hath warned you to flee from the wrath to come? Bring 8 forth therefore fruits meet for repentance, and think not to say 9 within yourselves; We have Abraham to *our* father. For I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the 10 trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with 11 water, unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire. Whose fan *is* in his hand, and he 12 will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be 13 baptized of him. But John forbad him, saying; I have need to 14 be baptized of thee, and comest thou to me? And Jesus answering 15 said unto him; Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was 16 baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice 17 from heaven, saying; This is my beloved Son, in whom I am well pleased.

**T**HEN was Jesus led up of the Spirit into the wilderness, to IV. be tempted of the devil. And when he had fasted forty 2 days and forty nights, he was afterward an hungered. And when 3 the tempter came to him, he said; If thou be the Son of God, command that these stones be made bread. But he answered and 4 said; It is written; Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then 5 the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple; and he saith unto him; If thou be the Son of 6 God, cast thyself down; for it is written; He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said 7 unto him; It is written again; Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding 8 high mountain, and sheweth him all the kingdoms of the world and the glory of them, and saith unto him; All these things will I 9 give thee, if thou wilt fall down and worship me. Then saith Jesus 10 unto him; Get thee hence, Satan; 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 ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he  
 13 departed into Galilee. And leaving Nazareth, he came and dwelt  
 in Capernaum, which is upon the sea-coast, in the borders of  
 14 Zabulon and Nephthalim; that it might be fulfilled which was  
 15 spoken by Esaias the prophet, saying; The land of Zabulon and  
 the land of Nephthalim, the way of the sea, beyond Jordan,  
 16 Galilee of the Gentiles, the people which sat in darkness saw  
 great light; and to them which sat in the region and shadow  
 17 of death light is sprung up. From that time Jesus began  
 to preach, and to say; Repent; for the kingdom of heaven is  
 at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren,  
 Simon called Peter, and Andrew his brother, casting a net into  
 19 the sea; for they were fishers. And he saith unto them; Follow  
 20 me, and I will make you fishers of men. And they straightway  
 21 left *their* nets, and followed him. And going on from thence, he  
 saw other two brethren, James *the son* of Zebedee, and John his  
 brother, in a ship with Zebedee their father, mending their nets;  
 22 and he called them. And they immediately left the ship and their  
 father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues,  
 and preaching the gospel of the kingdom, and healing all manner  
 24 of sickness and all manner of disease among the people. - And his  
 fame went throughout all Syria; and they brought unto him all  
 sick people that were taken with divers diseases and torments,  
 and those which were possessed with devils, and those which were  
 25 lunatic, and those that had the palsy; and he healed them. And  
 there followed him great multitudes of people from Galilee and  
 Decapolis and Jerusalem and Judea and beyond Jordan.

V. **A**ND seeing the multitudes, he went up into a mountain; and  
 2 **A** when he was set, his disciples came unto him. And he  
 3 opened his mouth, and taught them, saying; blessed *are* the poor  
 4 in spirit; for theirs is the kingdom of heaven. Blessed *are* they  
 5 that mourn; for they shall be comforted. Blessed *are* the meek;  
 6 for they shall inherit the earth. Blessed *are* they which do hunger  
 7 and thirst after righteousness; for they shall be filled. Blessed  
 8 *are* the merciful; for they shall obtain mercy. Blessed *are* the  
 9 pure in heart; for they shall see God. Blessed *are* the peace-  
 10 makers; for they shall be called the children of God. Blessed  
*are* they which are persecuted for righteousness' sake; for theirs is  
 11 the kingdom of heaven. Blessed *are* ye, when *men* shall revile  
 you, and persecute *you*, and shall say all manner of evil against  
 12 you falsely, for my sake. Rejoice, and be exceeding glad; for  
 great *is* your reward in heaven; for so persecuted they the prophets  
 13 which were before you. Ye are the salt of the earth. But  
 if the salt have lost his savour, wherewith shall it be salted? it is  
 thenceforth good for nothing, but to be cast out, and to be trodden  
 14 under foot of men. Ye are the light of the world. A city that is  
 15 set on an hill cannot be hid. Neither do men light a candle, and  
 put it under a bushel, but on a candlestick; and it giveth light  
 16 unto all that are in the house. Let your light so shine before  
 men, that they may see your good works, and glorify your Father  
 17 which is in heaven. Think not that I am come to destroy

the law or the prophets ; I am not come to destroy, but to fulfil.  
 For verily I say unto you, till heaven and earth pass, one jot or 18  
 one tittle shall in no wise pass from the law, till all be fulfilled.  
 Whosoever therefore shall break one of these least commandments, 19  
 and shall teach men so, he shall be called the least in the kingdom  
 of heaven ; but whosoever shall do and teach *them*, the same shall  
 be called great in the kingdom of heaven. For I say unto you, 20  
 that except your righteousness shall exceed that of the scribes  
 and Pharisees, *ye* shall in no case enter into the kingdom of  
 heaven. Ye have heard that it was said by them of old time ; 21  
 Thou shalt not kill ; and whosoever shall kill shall be in danger  
 of the judgment. But I say unto you, that whosoever is angry 22  
 with his brother without a cause, shall be in danger of the judg-  
 ment ; and whosoever shall say to his brother, Raca, shall be in  
 danger of the council ; but whosoever shall say, thou fool, shall  
 be in danger of hell fire. Therefore if thou bring thy gift to the 23  
 altar, and there rememberest that thy brother hath aught against  
 thee ; leave there thy gift before the altar, and go thy way, first 24  
 be reconciled to thy brother, and then come and offer thy gift.  
 Agree with thine adversary quickly, while thou art in the way 25  
 with him ; lest at any time the adversary deliver thee to the  
 judge, and the judge deliver thee to the officer, and thou be cast  
 into prison. Verily I say unto thee, thou shalt by no means come 26  
 out thence, till thou hast paid the uttermost farthing. Ye 27  
 have heard that it was said by them of old time ; Thou shalt not  
 commit adultery. But I say unto you, that whosoever looketh 28  
 on a woman to lust after her, hath committed adultery with her  
 already in his heart. And if thy right eye offend thee, pluck it 29  
 out, and cast *it* from thee ; for it is profitable for thee that one  
 of thy members should perish, and not *that* thy whole body should  
 be cast into hell. And if thy right hand offend thee, cut it off, 30  
 and cast *it* from thee ; for it is profitable for thee that one of thy  
 members should perish, and not *that* thy whole body should be  
 cast into hell. It hath been said, whosoever shall put away 31  
 his wife, let him give her a writing of divorcement. But I say unto 32  
 you, that whosoever shall put away his wife, saving for the cause  
 of fornication, causeth her to commit adultery ; and whosoever shall  
 marry her that is divorced, committeth adultery. Again ye 33  
 have heard that it hath been said by them of old time ; Thou  
 shalt not forswear thyself ; but shalt perform unto the Lord thine  
 oaths. But I say unto you, swear not at all, neither by heaven, 34  
 for it is God's throne ; nor by the earth, for it is his footstool ; 35  
 neither by Jerusalem, for it is the city of the great King ; neither 36  
 shalt thou swear by thy head, because thou canst not make one  
 hair white or black. But let your communication be, yea yea, 37  
 nay nay ; for whatsoever *is* more than these, cometh of evil. 38  
 Ye have heard that it hath been said ; An eye for an eye, and a tooth  
 for a tooth. But I say unto you, that ye resist not evil ; but who- 39  
 soever shall smite thee on thy right cheek, turn to him the other  
 also ; and if any man will sue thee at the law, and take away 40  
 thy coat, let him have *thy* cloak also ; and whosoever shall compel 41  
 thee to go a mile, go with him twain. Give to him that asketh 42  
 thee ; and from him that would borrow of thee turn not thou



43 away. Ye have heard that it hath been said; Thou shalt  
44 love thy neighbour, and hate thine enemy. But I say unto you,  
love your enemies, bless them that curse you, do good to them  
that hate you, and pray for them which despitefully use you and  
45 persecute you; that ye may be the children of your Father which  
is in heaven; for he maketh his sun to rise on the evil and on the  
46 good, and sendeth rain on the just and on the unjust. For if ye  
love them which love you, what reward have ye? do not even  
47 the publicans the same? And if ye salute your brethren only,  
48 what do you more *than others*? do not even the publicans so? Be  
ye therefore perfect, even as your Father which is in heaven  
is perfect.

VI. **M**AKE heed that ye do not your alms before men, to be seen  
of them; otherwise ye have no reward of your Father which  
2 is in heaven. Therefore when thou doest alms, do not sound  
a trumpet before thee, as the hypocrites do in the synagogues  
and in the streets, that they may have glory of men. Verily I say  
3 unto you, they have their reward. But when thou doest alms, let  
4 not thy left hand know what thy right hand doeth; that thine alms  
may be in secret; and thy Father, which seeth in secret, himself  
5 shall reward thee openly. And when thou prayest, thou shalt  
not be as the hypocrites; for they love to pray standing in the  
synagogues and in the corners of the streets, that they may be seen  
6 of men. Verily I say unto you, they have their reward. But thou,  
when thou prayest, enter into thy closet, and when thou hast shut  
thy door, pray to thy Father which is in secret; and thy Father,  
7 which seeth in secret, shall reward thee openly. But when ye  
pray, use not vain repetitions, as the heathen; for they think that  
8 they shall be heard for their much speaking. Be not ye therefore  
like unto them. For your Father knoweth what things ye have  
9 need of, before ye ask him. After this manner therefore pray ye.  
10 Our Father which art in the heavens, hallowed be thy name; thy  
kingdom come; thy will be done, in the earth as in heaven; give  
12 us this day our daily bread; and forgive us our debts, as we forgive  
13 our debtors; and lead us not into temptation, but deliver us from  
evil. For thine is the kingdom, and the power, and the glory, for  
14 ever. Amen. For if ye forgive men their trespasses, your heavenly  
15 Father will also forgive you; but if ye forgive not men their tres-  
16 passes, neither will your Father forgive your trespasses. More-  
over, when ye fast, be not, as the hypocrites, of a sad countenance.  
For they disfigure their faces, that they may appear unto men to  
17 fast. Verily I say unto you, they have their reward. But thou  
18 when thou fastest, anoint thine head, and wash thy face; that  
thou appear not unto men to fast, but unto thy Father which is in  
secret; and thy Father, which seeth in secret, shall reward thee  
19 openly. Lay not up for yourselves treasures upon earth,  
where moth and rust doth corrupt, and where thieves break  
20 through and steal; but lay up for yourselves treasures in heaven,  
where neither moth nor rust doth corrupt, and where thieves do  
21 not break through nor steal. For where your treasure is there  
22 will your heart be also. The light of the body is the eye. If  
therefore thine eye be single, thy whole body shall be full of light;  
23 but if thine eye be evil, thy whole body shall be full of darkness.



If therefore the light that is in thee be darkness, how great *is* that darkness ! No man can serve two masters ; for either he will hate 24 the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore 25 I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air, for they sow not, neither do they 26 reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by 27 taking thought can add one cubit unto his stature ? And why take 28 ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, 29 that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which 30 to-day is, and to-morrow is cast into the oven, will *he* not much more *clothe* you, O ye of little faith ? Therefore take no thought, 31 saying ; What shall we eat, or what shall we drink, or wherewithal shall we be clothed ? For after all these things do the 32 Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, 33 and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow 34 shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

**J**UDGE not, that ye be not judged. For with what judgment VII. ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again. And why beholdest 3 thou that the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy 4 brother ; Let me pull out the mote out of thine eye ; and behold, a beam *is* in thine own eye ? Thou hypocrite ! first cast out the 5 beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which 6 is holy unto the dogs, neither cast ye your pearls before swine ; lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you ; seek, and ye shall find ; 7 knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh 8 it shall be opened. Or what man is there of you, whom if his son 9 ask bread, will he give him a stone ? Or if he ask a fish, will he 10 give him a serpent ? If ye then being evil, know how to give good 11 gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him ? Therefore 12 all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets. Enter 13 ye in at the strait gate ; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat. Because strait *is* the gate, and narrow *is* the way, which 14 leadeth unto life, and few there be that find it. Beware of 15 false prophets, which come to you in sheep's clothing, but inwardly they are availing wolves. Ye shall know them by their fruits. 16 Do men gather grapes of thorns, or figs of thistles ? Even so every 17

good tree bringeth forth good fruit ; but a corrupt tree bringeth  
 18 forth evil fruit. A good tree cannot bring forth evil fruit, neither *can*  
 19 a corrupt tree bring forth good fruit. Every tree that bringeth not  
 20 forth good fruit, is hewn down, and cast into the fire. Wherefore  
 21 by their fruits ye shall know them. Not every one that saith  
 unto me, Lord, Lord, shall enter into the kingdom of heaven ; but  
 22 he that doeth the will of my Father which is in heaven. Many  
 will say to me in that day ; Lord, Lord, have we not prophesied  
 in thy name, and in thy name have cast out devils, and in thy  
 23 name done many wonderful works ? And then will I profess  
 unto them ; I never knew you ; depart from me, ye that work  
 24 iniquity. Therefore whosoever heareth these sayings of mine,  
 and doeth them, I will liken him to a wise man, which built his  
 25 house upon a rock. And the rain descended, and the floods came,  
 and the winds blew, and beat upon that house, and it fell not ; for  
 26 it was founded upon a rock. And every one that heareth these  
 sayings of mine, and doeth them not, shall be likened to a foolish  
 27 man, which built his house upon the sand. And the rain descended,  
 and the floods came, and the winds blew, and beat upon that house,  
 and it fell ; and great was the fall of it.  
 28 And it came to pass, when Jesus had ended these sayings, the  
 29 people were astonished at his doctrine. For he taught them as  
 having authority, and not as the scribes.

VIII. **W**HEN he was come down from the mountain, great multi-  
 2 tudes followed him. And behold, there came a leper  
 and worshipped him, saying ; Lord if thou wilt, thou canst make  
 3 me clean. And Jesus put forth *his* hand, and touched him, saying ;  
 I will, be thou clean. And immediately his leprosy was cleansed.  
 4 And Jesus saith unto him ; See thou tell no man ; but go thy way,  
 show thyself to the priest, and offer the gift, that Moses commanded,  
 for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto  
 6 him a centurion, beseeching him, and saying ; Lord, my servant  
 7 lieth at home sick of the palsy, grievously tormented. And Jesus  
 8 saith unto him ; I will come and heal him. The centurion answered  
 and said ; Lord, I am not worthy that thou shouldest come under  
 my roof ; but speak the word only, and my servant shall be healed.  
 9 For I am a man under authority, having soldiers under me ; and  
 I say to this, go, and he goeth ; and to another, come, and he  
 10 cometh ; and to my servant, do this, and he doeth *it*. When Jesus  
 heard, he marvelled, and said to them that followed ; Verily I say  
 11 unto you, I have not found so great faith in Israel. And I say unto  
 you, that many shall come from the east and west, and shall sit  
 down with Abraham and Isaac and Jacob in the kingdom of  
 12 heaven ; but the children of the kingdom shall be cast out into  
 utter darkness ; there shall be weeping and gnashing of teeth.  
 13 And Jesus said unto the centurion ; Go thy way, and as thou hast  
 believed be it done unto thee. And his servant was healed in the  
 self-same hour.

14 And when Jesus was come into Peter's house, he saw his wife's  
 15 mother laid and sick of a fever. And he touched her hand, and the  
 16 fever left her ; and she arose, and ministered unto them. When  
 the even was come, they brought unto him many that were pos-

devils; and he cast out the spirits with *his* word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias the prophet, saying; Himself took our infirmities, and bare *our* sicknesses. 17

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him; Master, I will follow thee whithersoever thou goest. And Jesus saith unto him; The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him; Lord, suffer me first to go and bury my father. But Jesus said unto him; Follow me, and let the dead bury their dead. 18 19 20 21 22

And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves. But he was asleep. and his disciples came to *him*, and awoke him, saying; Lord, save us, we perish. And he saith unto them; Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying; What manner of man is this, that even the winds and the sea obey him? 23 24 25 26 27

And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying; What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying; If thou cast us out, suffer us to go away into the herd of swine. And he said unto them; Go. And when they were come out, they went into the herd of swine. And behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus; and when they saw him, they besought, that he would depart out of their coasts. 28 29 30 31 32 33 34

AND he entered into a ship, and passed over, and 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; Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves; This *man* blasphemeth. And Jesus knowing their thoughts, said; Wherefore think ye evil in your hearts? For whether is easier, to say; Thy sins be forgiven thee? or to say; Arise, and walk? But that ye may know, that the Son of man hath power on earth to forgive sins; (then saith he to the sick of the palsy;) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitudes saw, they marvelled, and glorified God, which had given such power unto men. 1 2 3 4 5 6 7 8

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him; Follow me. And he arose, and followed him. 9



10 And it came to pass as Jesus sat at meat in the house, behold,  
many publicans and sinners came and sat down with him and his  
11 disciples. And when the Pharisees saw, they said unto his disci-  
12 ples; Why eateth your Master with publicans and sinners? But  
when Jesus heard, he said unto them; They that be whole need  
13 not a physician, but they that are sick. But go ye and learn what  
*this* meaneth; I will have mercy, and not sacrifice. For I am not  
come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying; Why do we  
15 and the Pharisees fast oft, but thy disciples fast not? And Jesus  
said unto them; Can the children of the bride-chamber mourn,  
as long as the bridegroom is with them? But the days will  
come, when the bridegroom shall be taken from them, and then  
16 shall they fast. No man putteth a piece of new cloth unto an old  
garment; for that which is put in to fill it up taketh from the  
17 garment, and the rent is made worse. Neither do men put new  
wine into old bottles; else the bottles break, and the wine runneth  
out, and the bottles perish; but they put new wine into new  
bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a  
certain ruler and worshipped him, saying; My daughter is even  
now dead; but come and lay thy hand upon her, and she shall live.  
19 And Jesus arose and followed him, and *so did* his disciples. And  
behold, a woman, which was diseased with an issue of blood twelve  
21 years, came behind, and touched the hem of his garment. For  
she said within herself; If I may but touch his garment, I shall  
22 be whole. But Jesus turned him about, and when he saw her,  
he said; Daughter, be of good comfort; thy faith hath made thee  
23 whole. And the woman was made whole from that hour. And  
when Jesus came into the ruler's house, and saw the minstrels,  
24 and the people making a noise, he said unto them; Give place;  
for the maid is not dead, but sleepeth. And they laughed him to  
25 scorn. But when the people were put forth, he went in and took  
26 her by the hand; and the maid arose. And the fame hereof went  
abroad into all that land.

27 And when Jesus departed thence, two blind men followed him,  
28 crying, and saying; *Thou* son of David, have mercy on us. And  
when he was come into the house, the blind men came to him, and  
Jesus saith unto them; Believe ye that I am able to do this? They  
29 said unto him; Yea, Lord. Then touched he their eyes, saying;  
30 According to your faith be it unto you. And their eyes were  
opened. And Jesus straitly charged them, saying; See *that* no  
31 man know *it*. But they, when they were departed, spread abroad  
his fame in all that country.

32 As they went out, behold, they brought to him a dumb man,  
33 possessed with a devil. And when the devil was cast out, the  
dumb spake. And the multitudes marvelled, saying; It was never  
34 so seen in Israel. But the Pharisees said; He casteth out devils  
through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in  
their synagogues, and preaching the gospel of the kingdom, and  
36 healing every sickness and every disease among the people. But  
when he saw the multitudes, he was moved with compassion on



them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples; The harvest truly *is* plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

AND when he had called unto *him* his twelve disciples, he gave them power *over* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; the first, Simon who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus; and Lebbeus, whose surname was Thaddeus; Simon the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying; Go not into the way of the gentiles, and into a city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go preach, saying; The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves. For the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide, till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father, which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all for my name's sake; but he that endureth to the end, shall be saved. But when they persecute you in this city, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple, that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household? Fear them not therefore. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye upon the house-

28 tops. And fear not them which kill the body, but are not able to  
 29 kill the soul ; but rather fear him which is able to destroy both soul  
 30 and body in hell. Are not two sparrows sold for a farthing ? and  
 31 one of them shall not fall on the ground without your Father ; but  
 32 the very hairs of your head are all numbered. Fear ye not there-  
 32 fore ; ye are of more value than many sparrows. Whosoever  
 therefore shall confess me before men, him will I confess also  
 33 before my Father which is in heaven ; but whosoever shall deny  
 me before men, him will I also deny before my Father which is in  
 34 heaven. Think not that I am come to send peace on earth ; I  
 35 came not to send peace, but a sword. For I am come to set a  
 man at variance against his father, and the daughter against her  
 36 mother, and the daughter-in-law against her mother-in-law ; and  
 37 a man's foes *shall be* they of his own household. He that loveth  
 father or mother more than me, is not worthy of me ; and he that  
 38 loveth son or daughter more than me, is not worthy of me. And  
 he that taketh not his cross, and followeth after me, is not worthy  
 39 of me. He that findeth his life shall lose it ; and he that loseth  
 40 his life for my sake, shall find it. He that receiveth you,  
 receiveth me ; and he that receiveth me, receiveth him that sent  
 41 me. He that receiveth a prophet in the name of a prophet, shall  
 receive a prophet's reward ; and he that receiveth a righteous  
 man in the name of a righteous man, shall receive a righteous  
 42 man's reward. And whosoever shall give to drink, unto one of  
 these little ones, a cup of cold *water* only, in the name of a disciple,  
 verily I say unto you, he shall in no wise lose his reward.

XI. **A**ND it came to pass when Jesus had made an end of com-  
 manding his twelve disciples, he departed thence, to teach  
 and to preach in their cities.

2 Now when John had heard in the prison the works of Christ,  
 3 he sent two of his disciples, and said unto him ; Art thou he that  
 4 should come, or do we look for another ? Jesus answered and  
 said unto them ; Go and show John again those things which ye  
 5 do hear and see ; the blind receive their sight, and the lame  
 walk, the lepers are cleansed, and the deaf hear, the dead are  
 6 raised, and the poor have the gospel preached to them ; and  
 7 blessed is *he*, who shall not be offended in me. And as  
 they departed, Jesus began to say unto the multitudes concerning  
 John ; What went ye out into the wilderness to see ? a reed  
 8 shaken with the wind ? But what went ye out for to see ? a man  
 clothed in soft raiment ? Behold, they that wear soft *clothing*, are  
 9 in king's houses. But what went ye out for to see ? a prophet ?  
 10 yea, I say unto you, and more than a prophet. For this is *he*, of  
 whom it is written ; Behold, I send my messenger before thy face,  
 11 which shall prepare thy way before thee. Verily, I say unto you,  
 among them that are born of women there hath not risen a greater  
 than John the Baptist ; but he that is least in the kingdom of  
 12 heaven is greater than he. And from the days of John the  
 Baptist until now, the kingdom of heaven suffereth violence,  
 13 and the violent take it by force. For all the prophets and the  
 14 law prophesied until John. And if ye will receive *it*, this is  
 15 Elias which was to come. He that hath ears to hear, let him  
 16 hear. But whereunto shall I liken this generation ? It is like

unto children sitting in the markets, and calling unto their fellows, and saying; We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking; and they say; He hath a devil. The Son of man came eating and drinking; and they say; Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not; Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you; It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said; I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me all that labour and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

**A**T that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw, they said unto him; Behold, thy disciples do that which is not lawful to do on the sabbath-day. But he said unto them; Have ye not read what David did when he was an hungered, and they that were with him? how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is *one* greater than the temple. But if ye had known what *this* meaneth; I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day.

And when he was departed thence, he went into their synagogue. And behold, there was a man which had *his* hand withered. And they asked him, saying; is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them; What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days. Then saith he to the



- man ; Stretch forth thine hand. And he stretched *it* forth ; and  
14 *it* was restored whole, like as the other. Then the Pharisees went  
out and held a council against him, how they might destroy him.
- 15 But when Jesus knew *it*, he withdrew himself from thence ; and  
16 great multitudes followed him ; and he healed them all, and  
17 charged them that they should not make him known ; that it  
might be fulfilled which was spoken by Esaias the prophet,  
18 saying ; Behold my servant, whom I have chosen, my beloved, in  
whom my soul is well pleased ; I will put my Spirit upon him, and  
19 he shall show judgment to the gentiles. He shall not strive, nor  
20 cry, nor shall any man hear his voice in the streets ; a bruised  
reed shall he not break, and smoking flax shall he not quench ;  
21 till he send forth judgment unto victory. And in his name shall  
the gentiles trust.
- 22 Then was brought unto him one possessed with a devil, blind  
and dumb ; and he healed him, insomuch that the blind and dumb  
23 both spake and saw. And all the people were amazed, and said ;  
24 Is not this the son of David ? But when the Pharisees heard, they  
said ; This *man* doth not cast out devils, but by Beelzebub, the  
25 prince of the devils. And Jesus knew their thoughts, and said  
unto them ; Every kingdom divided against itself, is brought  
to desolation ; and every city or house divided against itself,  
26 shall not stand. And if Satan cast out Satan, he is divided against  
27 himself ; how shall then his kingdom stand ? And if I by Beelzebub  
cast out devils, by whom do your children cast *them* out ? There-  
28 fore they shall be your judges. But if I cast out devils by the  
29 Spirit of God, then the kingdom of God is come unto you. Or  
else, how can one enter into a strong man's house, and spoil his  
goods, except he first bind the strong man ? and then he will  
30 spoil his house. He that is not with me, is against me ; and he  
31 that gathereth not with me, scattereth abroad. Wherefore I say  
unto you ; All manner of sin and blasphemy shall be forgiven unto  
men ; but the blasphemy *against* the *Holy Ghost* shall not be for-  
32 given unto men. And whosoever speaketh a word against the  
Son of man, it shall be forgiven him ; but whosoever speaketh  
against the Holy Ghost, it shall not be forgiven him, neither in  
33 this world, nor in the *world* to come. Either make the tree good,  
and his fruit good ; or else make the tree corrupt, and his fruit  
34 corrupt ; for the tree is known by *his* fruit. O generation of  
vipers ! how can ye, being evil, speak good things ? for but of the  
35 abundance of the heart the mouth speaketh. A good man, out of  
the good treasure of the heart, bringeth forth good things ; and an  
36 evil man out of the evil treasure, bringeth forth evil things. But I  
say unto you, that every idle word that men shall speak, they shall  
37 give account thereof in the day of judgment. For by thy words thou  
shalt be justified, and by thy words thou shalt be condemned.
- 38 Then certain of the scribes and of the Pharisees answered,  
39 saying ; Master, we would see a sign from thee. But he answered  
and said to them ; An evil and adulterous generation seeketh  
after a sign ; and there shall no sign be given to it, but the sign of  
40 the prophet Jonas. For as Jonas was three days and three nights  
in the whale's belly ; so shall the Son of man be three days and  
41 three nights in the heart of the earth. The men of Nineveh shall

rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith; I will return into my house from whence I came out. And when he is come, he findeth *it* empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him; Behold, thy mother and thy brethren stand without, desiring to speak with 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, the same is my brother and sister and mother.

**T**HE same day went Jesus out of the house and sat by the sea-side; and great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying; Behold, a sower went forth to sow. And when he sowed, some *seeds* fell by the way side; and the fowls came, and devoured them. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground; and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

And the disciples came, and said unto him; Why speakest thou unto them in parables? He answered and said unto them; Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith; By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see; and your ears, for they hear. For verily I say unto

you, that many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen; and to hear *those things* which ye hear, and have not heard. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth not, then cometh the wicked *one*, and catcheth away that which was sown in his heart; this is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word; and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came, and sowed tares among the wheat; and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him; Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them; An enemy hath done this. The servants said unto him; Wilt thou then that we go and gather them up? But he said; Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers; Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Another parable put he forth unto them, saying; The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying; I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying; Declare unto us the parable of the tares of the field. He answered and said unto them; He that soweth the good seed, is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; the enemy that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the



tares are gathered and burned, in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear. Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant-man, seeking goodly pearls ; who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world ; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth.

Jesus saith unto them ; Have ye understood all these things ? They say unto him ; Yea, Lord. Then said he unto them ; Therefore every scribe instructed unto the kingdom of heaven, is like unto a man, an householder, which bringeth forth out of his treasure *things* new and old.

And it came to pass, when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said ; Whence hath this *man* this wisdom, and *these* mighty works ? Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? and his sisters, are they not all with us ? Whence then hath this *man* all these things ? And they were offended in him. But Jesus said unto them ; A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants ; This is John the Baptist ; he is risen from the dead, and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him and put *him* in prison, for Herodias' sake his brother Philip's wife. For John said unto him ; It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod ; whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said ; Give me here John Baptist's head in a charger. And the king was sorry ; nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given. And he sent and beheaded John in the prison. And his head was brought in a charger, and given to the damsel ; and she brought *it* to her mother. And his disciples

came and took up the body, and buried it; and they went and told Jesus. When Jesus heard, he departed thence by a ship into a desert place apart. And when the people had heard they followed him on foot out of the cities.

And Jesus went forth, and saw a great multitude; and he was moved with compassion toward them, and healed their sick.

And when it was evening, his disciples came to him, saying; This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them; They need not depart; give ye them to eat. And they say unto him; We have here but five loaves and two fishes. He said; Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples; and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray. And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying; It is a spirit; and they cried out for fear. But 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 on the water. And he said; Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying; Lord save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him; O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying; Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Genesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

XV. **T**HEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying; Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. But he answered and said unto them; Why do you also transgress the commandment of God by your tradition? For God commanded, saying; Honour thy father and mother; and; He that curseth father or mother, let him die the death. But ye

say; Whosoever shall say to father or mother; *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites! well did Esaias prophesy of you, saying; This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men. And he called the multitude, and said unto them; Hear, and understand. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him; Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said; Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him; Declare unto us this parable. And Jesus said; Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are *things* which defile a man; but to eat with unwashen hands defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying; Have mercy on me, O Lord, *thou* son of David! my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying; Send her away, for she crieth after us. But he answered and said; I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying; Lord, help me! But he answered and said; It is not meet to take the children's bread, and to cast *it* to dogs. And she said; Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her; O woman, great *is* thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and he went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them, insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. Then Jesus called his disciples and said; I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way. And his disciples say unto him; Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them; How many loaves have ye? And they said; Seven,



35 and a few little fishes. And he commanded the multitude to sit  
36 down on the ground. And he took the seven loaves and the  
fishes, and gave thanks, and brake and gave to his disciples; and  
37 the disciples to the multitude. And they did all eat, and were  
filled; and they took up of the fragments that were left, seven  
38 baskets full. And they that did eat were four thousand men, be-  
39 sides women and children. And he sent away the multitude,  
and took ship, and came into the coasts of Magdala.

XVI. **T**HE Pharisees also and the Sadducees came, and tempting  
desired him, that he would show them a sign from heaven.

2 He answered and said unto them; When it is evening, ye say; *It*  
3 *will be fair weather; for the sky is red.* And in the morning; *It*  
*will be foul weather to-day; for the sky is red and lowering.* O  
hypocrites! ye can discern the face of the sky; but can ye not the  
4 signs of the times? A wicked and adulterous generation seeketh  
after a sign; and there shall no sign be given unto it, but the sign  
of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had  
6 forgotten to take bread. Then Jesus said unto them; Take heed,  
and beware of the leaven of the Pharisees and of the Sadducees.  
7 And they reasoned among themselves, saying; *It is* because we  
8 have taken no bread. When Jesus perceived, he said unto them; O  
ye of little faith, why reason ye among yourselves, because ye have  
9 brought no bread? Do ye not yet understand? neither remember  
the five loaves of the five thousand, and how many baskets ye took  
10 up? neither the seven loaves of the four thousand, and how many  
11 baskets ye took up? How is it that ye do not understand, that I  
spake not to you concerning bread, that ye should beware of the  
12 leaven of the Pharisees and of the Sadducees? Then understood  
they, how that he bade *them* not beware of the leaven of bread, but  
of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cesarea Philippi, he asked  
his disciples, saying; Whom do men say that I, the Son of man,  
14 am? And they said; Some *say*, John the Baptist; some, Elias;  
15 and others, Jeremias, or one of the prophets. He saith unto them;  
16 But whom say ye that I am? And Simon Peter answered and said;  
17 Thou art the Christ, the Son of the living God. And Jesus answered  
and said unto him; Blessed art thou, Simon Bar-jona; for flesh  
and blood hath not revealed *it* unto thee, but my Father which  
18 is in heaven. And I say also unto thee, that thou art Peter,  
and upon this rock I will build my church, and the gates of  
19 hell shall not prevail against it. And I will give unto thee the  
keys of the kingdom of heaven; and whatsoever thou shalt  
bind on earth, shall be bound in heaven; and whatsoever thou  
20 shalt loose on earth, shall be loosed in heaven. Then charged  
he his disciples, that they should tell no man, that he was Jesus  
the Christ.

21 From that time forth began Jesus to show unto his disciples, how  
that he must go unto Jerusalem, and suffer many things of the  
elders and chief priests and scribes, and be killed, and be raised  
22 again the third day. Then Peter took him, and began to rebuke  
him, saying; Be it far from thee, Lord; this shall not be unto  
23 thee. But he turned, and said unto Peter; Get thee behind me,

Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples; If any *man* will come after 24 me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and whosoever will 25 lose his life for my sake shall find it. For what is a man profited, 26 if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man 27 shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say 28 unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

**A**ND after six days Jesus taketh Peter and James and John XVII. his brother; and he bringeth them up into an high mountain apart. And he was transfigured before them, and his face did 2 shine as the sun, and his raiment was white as the light. And 3 behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus; Lord, it is good 4 for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet 5 spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said; This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples 6 heard, they fell on their face, and were sore afraid. And Jesus 7 came, and touched them, and said; Arise, and be not afraid. And 8 when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged 9 them, saying; Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, 10 saying; Why then say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first 11 come, and restore all things; but I say unto you, that Elias is 12 come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer 13 of them. Then the disciples understood, that he spake unto them 13 of John the Baptist.

And when they were come to the multitude, there came to him 14 a man, kneeling down to him, and saying; Lord, have mercy on my son; for he is lunatic, and sore vexed; for oft-times he falleth 15 into the fire, and oft into the water. And I brought him to thy 16 disciples, and they could not cure him. Then Jesus answered and 17 said; O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me. And 18 Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. Then came the disciples to 19 Jesus apart, and said; Why could not we cast him out? And Jesus 20 said unto them; Because of your unbelief. For verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain; Remove hence to yonder place, and it shall 21 remove; and nothing shall be impossible unto you. Howbeit 21 this kind goeth not out, but by prayer and fasting.

And while they abode in Galilee, Jesus said unto them; The 22 Son of man shall be betrayed into the hands of men, and they shall 23

kill him ; and the third day he shall be raised again. And they were exceeding sorry.

- 24 And when they were come to Capernaum, they that received tribute came to Peter, and said ; Doth not your Master pay tribute ?  
25 He saith ; Yes. And when he was come into the house, Jesus prevented him, saying ; What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children,  
26 or of strangers ? Peter saith unto him ; Of strangers. Jesus saith  
27 unto him ; Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money ; that take, and give unto them for me and thee.

XVIII. **A**T the same time came the disciples unto Jesus, saying ;

- 2 Who is the greatest in the kingdom of heaven ? And Jesus called a little child unto him, and set him in the midst of  
3 them, and said ; Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom  
4 of heaven. Whosoever therefore shall humble himself as this little  
5 child, the same is greatest in the kingdom of heaven ; and whoso  
6 shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it  
7 were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the  
8 world because of offences ! For it must needs be that offences come ; but wo to that man by whom the offence cometh ! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast  
9 from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting  
10 fire. And if thine eye offend thee, pluck it out, and cast from thee ; it is better for thee to enter into life with one eye, rather  
11 than having two eyes to be cast into hell-fire. Take heed, that ye despise not one of these little ones ; for I say unto you, that  
12 in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that  
13 which was lost. How think ye ? if a man have an hundred sheep, and one of them be gone astray ; doth he not leave the ninety and  
14 nine, and go into the mountains, and seek that which is gone astray ? And if so be that he find it, verily I say unto you, he rejoiceth  
15 more of that, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that  
16 one of these little ones should perish. Moreover if thy brother shall trespass against thee, go, and tell him his fault between thee  
17 and him alone. If he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, take with thee one or two more, that  
18 in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the  
19 church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto  
20 you, whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven.  
21 Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them



of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. 20

Then came Peter to him, and said ; Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him ; I say not unto thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not 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 servant therefore fell down, and worshipped him, saying ; Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence ; and he laid hands on him, and took *him* by the throat, saying ; Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying ; Have patience with me, and I will pay thee all. And he would not ; but he went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry ; and they came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him ; O thou wicked servant, I forgave thee all that debt, because thou desiredst me ; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

AND it came to pass, when Jesus had finished these sayings, **XIX.** he departed from Galilee, and came into the coasts of Judea, beyond Jordan. And great multitudes followed him ; and he healed them there. 2

The Pharisees also came unto him, tempting him, and saying unto him ; Is it lawful for a man to put away his wife for every cause ? And he answered and said unto them ; Have ye not read, that he which made *them* at the beginning, made them male and female ? and he said ; For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him ; Why did Moses then command to give a writing of divorcement, and to put her away ? He saith unto them ; Moses, because of the hardness of your hearts, suffered you to put away your wives. But from the beginning it was not so. And I say unto you, that whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery ; and whoso marrieth her which is put away, doth commit adultery. His disciples say unto him ; If the case of the man be so with *his* wife, it is not good to marry. But he said unto them ; All cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's 3 4 5 6 7 8 9 10 11 12

womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.

14 But Jesus said; Suffer little children, and forbid them not to come

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

16 And behold, one came and said unto him; Good Master, what

17 good thing shall I do, that I may have eternal life? And he said unto him; Why callest thou me good? none is good, but one, God.

18 But if thou wilt enter into life, keep the commandments. He saith unto him; Which? Jesus said; Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not

19 bear false witness; Honour thy father and mother; and; Thou shalt love thy neighbour as thyself. The young man saith unto

20 him; All these things have I kept from my youth up; what lack

21 I yet? Jesus said unto him; If thou wilt be perfect, go, sell that

22 thou hast, and give to the poor; and thou shalt have treasure

23 in heaven; and come, follow me. But when the young man

24 heard that saying, he went away sorrowful; for he had great

25 possessions.

26 Then said Jesus unto his disciples; Verily I say unto you, that

27 a rich man shall hardly enter into the kingdom of heaven. And

28 again I say unto you, it is easier for a camel to go through the

29 eye of a needle, than for a rich man to enter into the kingdom of

30 God. When his disciples heard, they were exceedingly amazed,

31 saying; Who then can be saved? But Jesus beheld and said unto

32 them; With men this is impossible; but with God all things

33 are possible.

34 Then answered Peter, and said unto him; Behold, we have

35 forsaken all, and followed thee; what shall we have therefore?

36 And Jesus said unto them; Verily I say unto you, that ye which

37 have followed me in the regeneration, when the Son of man shall

38 sit in the throne of his glory, ye also shall sit upon twelve thrones,

39 judging the twelve tribes of Israel. And every one that hath

40 forsaken houses, or brethren, or sisters, or father, or mother, or

41 wife, or children, or lands, for my name's sake, shall receive an

42 hundred fold, and shall inherit everlasting life.

43 But many *that are* first shall be last; and the last *shall be* first.

XX. **F**OR the kingdom of heaven is like unto a man an householder,

2 which went out early in the morning to hire labourers into his

3 vineyard. And when he had agreed with the labourers for a penny

4 a-day, he sent them into his vineyard. And he went out about the

5 third hour, and saw others standing idle in the market-place; and

6 he said unto them; Go ye also into the vineyard; and whatsoever

7 is right, I will give you. And they went their way. Again he went

8 out about the sixth and ninth hour, and did likewise. And about

9 the eleventh hour he went out, and found others standing idle, and

10 saith unto them; Why stand ye here all the day idle? They say

11 unto him; Because no man hath hired us. He saith unto them;

12 Go ye also into the vineyard; and whatsoever is right, shall ye

receive. So when even was come, the lord of the vineyard saith 8  
unto his steward; Call the labourers, and give them *their* hire,  
beginning from the last, unto the first. And when they came that 9  
*were hired* about the eleventh hour, they received every man a  
penny. But when the first came, they supposed, that they should 10  
have received more; and they likewise received every man a  
penny. And when they had received, they murmured against 11  
the good man of the house, saying; These last have wrought one 12  
hour, and thou hast made them equal unto us, which have borne  
the burden and heat of the day. But he answered one of them, 13  
and said; Friend, I do thee no wrong; didst not thou agree with  
me for a penny? Take thine, and go thy way; I will give unto 14  
this last even as unto thee; is it not lawful for me to do what 15  
I will with mine own? is thine evil because I am good? So the 16  
last shall be first, and the first, last. For many are called, but  
few chosen.

And Jesus going up to Jerusalem, took the twelve disciples apart 17  
in the way, and said unto them; Behold, we go up to Jerusalem; 18  
and the Son of man shall be betrayed unto the chief priests and  
unto the scribes; and they shall condemn him to death, and shall 19  
deliver him to the gentiles to mock, and to scourge, and to  
crucify; and the third day he shall rise again.

Then came to him the mother of Zebedee's children, with her 20  
sons, worshipping and desiring a certain thing of him. And he 21  
said unto her; What wilt thou? She saith unto him; Grant, that  
these my two sons may sit, the one on thy right hand, and the  
other on the left, in thy kingdom. But Jesus answered and said; 22  
Ye know not what ye ask. Are ye able to drink of the cup, that  
I shall drink of? and to be baptized with the baptism, that I am  
baptized with? They say unto him; We are able. And he saith 23  
unto them; Ye shall drink indeed of my cup, and be baptized with  
the baptism, that I am baptized with; but to sit on my right hand  
and on my left, is not mine to give but *to* those for whom it is  
prepared of my Father. And when the ten heard, they were 24  
moved with indignation against the two brethren. But Jesus 25  
called them, and said; Ye know, that the princes of the gentiles  
exercise dominion over them, and they that are great exercise  
authority upon them. But it shall not be so among you; but 26  
whosoever will be great among you, let him be your minister;  
and whosoever will be chief among you, let him be your servant, 27  
even as the Son of man came not to be ministered unto, but to 28  
minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed 29  
him. And behold, two blind men sitting by the way side, when 30  
they heard that Jesus passed by, cried out, saying; Have mercy  
on us, O Lord, *thou* son of David! And the multitude rebuked 31  
them, because they should hold their peace. But they cried the  
more, saying; Have mercy on us, O Lord, *thou* son of David! And 32  
Jesus stood still, and called them, and said; What will ye that I  
shall do unto you? They say unto him; Lord, that our eyes may 33  
be opened. So Jesus had compassion, and touched their eyes; and 34  
immediately their eyes received sight; and they followed him.



- XXI. **A**ND when they drew nigh unto Jerusalem, and were come to Bethphage unto the mount of Olives, then sent Jesus two  
 2 disciples, saying unto them ; Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her ;  
 3 loose and bring them unto me. And if any *mān* say aught unto you, ye shall say ; The Lord hath need of them ; and straightway  
 4 he will send them. All this was done, that it might be fulfilled  
 5 which was spoken by the prophet, saying ; Tell ye the daughter of Sion ; Behold, thy King cometh unto thee, meek, and sitting  
 6 upon an ass and a colt, the foal of an ass. And the disciples  
 7 went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes ; and they set *him* thereon.  
 8 And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strewed in the way.  
 9 And the multitudes that went before and that followed cried, saying ; Hosanna to the son of David ! Blessed is he that cometh in the name of the Lord ! Hosanna in the highest !  
 10 And when he was come into Jerusalem, all the city was moved,  
 11 saying ; Who is this ? And the multitude said ; This is Jesus the prophet, of Nazareth of Galilee.  
 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the  
 13 money-changers, and the seats of them that sold doves ; and he said unto them ; It is written ; My house shall be called the house of  
 14 prayer ; but ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them.  
 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying ;  
 16 Hosanna to the son of David ! they were sore displeased, and said unto him ; Hearest thou what these say ? And Jesus saith unto them ; Yea ; have ye never read ; Out of the mouth of babes and  
 17 sucklings thou hast perfected praise ? And he left them, and went out of the city into Bethany, and he lodged there.  
 18 Now in the morning as he returned into the city, he hungered,  
 19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only ; and he said unto it ; Let no  
 20 fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw *it*, they mar-  
 21 velled, saying ; How soon is the fig-tree withered away ! Jesus answered and said unto them ; Verily I say unto you, if ye have  
 faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain ; Be thou  
 22 removed, and be thou cast into the sea ; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.  
 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and  
 said ; By what authority doest thou these things ? and who gave  
 24 thee this authority ? And Jesus answered and said unto them ; I also will ask you one thing ; which if ye tell me, I in like wise  
 25 will tell you by what authority I do these things ; The baptism of John whence was it ? from heaven, or of men ? And they reasoned with themselves, saying ; If we shall say from heaven ; he

will say unto us ; Why did ye not then believe him ? But if we shall say, of men ; we fear the people ; for all hold John as a prophet. And they answered Jesus, and said ; We cannot tell. And he said unto them ; Neither tell I you by what authority I do these things.

But what think ye ? a man had two sons, and he came to the first, and said ; Son, go, work to-day in my vineyard. He answered and said ; I will not ; but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said ; I go, sir ; and he went not. Whether of them twain did the will of *his* father ? They say unto him ; The first. Jesus saith unto them ; Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him ; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower ; and he let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it ; and the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first ; and they did unto them likewise. But last of all he sent unto them his son, saying ; They will reverence my son. But when the husbandmen saw the son, they said among themselves ; This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen ? They say unto him ; He will miserably destroy those wicked men ; and he will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them ; Did ye never read in the scriptures ; The stone which the builders rejected, the same is become the head of the corner ; this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived, that he spake of them. But when they sought to lay hands on him, they feared the multitude ; because they took him for a prophet.

AND Jesus answered and spake unto them again by parables, and said ; The kingdom of heaven is like unto a certain king, which made a marriage for his son. And he sent forth his servants, to call them that were bidden to the wedding ; and they would not come. Again he sent forth other servants, saying ; Tell them which are bidden ; Behold, I have prepared my dinner ; my oxen and fatlings *are* killed, and all things *are* ready ; come unto the marriage. But they made light of *it*, and went their ways ; one to his farm, another to his merchandise. And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But



when the king heard *thereof*, he was wroth ; and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants ; The wedding is ready, but they  
9 which were bidden were not worthy. Go ye therefore into the  
10 highways, and as many as ye shall find, bid to the marriage. So  
those servants went out into the highways, and gathered together  
all as many as they found, both bad and good ; and the wedding  
11 was furnished with guests. And when the king came in to see  
the guests, he saw there a man which had not on a wedding gar-  
12 ment ; and he saith unto him ; Friend, how camest thou in hither,  
13 not having a wedding garment ? And he was speechless. Then  
said the king to the servants ; Bind him hand and foot, and take  
him away, and cast *him* into outer darkness ; there shall be weep-  
14 ing and gnashing of teeth. For many are called, but few chosen.

15 Then went the Pharisees, and took counsel how they might en-  
16 tangle him in *his* talk. And they sent out unto him their disciples  
with the Herodians, saying ; Master, we know, that thou art true,  
and teachest the way of God in truth, neither carest thou for any ;  
17 for thou regardest not the person of men. Tell us therefore, what  
18 thinkest thou ? is it lawful to give tribute unto Cesar, or not ? But  
Jesus perceived their wickedness, and said ; Why tempt ye me,  
19 hypocrites ? Show me the tribute money. And they brought  
20 unto him a penny. And he saith unto them ; Whose *is* this image  
21 and superscription ? They say unto him ; Cesar's. Then saith  
he unto them ; Render therefore unto Cesar, the things which are  
22 Cesar's ; and unto God, the things that are God's. When they  
had heard they marvelled ; and they left him and went their way.

23 The same day came to him the Sadducees, which say, that there is  
24 no resurrection ; and they asked him, saying ; Master, Moses said ;  
If a man die, having no children, his brother shall marry his wife,  
25 and raise up seed unto his brother. Now there were with us seven  
brethren ; and the first, when he had married a wife, deceased ;  
26 and having no issue, he left his wife unto his brother. Likewise the  
27 second also, and the third, unto the seventh. And last of all the  
28 woman died also. Therefore in the resurrection, whose wife shall  
29 she be of the seven ? for they all had her. Jesus answered  
and said unto them ; Ye do err, not knowing the scriptures, nor  
30 the power of God. For in the resurrection they neither marry, nor  
are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read  
32 that which was spoken unto you by God, saying ; I am the God of  
Abraham, and the God of Isaac, and the God of Jacob ? God is  
33 not the God of the dead, but of the living. And when the multi-  
tude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees  
35 to silence, they were gathered together ; and one of them, a law-  
36 yer, asked, tempting him, and saying ; Master, which *is* the great  
37 commandment in the law ? Jesus said unto him ; Thou shalt love  
the Lord thy God with all thy heart, and with all thy soul, and  
38 with all thy mind. This is the first and great commandment.  
39 And the second *is* like unto it ; Thou shalt love thy neighbour, as  
40 thyself. On these two commandments hang all the law and the  
prophets.



While the Pharisees were gathered together, Jesus asked them, 41  
 saying; What think ye of Christ? whose son is he? They say 42  
 unto him; *The son of David*. He saith unto them; How then 43  
 doth David in spirit call him Lord? saying; The LORD said unto 44  
 my Lord; Sit thou on my right hand, till I make thine enemies thy  
 footstool. If David then call him Lord, how is he his son? And 46  
 no man was able to answer him a word; neither durst any from  
 that day forth, ask him any more *questions*.

**T**HEN spake Jesus to the multitude, and to his disciples, XXIII.  
 saying; The scribes and the Pharisees sit in Moses' seat. 2  
 All, therefore, whatsoever they bid you observe, observe and do; but 3  
 do not ye after their works; for they say, and do not. For they 4  
 bind heavy burdens, and grievous to be borne, and lay *them* on  
 men's shoulders; but they *themselves* will not move them with one  
 of their fingers. But all their works they do for to be seen of men. 5  
 They make broad their phylacteries, and enlarge the borders of  
 their garments; and they love the uppermost rooms at feasts, and the 6  
 chief seats in the synagogues, and greetings in the markets, and to 7  
 be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for 8  
 one is your Master, Christ; and all ye are brethren. And call no 9  
*man* your father upon the earth; for one is your Father, which is  
 in heaven. Neither be ye called masters; for one is your Master, 10  
 Christ. But he that is greatest among you, shall be your servant. 11  
 And whosoever shall exalt himself, shall be abased; and he that 12  
 shall humble himself, shall be exalted.

But wo unto you, scribes and Pharisees, hypocrites! for ye shut 13  
 up the kingdom of heaven against men; for ye neither go in, nei-  
 ther suffer them that are entering to go in. Wo unto you, 14  
 scribes and Pharisees, hypocrites! for ye devour widows' houses,  
 and for a pretence make long prayer; therefore ye shall receive  
 the greater damnation.

Wo unto you, scribes and Pharisees, 15  
 hypocrites! for ye compass sea and land to make one proselyte;  
 and when he is made, ye make him two-fold more the child of  
 hell than yourselves. Wo unto you, blind guides! which 16  
 say; Whosoever shall swear by the temple, it is nothing; but  
 whosoever shall swear by the gold of the temple, he is a debtor.

*Ye* fools, and blind! for whether is greater, the gold, or the temple 17  
 that sanctifieth the gold? And; Whosoever shall swear by the 18  
 altar, it is nothing; but whosoever sweareth by the gift that is  
 upon it, he is guilty. *Ye* fools, and blind! for whether *is* greater, 19  
 the gift, or the altar that sanctifieth the gift? Whoso therefore 20  
 shall swear by the altar, sweareth by it and by all things thereon;  
 and whoso shall swear by the temple, sweareth by it and by him 21  
 that dwelleth therein; and he that shall swear by heaven, 22  
 sweareth by the throne of God and by him that sitteth there-  
 on.

Wo unto you, scribes and Pharisees, hypocrites! for ye 23  
 pay tithe of mint, and anise, and cummin; and have omitted the  
 weightier *matters* of the law, judgment, mercy, and faith. These  
 ought ye to have done, and not to leave the other undone. *Ye* blind 24  
 guides! which strain out a gnat, and swallow a camel! Wo unto 25  
 you, scribes and Pharisees, hypocrites! for ye make clean the out-  
 side of the cup and of the platter, but within they are full of  
 extortion and excess. *Thou* blind Pharisee! cleanse first that 26

within the cup and platter, that the outside of them may be clean  
 27 also. Wo unto you, scribes and Pharisees, hypocrites ! for  
 ye are like unto whited sepulchres, which indeed appear beautiful  
 outward, but are within full of dead *men's* bones and of all un-  
 28 cleanness. Even so ye also outwardly appear righteous unto  
 29 men, but within ye are full of hypocrisy and iniquity. Wo  
 unto you, scribes and Pharisees, hypocrites ! because ye build the  
 tombs of the prophets, and garnish the sepulchres of the righteous,  
 30 and say ; If we had been in the days of our fathers, we would not  
 have been partakers with them in the blood of the prophets.  
 31 Wherefore ye be witnesses unto yourselves, that ye are the chil-  
 32 dren of them which killed the prophets. Fill ye up then the mea-  
 33 sure of your fathers. Ye serpents, generation of vipers ! how can  
 34 ye escape the damnation of hell ? Wherefore, behold, I send unto  
 you prophets, and wise men, and scribes ; and *some* of them ye  
 shall kill and crucify, and *some* of them shall ye scourge in your  
 35 synagogues, and persecute from city to city ; that upon you may  
 come all the righteous blood, shed upon the earth, from the blood  
 of righteous Abel unto the blood of Zacharias son of Barachias,  
 36 whom ye slew between the temple and the altar. Verily I say  
 unto you, that all these things shall come upon this generation.  
 37 O Jerusalem ! Jerusalem ! that killest the prophets, and stonest  
 them which are sent unto thee, how often would I have gathered  
 thy children together, even as a hen gathereth her chickens under  
 38 her wings ? and ye would not ! Behold, your house is left unto you  
 39 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.

XXIV. **A**ND Jesus went out, and departed from the temple ; and  
 his disciples came to *him* to show him the buildings of  
 2 the temple. And Jesus said unto them ; See ye not all these things ?  
 verily I say unto you, there shall not be left here one stone upon  
 3 another, that shall not be thrown down. And as he sat upon  
 the mount of Olives, the disciples came unto him privately, saying ;  
 Tell us, when shall these things be ? and what *shall be* the sign of  
 4 thy coming and of the end of the world ? And Jesus answered  
 5 and said unto them ; Take heed, that no man deceive you. For  
 many shall come in my name, saying ; I am Christ ; and they shall  
 6 deceive many. And ye shall hear of wars, and rumours of wars ;  
 see that ye be not troubled ; for all *these things* must come to pass ;  
 7 but the end is not yet. For nation shall rise against nation, and  
 kingdom against kingdom ; and there shall be famines, and pesti-  
 8 lences, and earthquakes, in divers places. All these *are* the be-  
 9 ginning of sorrows. Then shall they deliver you up to be  
 afflicted, and shall kill you ; and ye shall be hated of all nations for  
 10 my name's sake. And then shall many be offended ; and they shall  
 11 betray one another, and shall hate one another ; and many false  
 12 prophets shall rise, and shall deceive many ; and because iniquity  
 13 shall abound, the love of many shall wax cold ; but he that shall  
 14 endure unto the end, the same shall be saved. And this gospel of the  
 kingdom shall be preached in all the world, for a witness unto all  
 15 nations ; and then shall the end come. When ye therefore shall  
 see the abomination of desolation, spoken of by Daniel the pro-



phet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea, flee into the mountains; let him 17 which is on the house-top, not come down to take any thing out of his house; neither let him which is in the field, return back to 18 take his clothes. And wo unto them that are with child and to 19 them that give suck in those days! But pray ye, that your flight 20 be not in the winter, neither on the sabbath-day. For then shall 21 be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days 22 should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any man 23 shall say unto you; Lo, here *is* Christ, or there; believe not. For there shall arise false christs and false prophets, and shall show 24 great signs and wonders, insomuch that, if possible, they shall deceive the very elect. Behold, I have told you before. Wherefore 25 if they shall say unto you; Behold, he is in the desert; go not forth; Behold, in the secret chambers; believe not. For as the 26 lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the 27 carcass is, there will the eagles be gathered together. Im- 28 mediately after the tribulation of those days shall the sun be dark- 29 ened, 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 30 then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory: And he shall send his angels with a great sound of a trumpet; and 31 they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig- 32 tree; when his branch is yet tender, and putteth forth leaves, ye know, that summer *is* nigh. So likewise ye, when ye shall see all 33 these things, know, that it is near at the doors. Verily I say unto 34 you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away; but my words shall not pass 35 away. But of that day and hour knoweth no *man*, no not the 36 angels of heaven, but my Father only. But as the days of Noe 37 were, so shall also the coming of the Son of man be. For as in the 38 days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them 39 all away; so shall also the coming of the Son of man be. Then 40 shall two be in the field; one shall be taken, and the other left. Two *women shall be* grinding at the mill; one shall be taken, and 41 the other left. Watch therefore, for ye know not what hour your 42 Lord doth come. But know this, that, if the good man of the 43 house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for, in such an hour as you think 44 not, the Son of man cometh. Who then is a faithful and wise 45 servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord, 46 when he cometh, shall find so doing. Verily I say unto you, that 47 he shall make him ruler over all his goods. But and if that evilser- 48



49 vant shall say in his heart; My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and drink with  
 50 the drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of;  
 51 and he shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

XXV. **T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet  
 2 the bridegroom. And five of them were wise, and five foolish.  
 3 They that *were* foolish took their lamps, and took no oil with them;  
 5 but the wise took oil in their vessels, with their lamps. While  
 6 the bridegroom tarried, they all slumbered, and slept. And at midnight there was a cry made; Behold, the bridegroom cometh;  
 7 go ye out to meet him. Then all those virgins arose, and trimmed  
 8 their lamps. And the foolish said unto the wise; Give us of your  
 9 oil, for our lamps are gone out. But the wise answered, saying;  
 10 *Not so*; lest there be not enough for us and you; but go ye rather  
 11 to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in  
 12 with him to the marriage, and the door was shut. Afterward  
 13 came also the other virgins, saying; Lord, Lord, open to us. But  
 13 he answered and said; Verily I say unto you, I know you not.  
 13 Watch therefore, for ye know neither the day nor the hour where-  
 14 in the Son of man cometh. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and  
 15 delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every man according to his  
 16 several ability; and straightway he took his journey. Then he that had received the five talents, went and traded with the same, and  
 17 made other five talents. And likewise he, that *had received* two, also gained other two. But he that had received one, went and  
 18 digged in the earth; and hid his lord's money. After a long time  
 20 the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying; Lord, thou deliveredst unto me five talents;  
 21 behold, I have gained besides them five talents more. His lord said unto him; Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many  
 22 things; enter thou into the joy of thy lord. He also that had received two talents came, and said; Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides  
 23 them. His lord said unto him; Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee  
 24 ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came, and said; Lord, I knew thee, that thou art an hard man, reaping where thou hast  
 25 not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo,  
 26 thou hast thine. His lord answered and said unto him; *Thou* wicked and slothful servant, knewest thou, that I reap where  
 27 I sowed not, and gather where I have not strewed? Thou oughtest then to have put my money to the exchangers; and at my  
 28 coming I should have received mine own with usury. Take there.

fore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand, but the 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 hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying; Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? when saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them; Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Then shall he say also unto them on the left hand; Depart from me; ye cursed, into everlasting fire prepared for the Devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying; Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying; Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples; Ye know that after two days is the passover; and the Son of man is betrayed to be crucified.

Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest, who was called Caiaphas; and they consulted, that they might take Jesus by subtilty, and kill *him*. But they said; Not on the feast-day, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw, they had indignation, saying; To what purpose *is* this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them; Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured



13 this ointment on my body, she did *it* for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said; What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him; Where wilt thou that we prepare for thee to eat the passover? And he said; Go into the city to such a man, and say unto him; The Master saith; My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and made ready the passover. Now when the even was come, he sat down

21 with the twelve. And as they did eat, he said; Verily I say unto you, that one of you shall betray me. And they were exceeding

sorrowful, and began every one of them to say unto him; Lord, is it I? And he answered and said; He that dippeth *his* hand with

24 me in the dish, the same shall betray me. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been

25 born. Then Judas, which betrayed him, answered and said; Master, is it I? He said unto him; Thou hast said.

26 And, as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said; Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave to them, saying;

28 Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto

you, I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them; All ye shall be offended

because of me this night. For it is written; I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him; Though all shall be offended because of thee, I will never be offended. Jesus said unto him;

Verily I say unto thee, that in this night, before the cock crow, thou shalt deny me thrice. Peter said unto him; Though I should

die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples; Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto

them; My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and fell

on his face, and prayed, saying; O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou

40 wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter; What! could ye not watch with me one

41 hour? Watch and pray, that ye enter not into temptation; the



spirit indeed *is* willing, but the flesh *is* weak. He went away 42  
again the second time, and prayed, saying; O my Father, if this  
cup may not pass away from me, except I drink it, thy will be done.  
And he came and found them asleep again; (for their eyes were 43  
heavy;) and he left them, and went away again, and prayed the  
third time, saying the same words. Then cometh he to his disci- 44  
ples, and saith unto them; Do ye still sleep and take rest? behold,  
the hour is at hand, and the Son of man is betrayed into the hands  
of sinners. Rise, let us be going; behold, he is at hand that doth 46  
betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and 47  
with him a great multitude with swords and staves, from the chief  
priests and elders of the people. Now he that betrayed him, gave 48  
them a sign, saying; Whomsoever I shall kiss, that same is he; hold  
him fast. And forthwith he came to Jesus, and said; Hail, Mas- 49  
ter. And he kissed him. And Jesus said unto him; Friend, where-  
fore art thou come? Then came they and laid hands on Jesus, and  
took him. 50

And, behold, one of them which were with Jesus, 51  
stretched out *his* hand, and drew his sword, and struck a servant  
of the high priest, and smote off his ear. Then said Jesus unto 52  
him; Put up again thy sword into his place; for all they that take  
the sword, shall perish with the sword. Thinkest thou, that I 53  
cannot now pray to my Father; and he shall presently give me  
more than twelve legions of angels? But how then shall the Scrip- 54  
tures be fulfilled, that thus it must be? In that same hour 55  
said Jesus to the multitudes; Are ye come out, as against a thief,  
with swords and staves for to take me? I sat daily with you teach-  
ing in the temple, and ye laid no hold on me; but all this was 56  
done, that the scriptures of the prophets might be fulfilled. Then  
all the disciples forsook him, and fled.

And they that had laid hold on Jesus, led *him* away to Caiaphas 57  
the high priest, where the scribes and the elders were assembled.  
But Peter followed him afar off, unto the high priest's palace; and 58  
he went in, and sat with the servants, to see the end. Now the 59  
chief priests and elders and all the council sought false witness  
against Jesus, to put him to death, but they found none. Yea, 60  
though many false witnesses came, *yet* found they none. At the last  
came two false witnesses, and said; This man said; I am able to 61  
destroy the temple of God, and to build it in three days. And the 62  
high priest arose, and said unto him; Answerest thou nothing?  
what *is it which* these witness against thee? But Jesus held his 63  
peace. And the high priest answered and said unto him; I adjure  
thee, by the living God, that thou tell us, whether thou be the  
Christ, the Son of God. Jesus saith unto him; Thou hast said. 64  
Nevertheless I say unto you, hereafter shall ye see the Son of man  
sitting on the right hand of power, and coming in the clouds of  
heaven. Then the high priest rent his clothes, saying; He hath 65  
spoken blasphemy; what further need have we of witnesses? be-  
hold, now we have heard his blasphemy. What think ye? They 66  
answered and said; He is guilty of death. Then did they spit in 67  
his face, and buffeted him; and others smote *him* with the palms  
of their hands, saying; Prophecy unto us, thou Christ, who is he 68  
that smote thee?

69 Now Peter sat without in the palace. And a damsel came unto  
 70 him, saying; Thou also wast with Jesus of Galilee. But he denied  
 71 before all, saying; I know not what thou sayest. And when he  
 was gone out into the porch, another saw him, and said unto them  
 72 that were there; This man was also with Jesus of Nazareth. And  
 73 again he denied with an oath; I do not know the man. And after  
 a while came they that stood by, and said to Peter; Surely thou  
 74 also art of them; for thy speech betrayeth thee. Then began  
 he to curse and to swear, *saying*; I know not the man. And im-  
 75 mediately the cock crew. And Peter remembered the words of  
 Jesus, which said unto him; Before the cock crow, thou shalt deny  
 me thrice. And he went out, and wept bitterly.

XXVII. **W**HEN the morning was come, all the chief priests and  
 elders of the people took counsel against Jesus, to put  
 2 him to death. And when they had bound him, they led *him* away,  
 and delivered him to Pontius Pilate the governor.  
 3 Then Judas, which had betrayed him, when he saw, that he was  
 condemned, repented himself and brought again the thirty pieces  
 4 of silver to the chief priests and elders, saying; I have sinned, in  
 that I have betrayed the innocent blood. And they said; What *is*  
 5 *that* to us? See thou *to that*. And he cast down the pieces of  
 silver in the temple, and departed; and he went and hanged  
 6 himself. And the chief priests took the silver pieces, and said;  
 It is not lawful for to put them into the treasury, because it is the  
 7 price of blood. And they took counsel, and bought with them the  
 8 potter's field, to bury strangers in. Wherefore that field was called,  
 9 the field of blood, unto this day. Then was fulfilled that which  
 was spoken by Jeremiah the prophet, saying; And they took the  
 thirty pieces of silver, the price of him that was valued, whom they  
 10 of the children of Israel did value, and gave them for the potter's  
 field; as the Lord appointed me.  
 11 And Jesus stood before the governor; and the governor asked  
 him, saying; Art thou the King of the Jews? And Jesus said unto  
 12 him; Thou sayest. And when he was accused of the chief priests  
 13 and elders, he answered nothing. Then saith Pilate unto him;  
 14 Hearest thou not, how many things they witness against thee? And  
 he answered him to never a word; insomuch that the governor mar-  
 15 velled greatly. Now at *that* feast the governor was wont to re-  
 16 lease unto the people a prisoner, whom they would. And they  
 17 had then a notable prisoner, called Barabbas. Therefore, when  
 they were gathered together, Pilate said unto them; Whom will  
 ye that I release unto you? Barabbas or Jesus, which is called Christ?  
 19 For he knew, that for envy they had delivered him. When  
 he was set down on the judgment-seat, his wife sent unto him, say-  
 ing; Have thou nothing to do with that just man; for I have suf-  
 20 fered many things this day in a dream because of him. But  
 the chief priests and elders persuaded the multitude, that they  
 21 should ask Barabbas, and destroy Jesus. The governor answered  
 and said unto them; Whether of the twain will ye that I release  
 22 unto you? They said; Barabbas. Pilate said unto them; What  
 shall I do then with Jesus, which is called Christ? All said unto  
 23 him; Let him be crucified. And the governor said; Why? what  
 evil hath he done? But they cried out the more, saying; Let him



be crucified. When Pilate saw, that he could prevail nothing, 24  
but *that* rather a tumult was made, he took water, and washed *his*  
hands before the multitude, saying; I am innocent of the blood of  
this just person; see ye *to it*. Then answered all the people, and 25  
said; His blood *be* on us, and on our children. Then released he 26  
Barabbas unto them; and when he had scourged Jesus, he deliver-  
ed *him* to be crucified.

Then the soldiers of the governor took Jesus into the common 27  
hall, and gathered unto him the whole band; and they stripped 28  
him, and put on him a scarlet robe; and when they had platted a 29  
crown of thorns, they put *it* upon his head, and a reed in his right  
hand; and they bowed the knee before him, and mocked him, say-  
ing; Hail, King of the Jews! and they spit upon him, and took 30  
the reed, and smote him on the head. And after that they had 31  
mocked him, they took the robe off from him, and put his own rai-  
ment on him; and they led him away to crucify *him*.

And as they came out, they found a man of Cyrene, Simon by 32  
name; him they compelled to bear his cross. And when they were 33  
come unto a place called Golgotha, that is to say, a place of a  
scull, they gave him vinegar to drink mingled with gall; and 34  
when he had tasted, he would not drink. And they crucified him, 35  
and parted his garments, casting lots; that it might be fulfilled  
which was spoken by the prophet; They parted my garments  
among them, and upon my vesture did they cast lots; and sitting 36  
down, they watched him there. And they set up over his head his 37  
accusation written; THIS IS JESUS THE KING OF THE JEWS.  
Then were there two thieves crucified with him; one on the right 38  
hand, and another on the left. And they that passed by revil- 39  
ed him, wagging their heads, and saying; Thou that destroyest the  
temple, and buildest *it* in three days, save thyself; if thou be the  
Son of God, come down from the cross. Likewise also the chief 41  
priests mocking with the scribes and elders, said; He saved others, 42  
himself he cannot save! if he be the King of Israel, let him now come  
down from the cross, and we will believe him. He trusted in God; 43  
let him deliver him now, if he will have him; for he said; I am the Son  
of God. The thieves also, which were crucified with him, cast the 44  
same in his teeth. Now from the sixth hour there was dark- 45  
ness over all the land, unto the ninth hour. And about the ninth 46  
hour Jesus cried with a loud voice, saying; Eli! Eli! lama sa-  
bachthani? that is to say; My God! my God! why hast thou for-  
saken me? Some of them that stood there, when they heard, 47  
said; He calleth for Elias. And straightway one of them ran, 48  
and took a sponge, and filled *it* with vinegar, and put *it* on a  
reed, and gave him to drink. The rest said; Let be, let us see 49  
whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the 50  
ghost. And behold, the vail of the temple was rent in twain 51  
from the top to the bottom; and the earth did quake, and the rocks  
were rent; and the graves were opened, and many bodies of saints 52  
which slept arose, and came out of the graves, after his resurrec- 53  
tion, and went into the holy city, and appeared unto many. Now 54  
when the centurion and they that were with him watching Jesus,  
saw the earthquake and those things that were done, they feared



55 greatly, saying; Truly this was the Son of God. And many  
women were there, beholding afar off; which followed Jesus from  
56 Galilee, ministering unto him. Among which was Mary Magda-  
lene, and Mary the mother of James and Joses, and the mother of  
Zebedee's children.

57 When the even was come, there came a rich man of Arimathea,  
58 named Joseph, who also himself was Jesus' disciple. He went to  
Pilate, and begged the body of Jesus. Then Pilate commanded  
59 the body to be delivered. And when Joseph had taken the body,  
60 he 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  
61 stone to the door of the sepulchre, and departed. And there  
was Mary Magdalene, and the other Mary, sitting over against the  
sepulchre.

62 Now the next day, that followed the day of the preparation, the  
63 chief priests and Pharisees came together unto Pilate, saying; Sir,  
we remember, that that deceiver said, while he was yet alive; Af-  
64 ter three days I will rise again. Command therefore that the  
sepulchre be made sure until the third day, lest his disciples come  
by night, and steal him away, and say unto the people; He is  
risen from the dead; so the last error shall be worse than the first.  
65 Pilate said unto them; Ye have a watch; go your way, make it as  
66 sure as you can. So they went, and made the sepulchre sure,  
sealing the stone, and setting a watch.

XXVIII. **I**N the end of the sabbath, as it began to dawn towards the  
first day of the week, came Mary Magdalene and the  
2 other Mary to see the sepulchre. And, behold, there was a  
great earthquake; for the angel of the Lord descended from hea-  
ven, and came and rolled back the stone from the door, and sat  
3 upon it. His countenance was like lightning, and his raiment  
4 white as snow. And for fear of him the keepers did shake, and  
5 became as dead. And the angel answered and said unto the  
women; Fear ye not; for I know, that ye seek Jesus which was  
6 crucified. He is not here; for he is risen, as he said. Come, see  
7 the place where the Lord lay. And go quickly, and tell his dis-  
ciples, that he is risen from the dead; and behold, he goeth  
before you into Galilee; there shall ye see him. Lo, I have told  
8 you. And they departed quickly from the sepulchre with  
9 fear and great joy, and did run to bring his disciples word. And  
as they went to tell his disciples, behold, Jesus met them, saying;  
All hail. And they came and held him by the feet, and worship-  
10 ped him. Then said Jesus unto them; Be not afraid; go, tell my  
brethren, that they go into Galilee, and there shall they see  
me.

11 Now when they were going, behold, some of the watch came into  
the city, and shewed unto the chief priests all the things that were  
12 done. And when they were assembled with the elders, and had  
13 taken counsel, they gave large money unto the soldiers, saying;  
Say ye; His disciples came by night, and stole him, while we slept.  
14 And if this come to the governor's ears, we will persuade him, and  
15 secure you. So they took the money, and did as they were  
taught. And this saying is commonly reported among the Jews  
until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying; All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, unto the end of the world. Amen.

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## THE GOSPEL ACCORDING TO MARK.

**T**HE beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets; Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness; Prepare ye the way of the Lord, make his paths straight; John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem; and they were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. And he preached, saying; There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven; Thou art my beloved Son, in whom I am well pleased.

And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying; The time is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them; Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets; and straightway he called them. And they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught. And they

were astonished at his doctrine ; for he taught them as one that  
 23 had authority, and not as the scribes. And there was in their  
 24 synagogue a man with an unclean spirit, and he cried out, saying ;  
 Let *us* alone ; what have we to do with thee, thou Jesus of Naza-  
 reth ? thou art come to destroy us ; I know thee who thou art, the  
 25 Holy One of God. And Jesus rebuked him, saying ; Hold thy  
 26 peace, and come out of him. And when the unclean spirit had  
 27 torn him, and cried with a loud voice, he came out of him. And  
 they were all amazed, insomuch that they questioned among  
 themselves, saying ; What thing is this ? what new doctrine *is*  
 28 this ? for with authority commandeth he even the unclean spirits,  
 and they do obey him. And immediately his fame spread abroad  
 throughout all the region round about Galilee.

29 And forthwith when they were come out of the synagogue, they  
 entered into the house of Simon and Andrew, with James and John.  
 30 But Simon's wife's mother lay sick of a fever ; and anon they tell  
 31 him of her. And he came and took her by the hand, and lifted  
 her up ; and immediately the fever left her ; and she ministered  
 32 unto them. And at even, when the sun did set, they brought  
 unto him all that were diseased, and them that were possessed  
 33 with devils ; and all the city was gathered together at the door.  
 34 And he healed many that were sick of divers diseases ; and he cast  
 out many devils, and suffered not the devils to speak, because they  
 35 knew him. And in the morning, rising up a great while be-  
 fore day, he went out ; and he departed into a solitary place, and  
 36 there prayed. And Simon and they that were with him, followed  
 37 after him ; and when they had found him, they said unto him ; All  
 38 seek for thee. And he said unto them ; Let us go into the next  
 towns, that I may preach there also ; for therefore came I forth.  
 39 And he preached in their synagogues, throughout all Galilee, and  
 cast out devils.  
 40 And there came a leper to him, beseeching him and kneeling down  
 to him, and saying unto him ; If thou wilt, thou canst make me  
 41 clean. And Jesus moved with compassion, put forth *his* hand, and  
 42 touched him, and saith unto him ; I will, be thou clean. And as  
 soon as he had spoken, immediately the leprosy departed from him,  
 43 and he was cleansed. And he straitly charged him, and forth-  
 44 with sent him away, and saith unto him ; See thou say nothing to  
 any man ; but go thy way, show thyself to the priest, and offer for  
 thy cleansing those things which Moses commanded, for a testimony  
 45 unto them. But he went out, and began to publish *it* much, and  
 to blaze abroad the matter, insomuch that Jesus could no more  
 openly enter into the city ; but he was without in desert places, and  
 they came to him from every quarter.

II. **A**ND again he entered into Capernaum after *some* days ; and it  
 2 was noised, that he was in the house. And straightway many  
 were gathered together, insomuch that there was no room to re-  
 ceive *them*, no, not so much as about the door ; and he preached  
 3 the word unto them. And they come unto him, bringing one  
 4 sick with the palsy, which was borne of four. And when they  
 could not come nigh unto him for the press, they uncovered the  
 roof where he was ; and when they had broken *it* up, they let down  
 5 the bed wherein the sick of the palsy lay. When Jesus saw their



faith, he said unto the sick of the palsy ; Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts ; Why doth this *man* thus speak blasphemies ? who can forgive sins but God only ? And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them ; Why reason ye these things in your hearts ? Whether is it easier ? to say to the sick of the palsy ; *Thy* sins be forgiven thee ? or to say ; Arise, and take up thy bed, and walk ? But that ye may know, that the Son of man hath power on earth to forgive sins ; (he saith to the sick of the palsy ; ) I say unto thee ; Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying ; We never saw it on this fashion.

And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphaeus, sitting at the receipt of custom, and said unto him ; Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples ; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples ; How is it that he eateth and drinketh with publicans and sinners ? When Jesus heard, he saith unto them ; They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

And the disciples of John and of the Pharisees used to fast ; and they come, and say unto him ; Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ? And Jesus said unto them ; Can the children of the bride-chamber fast while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast ; but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment ; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles ; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred ; but new wine must be put into new bottles.

And it came to pass, that he went through the corn-fields on the sabbath-day ; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him ; Behold, why do they on the sabbath-day that which is not lawful ? And he said unto them ; Have ye never read what David did, when he had need, and was an hungered, he and they that were with him ? how he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him ? And he said unto them ; The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

III. **A**ND he entered again into the synagogue ; and there was a  
 2 man there which had a withered hand. And they watched  
 3 him, whether he would heal him on the sabbath-day, that they  
 4 might accuse him. And he saith unto the man which had the  
 5 withered hand ; Stand forth. And he saith unto them ; Is it law-  
 6 ful to do good on the sabbath-days, or to do evil ? to save life, or  
 7 to-kill ? But they held their peace. And when he had looked  
 8 round about on them with anger, being grieved for the hardness  
 9 of their hearts, he saith unto the man ; Stretch forth thine hand.  
 10 And he stretched *it* out ; and his hand was restored whole as the  
 11 other. And the Pharisees went forth, and straightway took  
 12 counsel with the Herodians against him, how they might destroy  
 13 him.

14 But Jesus withdrew himself with his disciples to the sea ; and a  
 15 great multitude from Galilee followed him, and from Judea, and  
 16 from Jerusalem, and from Idumea, and *from* beyond Jordan ; and  
 17 they about Tyre and Sidon, a great multitude, when they had  
 18 heard what great things he did, came unto him. And he spake  
 19 to his disciples, that a small ship should wait on him because  
 20 of the multitude, lest they should throng him. For he had heal-  
 21 ed many, insomuch that they pressed upon him for to touch  
 22 him, as many as had plagues ; and unclean spirits, when they  
 23 saw him, fell down before him, and cried, saying ; Thou art  
 24 the Son of God. And he straitly charged them that they should  
 25 not make him known.

26 And he goeth up into a mountain, and calleth whom he would ;  
 27 and they came unto him. And he ordained twelve, that they  
 28 should be with him, and that he might send them forth to preach,  
 29 and to have power to heal sicknesses, and to cast out devils.  
 30 And Simon he surnamed Peter ; and James the *son* of Zebedee,  
 31 and John the brother of James ; and he surnamed them Boanerges,  
 32 which is, The sons of thunder ; and Andrew, and Philip, and Bar-  
 33 tholomew, and Matthew, and Thomas, and James the *son* of Al-  
 34 pheus, and Thaddeus, and Simon the Canaanite, and Judas Is-  
 35 cariot, which also betrayed him.

36 And they went into an house ; and the multitude cometh to-  
 37 gether again, so that they could not so much as eat bread. And  
 38 when his friends heard, they went out to lay hold on him ; for they  
 39 said ; He is beside himself. And the scribes which came  
 40 down from Jerusalem said ; He hath Beelzebub ; and by the  
 41 prince of the devils, casteth he out devils. And he called them,  
 42 and said unto them in parables ; How can Satan cast out Satan ?  
 43 And if a kingdom be divided against itself, that kingdom cannot  
 44 stand ; and if a house be divided against itself, that house cannot  
 45 stand ; and if Satan rise up against himself, and be divided, he  
 46 cannot stand, but hath an end. No man can enter into a strong  
 47 man's house, and spoil his goods, except he will first bind the  
 48 strong man ; and then he will spoil his house. Verily I say unto  
 49 you, all sins shall be forgiven unto the sons of men, and blasphe-  
 50 mies wherewith soever they shall blaspheme ; but he that shall  
 51 blaspheme against the Holy Ghost, hath never forgiveness, but is  
 52 in danger of eternal damnation. Because they said ; He hath an  
 53 unclean spirit. There came then his brethren and his



mother; and, standing without, they sent unto him, calling him. And the multitude sat about him. And they said unto him; Behold, thy mother and thy brethren without seek for thee. And he answered them, saying; Who is my mother, or my brethren? And he looked round about on them which sat about him, and said; Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

AND he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine; Hearken; Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the way-side; and the fowls of the air came, and devoured it. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up it was scorched, and because it had no root it withered away. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground; and it did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them; He that hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them; Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them; Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the way-side, where the word is sown, and when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns, who hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground, who hear the word, and receive, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

And he said unto them; Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them; Take heed, what you hear. With what measure ye mete, it shall be measured to you, and unto you that hear, shall more be



25 given. For he that hath, to him shall be given ; and he that hath  
 26 not, from him shall be taken even that which he hath. And  
 he said ; So is the kingdom of God, as if a man should cast seed  
 27 into the ground, and should sleep and rise night and day, and the  
 28 seed should spring, and grow up, he knoweth not how. For the  
 earth bringeth forth fruit of herself, first the blade, then the ear,  
 29 after that the full corn in the ear. But when the fruit is brought  
 forth, immediately he putteth in the sickle, because the harvest  
 30 is come. And he said ; Whereunto shall we liken the king-  
 31 dom of God ? or with what comparison shall we compare it ? *It is*  
 like a grain of mustard-seed, which, when it is sown in the earth,  
 32 is less than all the seeds that be in the earth ; but when it is sown,  
 it groweth up, and becometh greater than all herbs, and shoot-  
 eth out great branches, so that the fowls of the air may lodge  
 under the shadow of it.

33 And with many such parables spake he the word unto them, as  
 34 they were able to hear. But without a parable spake he not unto  
 them ; and when they were alone, he expounded all things to his  
 disciples.

35 And the same day, when the even was come, he saith unto  
 36 them ; Let us pass over unto the other side. And when they had  
 sent away the multitude, they took him even as he was in the  
 37 ship ; and there were also with him other little ships. And there  
 arose a great storm of wind ; and the waves beat into the ship, so  
 38 that it was now full. And he was in the hinder part of the ship,  
 asleep on a pillow. And they awake him, and say unto him ;  
 39 Master, carest thou not that we perish ? And he arose, and rebuk-  
 ed the wind, and said unto the sea ; Peace, be still. And the  
 40 wind ceased, and there was a great calm. And he said unto  
 them ; Why are ye so fearful ? how is it that ye have no faith ?  
 41 And they feared exceedingly, and said one to another ; What  
 manner of man is this, that even the wind and the sea obey him ?

V. **A**ND they came over unto the other side of the sea, into the  
 2 country of the Gadarenes. And when he was come out  
 of the ship, immediately there met him out of the tombs a  
 3 man with an unclean spirit, who had *his* dwelling among the  
 4 tombs ; and no man could bind him, no, not with chains ; be-  
 cause that he had been often bound with fetters and chains,  
 and the chains had been plucked asunder by him, and the fet-  
 5 ters broken in pieces ; neither could any tame him ; and always,  
 night and day, he was in the mountains, and in the tombs, cry-  
 6 ing, and cutting himself with stones. But when he saw Jesus  
 7 afar off, he ran and worshipped him ; and cried with a loud voice,  
 and said ; What have I to do with thee, Jesus, *thou* Son of the  
 most high God ? I adjure thee by God, that thou torment me not.  
 8 (For he said unto him ; Come out of the man, *thou* unclean spirit.)  
 9 And he asked him ; What *is* thy name ? And he answered, saying ;  
 10 My name *is* Legion ; for we are many. And he besought him  
 11 much that he would not send them away out of the country. Now  
 there was there, nigh unto the mountains, a great herd of swine  
 12 feeding. And all the devils besought him, saying ; Send us into  
 13 the swine, that we may enter into them. And forthwith Jesus  
 gave them leave. And the unclean spirits went out, and entered

into the swine ; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 14

And they that fed the swine fled, and told *it* in the city, 14  
and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed 15  
with the devil, and had the legion, sitting and clothed, and in his right mind ; and they were afraid. And they that saw, told them 16  
how it befel to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out 17  
of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with 18  
him. Howbeit Jesus suffered him not, but saith unto him ; Go 19  
home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he de- 20  
parted, and began to publish in Decapolis how great things Jesus had done for him ; and all did marvel.

And when Jesus was passed over again by ship unto the other 21  
side, much people gathered unto him ; and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, 22  
Jairus by name ; and when he saw him, he fell at his feet, and besought him greatly, saying ; My little daughter lieth at the point 23  
of death ; *I pray*, that thou wouldst come and lay thy hands on her, that she may be healed ; and she shall live. And *Jesus* 24  
went with him ; and much people followed him, and thronged him.

And a certain woman, which had an issue of 25  
blood twelve years, and had suffered many things of many 26  
physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, 27  
came in the press behind, and touched his garment. For she 28  
said ; If I may touch but his clothes, I shall be whole. And 29  
straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague. And Jesus, 30  
immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said ; Who touched my 31  
clothes ? And his disciples said unto him ; Thou seest the multi- 32  
tude thronging thee ; and sayest thou ; Who touched me ? And 33  
he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, 34  
came and fell down before him, and told him all the truth. And he said unto her ; Daughter, thy faith hath made thee whole ; go 35  
in peace, and be whole of thy plague.

While he yet spake, 35  
there came from the ruler of the synagogue's *house certain* which said ; Thy daughter is dead ; why troublest thou the Master any further ? As soon as Jesus heard the word that was spoken, he 36  
saith unto the ruler of the synagogue ; Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and 37  
John the brother of James. And he cometh to the house of the 38  
ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto 39  
them ; Why make ye this ado, and weep ? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had 40  
put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the



41 damsel was lying. And he took the damsel by the hand, and said unto her; Talitha cumi! which is, being interpreted; Damsel, 42 I say unto thee, arise! And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were 43 astonished with a great astonishment. And he charged them straitly that no man should know it; and he commanded that something should be given her to eat.

VI. **A**ND he went out from thence, and came into his own country; 2 and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue; and many hearing were astonished, saying; From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that 3 even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary? the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? 4 And they were offended at him. But Jesus said unto them; A prophet is not without honour, but in his own country, and among 5 his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and 6 healed *them*. And he marvelled because of their unbelief. And he went round about the villages teaching.

7 And he calleth the twelve, and began to send them forth by 8 two and two; and gave them power over unclean spirits. And he commanded them, that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse; 9 but *be* shod with sandals; and not put on two coats. And he said 10 unto them; In what place soever ye enter into an house, there 11 abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in 12 the day of judgment, than for that city. And they went out, 13 and preached that men should repent; and they cast out many devils; and they anointed with oil many, that were sick, and healed *them*.

14 And king Herod heard *of him*, (for his name was spread abroad,) and said; John the Baptist is risen from the dead, and therefore 15 mighty works do show forth themselves in him. Others said; It is Elias. And others said; It is a prophet, or as one of the prophets. But when Herod heard, he said; It is John, whom I beheaded; he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. 18 For John had said unto Herod; It is not lawful for thee to have 19 thy brother's wife. Therefore Herodias had a quarrel against 20 him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just man and an holy; and he observed him; and when he heard him, he did many things, 21 and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chiefs of Galilee, and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel; Ask of me whatsoever



ever thou wilt, and I will give thee; and he sware unto her; 23  
 Whatsoever thou shalt ask of me, I will give thee, unto the half  
 of my kingdom. And she went forth, and said unto her mother; 24  
 What shall I ask? And she said; The head of John the Baptist.  
 And she came in straightway with haste unto the king, and asked, 25  
 saying; I will that thou give me by and by in a charger the  
 head of John the Baptist. And the king was exceeding sorry; 26  
*yet* for his oath's sake, and for their sakes which sat with him, he  
 would not reject her. And immediately the king sent an execu- 27  
 tioner, and commanded his head to be brought. And he went  
 and beheaded him in the prison; and he brought his head in a 28  
 charger, and gave it to the damsel; and the damsel gave it to  
 her mother. And when his disciples heard *of it*, they came and 29  
 took up his corpse, and laid it in a tomb.

And the apostles gathered themselves together unto Jesus, and 30  
 told him all things, both what they had done, and what they had  
 taught. And he said unto them; Come ye yourselves apart into 31  
 a desert place, and rest awhile. For there were many coming  
 and going, and they had no leisure so much as to eat. And they 32  
 departed into a desert place by ship privately. And the peo- 33  
 ple saw them departing, and many knew him; and they ran afoot  
 thither out of all cities, and outwent them, and came together  
 unto him. And Jesus, when he came out, saw much people, 34  
 and was moved with compassion toward them, because they were  
 as sheep not having a shepherd; and he began to teach them  
 many things. And when the day was now far spent, his dis- 35  
 ciples came unto him, and said; This is a desert place, and now  
 the time *is* far passed, send them away, that they may go into 36  
 the country round about, and into the villages, and buy them-  
 selves bread; for they have nothing to eat. He answered and 37  
 said unto them; Give ye them to eat. And they say unto him;  
 Shall we go and buy two hundred pennyworth of bread, and give  
 them to eat? He saith unto them; How many loaves have ye? 38  
 go and see. And when they knew, they say; Five, and two fish-  
 es. And he commanded them to make all sit down by compa- 39  
 nies upon the green grass. And they sat down in ranks, by hun- 40  
 dreds, and by fifties. And when he had taken the five loaves, and 41  
 the two fishes, he looked up to heaven, and blessed; and he  
 brake the loaves, and gave to his disciples to set before them;  
 and the two fishes divided he among them all. And they did all 42  
 eat, and were filled. And they took up twelve baskets full of the 43  
 fragments, and of the fishes. And they that did eat of the loaves 44  
 were about five thousand men.

And straightway he constrained 45  
 his disciples to get into the ship, and to go to the other side be-  
 fore unto Bethsaida, while he sent away the people. And when 46  
 he had sent them away, he departed into a mountain to pray.

And when even was come, the ship was in the midst of the sea; 47  
 and he alone on the land. And he saw them toiling in rowing; 48  
 for the wind was contrary unto them. And about the fourth  
 watch of the night he cometh unto them, walking upon the sea;  
 and he would have passed by them. But when they saw him 49  
 walking upon the sea, they supposed it had been a spirit, and cried  
 out. (For they all saw him, and were troubled.) And immedi- 50

ately he talked with them, and saith unto them; Be of good cheer;  
 51 it is I; be not afraid. And he went up unto them into the ship;  
 and the wind ceased; and they were sore amazed in themselves  
 52 beyond measure, and wondered. For they considered not of the  
 loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of  
 54 Gennesaret; and they drew to the shore. And when they were  
 55 come out of the ship, straightway they knew him, and ran through  
 that whole region round about, and began to carry about in beds  
 56 those that were sick, where they heard he was. And whitherso-  
 ever he entered into villages or cities or country, they laid the  
 sick in the streets, and besought him that they might touch, if it  
 were but the border of his garment; and as many as touched him  
 were made whole.

VII. **T**HEN came together unto him the Pharisees and certain of  
 2 the scribes, which came from Jerusalem; and when they  
 saw some of his disciples eat bread with defiled (that is to say,  
 3 with unwashen,) hands, they found fault. (For the Pharisees  
 and all the Jews, except they wash *their* hands oft, eat not, hold-  
 4 ing the tradition of the elders; and *when they come* from the  
 market, except they wash, they eat not; and many other things  
 there be which they have received to hold, as the washing of cups,  
 5 and pots, brassen vessels, and of tables.) Then the Pharisees  
 and scribes asked him; Why walk not thy disciples according to  
 the tradition of the elders, but eat bread with unwashen hands?  
 6 He answered and said unto them; Well hath Esaias prophesied  
 of you hypocrites, as it is written; This people honoureth me with  
 7 *their* lips, but their heart is far from me. Howbeit, in vain do  
 they worship me, teaching for doctrines the commandments of  
 8 men. For laying aside the commandment of God, ye hold the  
 tradition of men, as the washing of pots and cups; and many oth-  
 9 er such like things ye do. And he said unto them; Full well ye  
 reject the commandment of God, that ye may keep your own tra-  
 10 dition. For Moses said; Honour thy father and thy mother; and;  
 11 Whoso curseth father or mother, let him die the death. But ye  
 say; If a man shall say to his father or mother; Corban, (that  
 is to say, a gift,) by whatsoever thou mightest be profited by me;  
 12 *he shall be free*. And ye suffer him no more to do aught for his  
 13 father or his mother, making the word of God of none effect  
 through your tradition, which ye have delivered; and many such  
 14 like things do ye. And when he had called all the people,  
 he said unto them; Hearken unto me every one, and understand.  
 15 There is nothing from without a man, that entering into him, can  
 defile him; but the things which come out of him, those are  
 16 they that defile the man. If any man have ears to hear, let him  
 17 hear. And when he was entered into the house from the peo-  
 18 ple, his disciples asked him concerning the parable. And he  
 saith unto them; Are ye so without understanding also? Do ye  
 not perceive, that whatsoever thing from without entereth into  
 19 the man, *it* cannot defile him? because it entereth not into his  
 heart, but into the belly; and goeth out into the draught, purging  
 20 all meats. And he said; That which cometh out of the man,  
 21 that defileth the man. For from within, out of the heart of men,



proceed evil thoughts; adulteries, fornications, murders, thefts, 22  
covetousness, wickedness, deceit, lasciviousness, an evil eye, blas-  
phemy, pride, foolishness, all these evil things come from with- 23  
in, and defile the man.

And from thence he arose, and went into the borders of Tyre 24  
and Sidon. And he entered into an house, and would have no  
man know *it*; but he could not be hid. For a woman, whose 25  
young daughter had an unclean spirit, heard of him, and came  
and fell at his feet, (the woman was a Greek, a Syrophenician by 26  
nation,) and besought him that he would cast forth the devil out of  
her daughter. But Jesus said unto her; Let the children first be 27  
filled; for it is not meet to take the children's bread, and to cast  
*it* unto the dogs. And she answered and said unto him; Yes, 28  
Lord; yet the dogs under the table eat of the children's crumbs.  
And he said unto her; For this saying go thy way; the devil is 29  
gone out of thy daughter. And when she was come to her house, 30  
she found she devil gone out, and her daughter laid upon the  
bed.

And again, departing from the coasts of Tyre and Sidon, he 31  
came unto the sea of Galilee, through the midst of the coasts of  
Decapolis. And they bring unto him one that was deaf, and had 32  
an impediment in his speech, and beseech him to put his hand  
upon him. And he took him aside from the multitude, and put his 33  
fingers into his ears, and he spit, and touched his tongue; and  
looking up to heaven, he sighed, and saith unto him; Ephphatha; 34  
that is; Be opened. And straightway his ears were opened; and  
the string of his tongue was loosed, and he spake plain. And he 35  
charged them that they should tell no man. But the more he charg-  
ed them, so much the more a great deal they published *it*. And 36  
they were beyond measure astonished, saying; He hath done all  
things well; he maketh both the deaf to hear, and the dumb to  
speak.

**I**N those days, the multitude being very great, and having VIII.  
nothing to eat, Jesus called his disciples and saith unto  
them; I have compassion on the multitude, because they have 2  
now been with me three days, and have nothing to eat. And if I 3  
send them away fasting to their own houses, they will faint by the  
way; for divers of them came from far. And his disciples answer- 4  
ed him; From whence can a man satisfy these with bread here in  
the wilderness? And he asked them; How many loaves have 5  
ye? And they said; Seven. And he commanded the people to 6  
sit down on the ground; and he took the seven loaves, and gave  
thanks, and brake, and gave to his disciples to set before *them*;  
and they set *them* before the people. And they had a few small 7  
fishes; and he blessed, and commanded to set them also before  
*them*. So they did eat, and were filled; and they took up of the 8  
fragments that were left seven baskets. And they that had eaten 9  
were about four thousand. And he sent them away.

And straightway he entered into a ship with his disciples, and 10  
came into the parts of Dalmanutha. And the Pharisees came 11  
forth, and began to question with him, seeking of him a sign from  
heaven, tempting him. And he sighed deeply in his spirit, and 12  
saith; Why doth this generation seek after a sign? Verily I say



13 unto you, there shall no sign be given unto this generation. And he left them, and, entering into the ship again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they  
15 in the ship with them more than one loaf. And he charged them, saying; Take heed, beware of the leaven of the Pharisees, and  
16 of the leaven of Herod. And they reasoned among themselves,  
17 saying; *It is* because we have no bread. And when Jesus knew *it*, he saith unto them; Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your  
18 heart yet hardened? having eyes, see ye not? and having ears,  
19 hear ye not? and do ye not remember? when I brake the five loaves among five thousand, how many baskets full of fragments  
20 took ye up? They say unto him; Twelve. And when the seven among four thousand, how many baskets full of fragments took  
21 ye up? And they said; Seven. And he said unto them; How is it that ye do not understand?

22 And he cometh to Bethsaida. And they bring a blind man un-  
23 to him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town. And when he had spit on his eyes, and put his hands upon him, he asked him if  
24 he saw aught. And he looked up, and said; I see men, as trees,  
25 walking. After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man  
26 clearly. And he sent him away to his house, saying; Neither go into the town, nor tell *it* to any in the town.

27 And Jesus went out and his disciples into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto  
28 them; Whom do men say that I am? And they answered; John the Baptist; but some, Elias; and others, one of the prophets.  
29 And he saith unto them; But whom say ye that I am? And Pe-  
30 ter answereth and saith unto him; Thou art the Christ. And he  
31 charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be killed, and after three days rise again; and he spake that saying openly. And Peter took him, and began to rebuke him.  
32 But when he had turned about and looked on his disciples, he rebuked Peter, saying; Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be  
34 of men. And when he had called the people, with his disciples also, he said unto them; Whosoever will come after me,  
35 let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.  
36 For what shall it profit a man if he shall gain the whole world,  
37 and lose his own soul? or what shall a man give in exchange for  
38 his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

**A**ND he said unto them ; Verily I say unto you, there be some IX.  
of them that stand here which shall not taste of death, till  
they have seen the kingdom of God come with power.

And after six days Jesus taketh Peter, and James, and John, and 2  
leadeth them up into an high mountain apart by themselves ; and  
he was transfigured before them, and his raiment became shining, 3  
exceeding white as snow, so as no fuller on earth can white them.  
And there appeared unto them Elias with Moses ; and they were 4  
talking with Jesus. And Peter answered and said to Jesus ; 5  
Master, it is good for us to be here ; and let us make three taber-  
nacles, one for thee, and one for Moses, and one for Elias. For 6  
he wist not what to say ; for they were sore afraid. And there 7  
was a cloud that overshadowed them ; and a voice came out of  
the cloud, saying ; This is my beloved Son ; hear him. And sud- 8  
denly, when they had looked round about, they saw no man any  
more, save Jesus only with themselves. And as they came 9  
down from the mountain, he charged them that they should tell  
no man what things they had seen, till the Son of man were risen  
from the dead. And they kept that saying with themselves, ques- 10  
tioning one with another what the rising from the dead should  
mean. And they asked him, saying ; Why say the scribes, that 11  
Elias must first come ? And he answered and said unto them ; 12  
Elias verily cometh first, and restoreth all things ; and how is it  
written of the Son of man, that he must suffer many things, and  
be set at nought ? But I say unto you, that Elias is indeed come, 13  
and they have done unto him whatsoever they listed ; as it is  
written of him.

And when he came to *his* disciples, he saw a great multitude 14  
about them, and the scribes questioning with them. And straight- 15  
way all the people, when they beheld him, were greatly amazed,  
and running to *him* saluted him. And he asked the scribes ; 16  
What question ye with them ? And one of the multitude answered 17  
and said ; Master, I have brought unto thee my son, which  
hath a dumb spirit. And wheresoever he taketh him, he teareth 18  
him ; and he foameth, and gnasheth with his teeth, and pineth  
away. And I spake to thy disciples, that they should cast him  
out, and they could not. He answereth him and saith ; O faith- 19  
less generation ! how long shall I be with you ? how long shall I  
suffer you ? Bring him unto me. And they brought him unto 20  
him ; and when he saw him, straightway the spirit tare him ; and  
he fell on the ground, and wallowed foaming. And he asked his 21  
father ; How long is it ago since this came unto him ? And he  
said ; Of a child ; and oft-times it hath cast him into the fire, and 22  
into the waters, to destroy him ; but if thou canst do any thing,  
have compassion on us, and help us. Jesus said unto him ; If 23  
thou canst believe, all things *are* possible to him that believeth.  
And straightway the father of the child cried out, and said, with 24  
tears ; Lord, I believe ; help thou mine unbelief. When Jesus 25  
saw, that the people came running together, he rebuked the foul  
spirit, saying unto him ; *Thou* dumb and deaf spirit, I charge thee ;  
come out of him, and enter no more into him. And *the spirit* cried, 26  
and rent him sore, and came out of him. And he was as one  
dead, inasmuch that many said ; He is dead. But Jesus took him 27

28 by the hand and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately; Why  
29 could not we cast him out? And he said unto them; This kind can come forth by nothing but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and  
31 he would not, that any man should know *it*. For he taught his disciples, and said unto them; The Son of man is delivered into the hands of men, and they shall kill him; and after that he is  
32 killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum; and being in the house, he asked them; What was it that ye disputed among yourselves by the  
34 way? But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest. And he  
35 sat down, and called the twelve, and saith unto them; If any man desire to be first, *the same* shall be last of all, and servant of  
36 all. And he took a child, and set him in the midst of them, and  
37 when he had taken him in his arms, he said unto them; Who-soever shall receive one of such children in my name, receiveth me;

38 that sent me. And John answered him, saying; Master, we saw one casting out devils in thy name, and he followeth not us;  
39 and we forbad him, because he followeth not us. But Jesus said; Forbid him not. For there is no man which shall do a miracle in  
40 my name, that can lightly speak evil of me. For he that is not  
41 against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I  
42 say unto you, he shall not lose his reward.

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were  
43 cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands  
44 to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy  
45 foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that  
46 never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out;  
47 it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their  
48 worm dieth not, and the fire is not quenched. For every one shall be salted with fire; and every sacrifice shall be salted  
49 with salt. Salt is good; but if the salt have lost his salt  
50 ness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X. **A**ND he arose from thence, and cometh into the coasts of Judea by the further side of Jordan; and the people resort unto  
2 him again; and, as he was wont, he taught them again. And

the Pharisees came to him, and asked him; Is it lawful for a man  
3 to put away *his* wife? tempting him. And he answered and said  
4 unto them; What did Moses command you? And they said; Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them; For the hardness of



your heart he wrote you this precept ; but from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh. So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same. And he saith unto them ; Whosoever shall put away his wife, and marry another, committeth adultery against her ; and if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*. But when Jesus saw, he was much displeased, and said unto them ; Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him ; Good Master, what shall I do that I may inherit eternal life ? . And Jesus said unto him ; Why callest thou me good ? none *is* good, but one, God. Thou knowest the commandments ; Do not commit adultery ; Do not kill ; Do not steal ; Do not bear false witness ; Defraud not ; Honour thy father and mother. And he answered and said unto him ; Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him ; One thing thou lackest ; go thy way, sell whatsoever thou hast, and give to the poor ; and thou shalt have treasure in heaven ; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved ; for he had great possessions. And Jesus looked round about, and saith unto his disciples ; How hardly shall they that have riches enter into the kingdom of God ! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them ; Children, how hard is it for them, that trust in riches, to enter into the kingdom of God ! It is easier, for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves ; Who then can be saved ? And Jesus looking upon them saith ; With men *it is* impossible, but not with God ; for with God all things are possible.

Then Peter began to say unto him ; Lo, we have left all, and have followed thee. And Jesus answered and said ; Verily I say unto you ; there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. But many first, shall be last ; and last, first.

And they were in the way going up to Jerusalem ; and Jesus went before them ; and they were amazed, and as they followed they were afraid. And he took again the twelve, and began to

33 tell them what things should happen unto him ; Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and the scribes ; and they shall condemn him to death, and  
 34 shall deliver him to the gentiles, and shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying ; Master, we would, that thou shouldest do for us, whatsoever  
 36 we shall desire. And he said unto them ; What would ye that I  
 37 should do for you ? They said unto him ; Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in  
 38 thy glory. But Jesus said unto them ; Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the  
 39 baptism that I am baptized with ? And they said unto him ; We can. And Jesus said unto them ; Ye shall indeed drink of the cup, that I drink of ; and with the baptism, that I am baptized,  
 40 withal shall ye be baptized ; but to sit on my right hand and on my left hand, is not mine to give, but to those for whom it is prepared.  
 41 And when the ten heard, they began to be much displeased with James and John. But Jesus called them, and saith unto them ; Ye know, that they which are accounted to rule over the gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you ; but  
 43 whosoever will be great among you, shall be your minister ; and  
 44 whosoever of you will be the chiefest, shall be servant of all ; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho ; and as he went out of Jericho, with his disciples and a great number of people, blind Bartimeus, the  
 47 son of Timeus, sat by the highway-side begging. And when he heard, that it was Jesus of Nazareth, he began to cry out and say ;  
 48 Jesus, son of David, have mercy on me. And many charged him that he should hold his peace ; but he cried the more a great  
 49 deal ; *Thou* son of David, have mercy on me. And Jesus stood still, and commanded him to be called ; and they call the blind man, saying unto him ; Be of good comfort, rise ; he calleth thee.  
 51 And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him ; What wilt thou, that I should do unto thee ? The blind man said unto him ; Lord, that I might  
 52 receive my sight. And Jesus said unto him ; Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI. **A**ND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his  
 2 disciples, and saith unto them ; Go your way into the village over against you ; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him.  
 3 And if any man say unto you ; Why do ye this ? say ye ; The Lord hath need of him ; and straightway he will send him hither. And they went their way, and found the colt tied by the door without,  
 4 in a place where two ways met ; 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 com-



manded; and they let them go. And they brought the colt to 7  
 Jesus, and cast their garments on him; and he sat upon him. 8  
 And many spread their garments in the way; and others cut 9  
 down branches off the trees, and strewed in the way. And they 10  
 that went before and they that followed, cried, saying; Hosanna;  
 Blessed is he that cometh in the name of the Lord; Blessed be 11  
 the kingdom of our father David, that cometh in the name of the  
 Lord; Hosanna in the highest. And Jesus entered into Je-  
 rusalem, and into the temple; and when he had looked round  
 about upon all things, and now the even-tide was come, he went  
 out unto Bethany, with the twelve.

And on the morrow, when they were come from Bethany, he 12  
 was hungry; and seeing a fig-tree afar off, having leaves, he came, 13  
 if haply he might find any thing thereon; and when he came to  
 it, he found nothing but leaves; for the time of figs was not yet.  
 And Jesus answered and said unto it; No man eat fruit of thee 14  
 hereafter for ever. And his disciples heard him.

And they come to Jerusalem; and Jesus went into the temple, 15  
 and began to cast out them that sold and bought in the temple;  
 and he overthrew the tables of the money-changers, and the seats of 16  
 them that sold doves; and he would not suffer that any man should 17  
 carry any vessel through the temple. And he taught, saying unto 18  
 them; Is it not written; My house shall be called of all nations  
 the house of prayer; but ye have made it a den of thieves? And 19  
 the scribes and chief priests heard, and sought how they might de-  
 stroy him; for they feared him, because all the people were as-  
 tonished at his doctrine. And when even was come, he went out 20

And in the morning, as they passed by, they saw the fig-tree 20  
 dried up from the roots. And Peter calling to remembrance, saith 21  
 unto him; Master, behold, the fig-tree which thou cursedst is  
 withered away. And Jesus answering, saith unto them; Have 22  
 faith in God. For verily I say unto you, that whosoever shall say 23  
 unto this mountain; Be thou removed, and be thou cast into the  
 sea; and shall not doubt in his heart, but shall believe that those  
 things which he saith shall come to pass; he shall have whatso-  
 ever he saith. Therefore I say unto you, what things soever ye 24  
 desire when ye pray, believe that ye receive; and ye shall have  
 them. And when ye stand praying, forgive, if ye have aught 25  
 against any; that your Father also which is in heaven may forgive  
 you your trespasses. But if ye do not forgive, neither will your 26  
 Father which is in heaven forgive your trespasses.

And they come again to Jerusalem; and as he was walking in 27  
 the temple, there come to him the chief priests and the scribes  
 and the elders, and say unto him; By what authority doest thou 28  
 these things? and who gave thee this authority to do these things?  
 And Jesus answered and said unto them; I will also ask of you 29  
 one question; and answer me, and I will tell you, by what au-  
 thority I do these things. The baptism of John, was it from hea- 30  
 ven, or of men? answer me. And they reasoned with themselves, 31  
 saying; If we shall say, from heaven; he will say; Why then  
 did ye not believe him? But if we shall say, of men; they fear- 32  
 ed the people; for all counted John, that he was a prophet indeed.



33 And they answered and said unto Jesus; We cannot tell. And Jesus answering saith unto them; Neither do I tell you, by what authority I do these things.

XII. **A**ND he began to speak unto them by parables; A man planted a vineyard, and set an hedge about *it*, and digged a wine-fat, and built a tower; and he let it out to husbandmen, and  
2 went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen  
3 of the fruit of the vineyard. And they caught *him*, and beat him,  
4 and sent *him* away empty. And again, he sent unto them another servant; and at him they cast stones, and wounded *him* in the  
5 head, and sent *him* away shamefully handled. And again he sent another; and him they killed; and many others, beating  
6 some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying; They will reverence my son. But those husbandmen said among themselves;  
7 This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast *him* out  
8 of the vineyard. What shall therefore the Lord of the vineyard  
9 do? He will come and destroy the husbandmen, and will give the  
10 vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the  
11 corner; this was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say unto him; Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but  
14 teachest the way of God in truth. Is it lawful to give tribute to  
15 Cesar, or not? shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them; Why tempt ye me? bring  
16 me a penny; that I may see *it*. And they brought *it*. And he saith unto them; Whose *is* this image and superscription? And  
17 they said unto him, Cesar's. And Jesus answering, said unto them; Render to Cesar, the things that are Cesar's; and to God, the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying; Master, Moses wrote  
19 unto us, if a man's brother die, and leave *his* wife, and leave no children, that his brother should take his wife, and raise up seed  
20 unto his brother. Now there were seven brethren; and the first  
21 took a wife, and dying left no seed. And the second took her,  
22 and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed. Last of all the woman died  
23 also. In the resurrection therefore, when they shall rise, whose  
24 wife shall she be of them? for the seven had her to wife. And  
25 Jesus answering, said unto them; Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

And as touching the dead, that they rise, have ye not read in the 26  
book of Moses, how in the bush God spake unto him, saying; I  
am the God of Abraham, and the God of Isaac, and the God of  
Jacob? He is not the God of the dead, but the God of the living. 27  
Ye therefore do greatly err.

And one of the scribes came, and having heard them reason- 23  
ing together, and perceiving that he had answered them well, ask-  
ed him; Which is the first commandment of all? And Jesus an- 29  
swered him; The first of all the commandments *is*; Hear O  
Israel, the Lord our God is one Lord; and thou shalt love the 30  
Lord thy God with all thy heart, and with all thy soul, and with  
all thy mind, and with all thy strength. This *is* the first com-  
mandment. And this second *is* like; Thou shalt love thy neigh- 31  
bour as thyself. There is none other commandment greater than  
these. And the scribe said unto him; Well, Master thou hast 32  
said the truth; for there is one God, and there is none other but  
he; and to love him with all the heart, and with all the under- 33  
standing, and with all the soul, and with all the strength, and to  
love *his* neighbour as himself, is more than all whole burnt-offerings  
and sacrifices. And when Jesus saw, that he answered discreet- 34  
ly, he said unto him; Thou art not far from the kingdom of  
God. And no man after that durst ask him *any question*.

And Jesus answered and said, while he taught in the temple; 35  
How say the scribes, that Christ is the Son of David? For David 36  
himself said by the Holy Ghost; The LORD said to my Lord;  
Sit thou on my right hand, till I make thine enemies thy footstool.  
David therefore himself calleth him Lord; and whence is he 37  
his son?

And the common people heard him gladly. And he said unto 38  
them in his doctrine; Beware of the scribes, which love to go in  
long clothing, and salutations in the market-places, and the chief 39  
seats in the synagogues, and the uppermost rooms at feasts; which 40  
devour widows' houses, and for a pretence make long prayers.  
These shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the 41  
people cast money into the treasury. And many that were rich  
cast in much. And there came a certain poor widow, and she 42  
threw in two mites, which make a farthing. And he called his 43  
disciples, and saith unto them; Verily I say unto you, that this  
poor widow hath cast more in, than all they which have cast into  
the treasury. For all did cast in of their abundance; but she 44  
of her want did cast in all that she had, all her living.

AND as he went out of the temple, one of his disciples XIII.  
saith unto him; Master, see what manner of stones and  
what buildings! And Jesus answering said unto him; Seest thou 2  
these great buildings? there shall not be left one stone upon  
another, that shall not be thrown down. And as he sat upon 3  
the mount of Olives, over against the temple, Peter and James  
and John and Andrew asked him privately; Tell us, when shall 4  
these things be? and what *shall be* the sign when all these things  
shall be fulfilled? And Jesus, answering them, began to say; 5  
Take heed lest any deceive you. For many shall come in my 6  
name, saying; I am *Christ*; and shall deceive many. And when 7



ye shall hear of wars, and rumours of wars, be ye not troubled ;  
8 for *such things* must needs be ; but the end *is* not yet. For,  
nation shall rise against nation, and kingdom against kingdom ;  
and there shall be earthquakes in *divers* places, and there shall  
be famines and troubles. These *are* the beginnings of sor-  
9 rows. But take heed to yourselves ; for they shall deliver  
you up to councils, and in the synagogues ye shall be beaten,  
and ye shall be brought before rulers and kings for my sake, for  
10 a testimony against them. And the gospel must first be publish-  
11 ed among all nations. But when they shall lead and deliver  
you up, take no thought beforehand what ye shall speak, neither  
do ye premeditate ; but whatsoever shall be given you in that  
hour, that speak ye ; for it is not ye that speak, but the Holy  
12 Ghost. Now the brother shall betray the brother to death, and  
the father the son ; and children shall rise up against *their*  
13 parents, and shall cause them to be put to death ; and ye shall be  
hated of all *men* for my name's sake ; but he that shall endure  
14 unto the end, the same shall be saved. But when ye shall  
see the abomination of desolation, spoken of by Daniel the pro-  
phet, standing where it ought not, (let him that readeth under-  
15 stand,) then let them that be in Judea flee to the mountains ; and  
let him that is on the house-top, not go down into the house, neither  
16 enter to take any thing out of his house, and let him that is in  
17 the field, not turn back again, for to take up his garment. But  
wo to them that are with child and to them that give suck in  
18 those days ! And pray ye, that your flight be not in the winter.  
19 For *in* those days shall be affliction, such as was not from the be-  
ginning of the creation which God created, unto this time, nei-  
20 ther shall be. And except the Lord had shortened those days, no  
flesh should be saved ; but for the elect's sake, whom he hath  
21 chosen, he hath shortened the days. And then, if any man  
shall say to you ; Lo, here *is* Christ ; or ; Lo, there ; believe not.  
22 For false Christs and false prophets shall rise, and shall show  
23 signs and wonders, to seduce, if possible, even the elect. But  
24 take ye heed ; behold, I have foretold you all things. But  
in those days, after that tribulation, the sun shall be darkened,  
25 and the moon shall not give her light ; and the stars of heaven  
shall fall, and the powers that are in heaven shall be shaken.  
26 And then shall they see the Son of man coming in the clouds,  
27 with great power and glory. And then shall he send his angels,  
and shall gather together his elect from the four winds, from  
the uttermost part of the earth to the uttermost part of hea-  
28 ven. Now learn a parable of the fig-tree ; When her branch  
is yet tender, and putteth forth leaves, ye know, that summer is  
29 near. So ye in like manner, when ye shall see these things come  
to pass, know, that it is nigh, *even* at the doors. Verily I say unto  
30 you, that this generation shall not pass, till all these things be  
31 done. Heaven and earth shall pass away ; but my words shall  
32 not pass away. But of that day and hour knoweth no man,  
no, not the angels which are in heaven, neither the Son, but the  
33 Father. Take ye heed, watch and pray ; for ye know not when.  
34 the time is. *For the Son of Man is* as a man taking a far journey,  
who left his house, and gave authority to his servants, and to every



man his work, and commanded the porter to watch. Watch ye 35  
therefore ; for ye know not when the master of the house cometh,  
at even, or at midnight, or at the cock-crowing, or in the morn- 36  
ing ; lest coming suddenly, he find you sleeping. And what I say 37  
unto you, I say unto all ; Watch.

**A**FTER two days was the passover, and the feast of unlea- XIV.  
vened bread ; and the chief priests and the scribes sought  
how they might take him by craft, and put *him* to death. But 2  
they said ; Not on the feast-day, lest there be an uproar of the  
people.

And being in Bethany, in the house of Simon the leper, as he 3  
sat at meat, there came a woman having an alabaster-box of oint-  
ment of spikenard, very precious ; and she brake the box, and  
poured *it* on his head. And there were some that had indignation 4  
within themselves, and said ; Why was this waste of the oint-  
ment made ? For it might have been sold for more than three 5  
hundred pence, and have been given to the poor. And they mur-  
mured against her. And Jesus said ; Let her alone ; why trouble 6  
ye her ? she hath wrought a good work on me. For ye have the 7  
poor with you always, and whensoever ye will, ye may do them  
good ; but me ye have not always. She hath done what she 8  
could ; she is come aforehand to anoint my body to the burying.  
Verily I say unto you ; whosoever this gospel shall be preached 9  
throughout the whole world, *this* also that she hath done shall be  
spoken of, for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief 10  
priests, to betray him unto them. And when they heard, they 11  
were glad ; and they promised to give him money. And he sought  
how he might conveniently betray him.

And the first day of unleavened bread, when they killed the 12  
passover, his disciples said unto him ; Where wilt thou that we go  
and prepare, that thou mayest eat the passover ? And he sendeth 13  
forth two of his disciples, and saith unto them ; Go ye into the  
city ; and there shall meet you a man bearing a pitcher of wa-  
ter ; follow him ; and whosoever he shall go in, say ye to the 14  
good man of the house ; The Master saith ; Where is the guest-  
chamber, where I shall eat the passover with my disciples ? And 15  
he will show you a large upper room furnished *and* prepared ;  
there make ready for us. And his disciples went forth, and came 16  
into the city, and found as he had said unto them ; and they made  
ready the passover. And in the evening he cometh with the 17  
twelve. And as they sat, and did eat, Jesus said ; Verily I say 18  
unto you, That one of you which eateth with me, shall betray me.  
And they began to be sorrowful, and to say unto him one by one ; 19  
*Is it I ?* and another ; *Is it I ?* And he answered and said unto 20  
them ; *It is one of the twelve that dippeth with me in the dish.*  
The Son of man indeed goeth, as it is written of him ; but wo to 21  
that man, by whom the Son of man is betrayed ! good were it for  
that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake, 22  
and gave to them, and said ; Take, eat ; this is my body. ~~And~~ 23  
he took the cup, and when he had given thanks, he gave to  
them ; and they all drank of it. And he said unto them ; This is 24

- 25 my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day, that I drink it new in the kingdom of God.
- 26 And when they had sung an hymn, they went out into the
- 27 mount of Olives. And Jesus saith unto them; All ye shall be offended because of me this night; for it is written; I will smite
- 28 the Shepherd, and the sheep shall be scattered. But after that
- 29 I am risen, I will go before you into Galilee. But Peter said unto
- 30 him; Although all shall be offended, yet *will* not I. And Jesus saith unto him; Verily I say unto thee, that this day, in this night, before the cock crow twice, thou shalt deny me thrice.
- 31 But he spake the more vehemently; If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
- 32 And they came to a place, which was named Gethsemane; and
- 33 he saith to his disciples; Sit ye here, while I shall pray. And he taketh with him Peter and James and John; and he began to be
- 34 sore amazed, and to be very heavy. And he saith unto them; My soul is exceeding sorrowful unto death; tarry ye here, and
- 35 watch. And he went forward a little, and fell on the ground; and he prayed, that, if it were possible, the hour might pass from
- 36 him. And he said; Abba, Father, all things *are* possible unto thee; take away this cup from me. Nevertheless, not what I
- 37 will, but what thou wilt. And he cometh, and findeth them sleeping; and he saith unto Peter; Simon, sleepest thou? couldest
- 38 not thou watch one hour? Watch ye and pray, lest ye enter into
- 39 temptation; the spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words.
- 40 And when he returned, he found them asleep again; for their
- 41 eyes were heavy; neither wist they what to answer him. And he cometh the third time, and saith unto them; Do ye still sleep and take rest? it is enough, the hour is come; behold, the Son of
- 42 man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.
- 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and
- 44 staves, from the chief priests and the scribes and the elders. And he that betrayed him, had given them a token, saying; Whomsoever I shall kiss, that same is he; take him and lead away
- 45 safely. And as soon as he was come, he goeth straightway to
- 46 him, and saith; Master, Master; and he kissed him. And they laid
- 47 their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest,
- 48 and cut off his ear. And Jesus answered and said unto them; Are ye come out, as against a thief, with swords and staves to
- 49 take me? I was daily with you in the temple, teaching, and ye
- 50 took me not; but the scriptures must be fulfilled. And they
- 51 all forsook him and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the
- 52 young men laid hold on him. And he left the linen cloth, and
- 53 ~~and~~ from them naked.
- 53 And they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes.

And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death; and they found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying; We heard him say; I will destroy this temple, that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying; Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him; Art thou the Christ, the Son of the Blessed? And Jesus said; I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith; What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him; Prophecy. And the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said; And thou also wast with Jesus of Nazareth. But he denied, saying; I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And the maid saw him again, and began to say to them that stood by; This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter; Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*. But he began to curse and to swear, saying; I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him; Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him; Art thou the King of the Jews? And he answering, said unto him; Thou sayest. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying; Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire as he had ever done unto them. But Pilate answered them, saying; Will ye that I release unto you the King of the Jews? For he knew, that the chief priests had delivered *him* for envy. But the chief priests moved the people, that



12 he should rather release Barabbas unto them. And Pilate answered, and said again unto them; What will ye then that I shall do  
13 unto him whom ye call the King of the Jews? And they cried out  
14 again; Crucify him. Then Pilate said unto them; Why? what  
evil hath he done? And they cried out the more exceedingly;  
15 Crucify him. And Pilate, willing to content the people, released  
Barabbas unto them, and delivered Jesus, when he had scourged  
16 him, to be crucified. And the soldiers led him away into  
the hall, called Pretorium; and they call together the whole  
17 band. And they clothed him with purple, and platted a crown of  
18 thorns, and put it about his head. And they began to salute him;  
19 Hail, King of the Jews! And they smote him on the head with a  
reed, and did spit upon him, and bowing their knees, worshipped  
20 him. And when they had mocked him, they took off the purple  
from him, and put his own clothes on him.  
21 And they led him out to crucify him. And they compel one  
Simon a Cyrenian, who passed by, coming out of the country, (the  
22 father of Alexander and Rufus,) to bear his cross. And they  
bring him unto the place Golgotha; which is, being interpreted,  
23 the place of a scull. And they gave him to drink, wine mingled  
24 with myrrh; but he received not. And when they had crucified  
him, they parted his garments, casting lots upon them, what every  
25 man should take. And it was the third hour, and they crucified  
26 him. And the superscription of his accusation was written over;  
27 THE KING OF THE JEWS. And with him they crucify two  
28 thieves; one on his right hand, and one on his left. And the  
scripture was fulfilled, which saith; And he was numbered with  
29 the transgressors. And they that passed by railed on him, wag-  
ging their heads, and saying; Ah, thou that destroyest the tem-  
30 ple, and buildest it in three days; save thyself, and come down  
31 from the cross. Likewise also the chief priests mocking, said  
among themselves with the scribes; He saved others, himself he  
32 cannot save. Let Christ the King of Israel descend now from  
the cross, that we may see and believe. And they that were cru-  
33 cified with him, reviled him. And when the sixth hour was  
come, there was darkness over the whole land, until the ninth  
34 hour. And at the ninth hour Jesus cried with a loud voice, say-  
ing; Eloi! Eloi! lama sabachthani? which is, being interpreted;  
35 My God! my God! why hast thou forsaken me? And some of  
them that stood by, when they heard, said; Behold, he calleth  
36 Elias. And one ran and filled a sponge full of vinegar, and put it  
on a reed, and gave him to drink, saying; Let alone; let us see  
whether Elias will come to take him down.  
37 And Jesus cried with a loud voice, and gave up the ghost. And  
the veil of the temple was rent in twain, from the top to the bot-  
38 tom. And when the centurion which stood over against him, saw  
that he so cried out, and gave up the ghost, he said; Truly this  
39 man was the Son of God. There were also women looking on  
afar off; among whom was Mary Magdalene, and Mary the mother  
40 of James the less, and of Joses, and Salome; who also, when he was  
in Galilee, followed him, and ministered unto him; and many  
41 other women which came up with him unto Jerusalem.  
42 And now, when the even was come, (because it was the prepa-

ration, that is, the day before the sabbath,) Joseph of Arima- 43  
 thea, an honourable counsellor, which also waited for the king-  
 dom of God, came; and he went in boldly unto Pilate, and crav-  
 ed the body of Jesus. And Pilate marvelled if he were already 44  
 dead; and calling the centurion, he asked him whether he had  
 been any while dead. And when he knew *it* of the centurion, 45  
 he gave the body to Joseph. And he bought fine linen, and took 46  
 him down, and wrapped *him* in the linen; and he laid him in a  
 sepulchre which was hewn out of a rock; and he rolled a stone  
 unto the door of the sepulchre. And Mary Magdalene and Mary 47  
 the mother of Joses beheld where he was laid.

AND when the sabbath was past, Mary Magdalene and Mary XVI.  
 the mother of James and Salome had bought sweet spices,  
 that they might come and anoint him. And very early in 2  
 the morning, the first *day* of the week, they came unto the sepul-  
 chre at the rising of the sun. And they said among themselves; 3  
 Who shall roll us away the stone from the door of the sepulchre?  
 And when they looked, they saw that the stone was rolled away; 4  
 for it was very great. And entering into the sepulchre, they saw 5  
 a young man sitting on the right side, clothed in a long white  
 garment; and they were affrighted. And he saith unto them; 6  
 Be not affrighted; ye seek Jesus of Nazareth which was cruci-  
 fied; he is risen, he is not here; behold the place where they laid  
 him. But go your way, tell his disciples, and Peter, that he 7  
 goeth before you into Galilee; there shall ye see him, as he said  
 unto you. And they went out quickly, and fled from the sepul- 8  
 chre; for they trembled, and were amazed, neither said they any  
 thing to any; for they were afraid.

Now when *Jesus* was risen, early the first *day* of the week, he 9  
 appeared first to Mary Magdalene, out of whom he had cast seven  
 devils. And she went and told them that had been with him, 10  
 as they mourned and wept. And they, when they had heard that 11  
 he was alive, and had been seen of her, believed not. After 12  
 that, he appeared in another form unto two of them, as they walk-  
 ed, and went into the country. And they went and told *it* unto 13  
 the residue; neither believed they them. Afterward, he ap- 14  
 peared unto the eleven, as they sat at meat; and he upbraided  
 them with their unbelief and hardness of heart, because they be-  
 lieved not them which had seen him after he was risen. And he 15  
 said unto them; Go ye into all the world, and preach the gospel  
 to every creature. He that believeth and is baptized, shall be 16  
 saved; but he that believeth not, shall be damned. And these 17  
 signs shall follow them that believe; in my name shall they cast  
 out devils; they shall speak with new tongues; they shall take 18  
 up serpents; and if they drink any deadly thing, it shall not hurt  
 them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received 19  
 up into heaven, and sat on the right hand of God; and they went 20  
 forth, and preached every where, the Lord working with *them*,  
 and confirming the word with signs following. Amen.

## THE GOSPEL ACCORDING TO LUKE.

1. **F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ;  
 2 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**HERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia ; and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all  
 6 the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office his lot was to burn incense when he went into  
 9 the temple of the Lord ; and the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of  
 10 the altar of incense ; and when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him ; Fear not, Zacharias ; for thy prayer is heard, and thy wife Elisabeth  
 11 shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his  
 12 birth. For he shall be great in the sight of the Lord ; and he shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many  
 13 of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.  
 14 And Zacharias said unto the angel ; Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering, said unto him ; I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to  
 15 show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed ; because thou believest not my words, which shall be  
 16 fulfilled in their season. And the people waited for Zacharias ; and they marvelled that he tarried so long in the temple.  
 17 And when he came out, he could not speak unto them ; and they perceived, that he had seen a vision in the temple ; for he beckoned unto them, and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying ; Thus  
 18 hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.



And in the sixth month the angel Gabriel was sent from God 26  
unto a city of Galilee, named Nazareth, to a virgin espoused to a 27  
man whose name was Joseph, of the house of David; and the  
virgin's name was Mary. And the angel came in unto her, and 28  
said; Hail, *thou* highly favoured; the Lord *is* with thee; bless-  
*ed art thou* among women. And when she saw *him*, she was 29  
troubled at his saying, and cast in her mind what manner of salu-  
tation this should be. And the angel said unto her; Fear 30  
not, Mary; for thou hast found favour with God. And behold, 31  
thou shalt conceive in thy womb, and bring forth a son, and shalt  
call his name JESUS. He shall be great, and shall be called the 32  
Son of the Highest; and the Lord God shall give unto him the  
throne of his father David; and he shall reign over the house of Ja- 33  
cob for ever, and of his kingdom there shall be no end. Then 34  
said Mary unto the angel; How shall this be, seeing I know not  
a man? And the angel answered and said unto her; The Holy 35  
Ghost shall come upon thee, and the power of the Highest shall  
overshadow thee; therefore also that holy thing which shall be  
born of thee, shall be called the Son of God. And behold, thy 36  
cousin Elisabeth, she hath also conceived a son in her old age;  
and this is the sixth month with her who was called barren. For 37  
with God nothing shall be impossible. And Mary said; Behold, 38  
the handmaid of the Lord; be it unto me according to thy word.  
And the angel departed from her.

And Mary arose in those days, and went into the hill-country 39  
with haste, into a city of Juda. And she entered into the house 40  
of Zacharias, and saluted Elisabeth. And it came to pass, that 41  
when Elisabeth heard the salutation of Mary, the babe leaped in  
her womb; and Elisabeth was filled with the Holy Ghost, and 42  
spake out with a loud voice, and said; Blessed *art thou* among  
women, and blessed *is* the fruit of thy womb. And whence *is* this 43  
to me, that the mother of my Lord should come to me? For lo, as 44  
soon as the voice of thy salutation sounded in mine ears, the babe  
leaped in my womb for joy. And blessed *is* she that believed; for 45  
there shall be a performance of those things which were told her  
from the Lord. And Mary said; My soul doth magnify the 46  
Lord, and my spirit hath rejoiced in God my Saviour; for he hath 48  
regarded the low estate of his handmaiden. For behold, from hence-  
forth all generations shall call me blessed; for he that is mighty hath 49  
done to me great things, and holy *is* his name; and his mercy *is* 50  
on them that fear him, from generation to generation. He hath 51  
showed strength with his arm; he hath scattered the proud in the  
imagination of their hearts. He hath put down the mighty from 52  
their seats, and exalted them of low degree. He hath filled the 53  
hungry with good things, and the rich he hath sent empty away.  
He hath holpen his servant Israel, in remembrance of mercy, 54  
(as he spake to our fathers,) to Abraham, and to his seed, for 55  
ever. And Mary abode with her about three months; and 56  
she returned to her own house.

Now Elisabeth's full time came that she should be delivered; 57  
and she brought forth a son. And her neighbours and her cou- 58  
sins heard how the Lord had showed great mercy upon her; and  
they rejoiced with her. And it came to pass, that on the 59

eighth day they came to circumcise the child; and they called  
 60 him Zacharias, after the name of his father. And his mother an-  
 61 swered and said; Not *so*; but he shall be called John. And  
 they said unto her; There is none of thy kindred, that is called  
 62 by this name. And they made sign to his father, how he would  
 63 have him called. And he asked for a writing-table, and wrote,  
 64 saying; His name is John. And they marvelled all. And his  
 mouth was opened immediately, and his tongue *loosed*; and he  
 65 spake, and praised God. And fear came on all that dwelt round  
 about them; and all these sayings were noised abroad through-  
 66 out all the hill-country of Judea. And all they that had heard,  
 laid *them* up in their hearts, saying; What manner of child  
 67 shall this be? And the hand of the Lord was with him. And  
 his father Zacharias was filled with the Holy Ghost, and prophe-  
 68 sied, saying; Blessed *be* the Lord God of Israel, for he hath visit-  
 69 ed and redeemed his people, and hath raised up an horn of salva-  
 70 tion for us, in the house of his servant David, (as he spake by the  
 mouth of his holy prophets, which have been since the world be-  
 71 gan,) that we should be saved from our enemies, and from the  
 72 hand of all that hate us; to perform the mercy *promised* to our  
 73 fathers, and to remember his holy covenant the oath which he  
 74 sware to our father Abraham; that he would grant unto us, that  
 we, being delivered out of the hand of our enemies, might serve  
 75 him, without fear, in holiness and righteousness before him, all  
 76 the days of our life. And thou, child, shalt be called Prophet  
 of the Highest; for thou shalt go before the face of the Lord to  
 77 prepare his ways, to give knowledge of salvation unto his people,  
 78 by the remission of their sins through the tender mercy of our  
 79 God; whereby the day-spring from on high hath visited us, to  
 give light to them that sit in darkness and *in* the shadow of death,  
 80 to guide our feet into the way of peace. And the child grew,  
 and waxed strong in spirit, and was in the deserts till the day of  
 his showing unto Israel.

II. **A**ND it came to pass in those days, that there went out a de-  
 2 cree from Cesar Augustus, that all the world should be tax-  
 3 ed. (This taxing was first made when Cyrenius was governor of  
 4 Syria.) And all went to be taxed, every one into his own city.  
 4 And Joseph also went up from Galilee, out of the city of Naza-  
 reth, into Judea, unto the city of David, which is called Bethlehem,  
 5 (because he was of the house and lineage of David,) to be taxed  
 6 with Mary his espoused wife, being great with child. And  
 so it was, that, while they were there, the days were accomplish-  
 7 ed that she should be delivered. And she brought forth her first-  
 born son, and wrapped him in swaddling-clothes, and laid him in  
 a manger; because there was no room for them in the inn.  
 8 And there were in the same country shepherds abiding in the  
 9 field, keeping watch over their flock by night. And lo, the angel  
 of the Lord came upon them, and the glory of the Lord shone  
 10 round about them; and they were sore afraid. And the angel  
 said unto them; Fear not; for behold, I bring you good tidings of  
 11 great joy, which shall be to all people; for unto you is born this  
 day, in the city of David, a Saviour, which is Christ the Lord.  
 12 And this *shall be* a sign unto you; Ye shall find the babe wrap-



ped in swaddling-clothes, lying in a manger. And suddenly there 13  
 was with the angel a multitude of the heavenly host, praising God,  
 and saying; Glory to God in the highest, and on earth peace, 14  
 good will towards men. And it came to pass, as the angels 15  
 were gone away from them into heaven, the shepherds said one to  
 another; Let us now go even unto Bethlehem, and see this thing  
 which is come to pass, which the Lord hath made known unto us.  
 And they came with haste, and found Mary and Joseph, and the 16  
 babe lying in a manger. And when they had seen *it*, they made 17  
 known abroad the saying which was told them concerning this  
 child. And all they that heard wondered at those things which 18  
 were told them by the shepherds. But Mary kept all these things, 19  
 and pondered in her heart. And the shepherds returned, glorify- 20  
 ing and praising God for all the things that they had heard and  
 seen, as it was told unto them.

And when eight days were accomplished for the circumcising 21  
 of the child, his name was called JESUS, which was so named of  
 the angel before he was conceived in the womb.

And when the days of her purification according to the law of 22  
 Moses were accomplished, they brought him to Jerusalem to pre-  
 sent to the Lord, (as it is written in the law of the Lord; Every 23  
 male that openeth the womb shall be called holy to the Lord,)  
 and to offer a sacrifice according to that which is said in the law of 24  
 the Lord; A pair of turtle-doves, or two young pigeons. And 25  
 behold, there was a man in Jerusalem, whose name *was* Simeon;  
 and the same man *was* just and devout, waiting for the consolati-  
 on of Israel; and the Holy Ghost was upon him, and it was re- 26  
 vealed unto him by the Holy Ghost, that he should not see death,  
 before he had seen the Lord's Christ. And he came by the Spirit 27  
 into the temple; and when the parents brought in the child Je-  
 sus, to do for him after the custom of the law, then took he him 28  
 up in his arms, and blessed God, and said; Lord, now lettest 29  
 thou thy servant depart in peace, according to thy word; for 30  
 mine eyes have seen thy salvation, which thou hast prepared be- 31  
 fore the face of all people; a light to lighten the gentiles, and 32  
 the glory of thy people Israel. And Joseph and his mother 33  
 marvelled at those things which were spoken of him. And Sim- 34  
 eon blessed them, and said unto Mary his mother; Behold, this  
*child* is set for the fall and rising again of many in Israel, and for  
 a sign which shall be spoken against; (yea, a sword shall pierce 35  
 through thy own soul also;) that the thoughts of many hearts may  
 be revealed. And there was one Anna, a prophetess, the 36  
 daughter of Phanuel, of the tribe of Aser; she was of a great age,  
 and had lived with an husband seven years from her virginity;  
 and she *was* a widow of about fourscore and four years, which de- 37  
 parted not from the temple, but served God with fastings and  
 prayers night and day. And she coming in that instant, gave 38  
 thanks likewise unto the Lord, and spake of him to all them that  
 looked for redemption in Jerusalem. And when they had per- 39  
 formed all things according to the law of the Lord, they returned  
 into Galilee, to their own city Nazareth. And the child 40  
 grew, and waxed strong in spirit, filled with wisdom; and the  
 grace of God was upon him.



41 Now his parents went to Jerusalem every year at the feast of  
42 the passover. And when he was twelve years old, they went up  
43 to Jerusalem after the custom of the feast; and when they had  
fulfilled the days, as they returned, the child Jesus tarried behind  
44 in Jerusalem; and Joseph and his mother knew *it* not. But  
they, supposing him to have been in the company, went a day's  
journey; and they sought him among *their* kinsfolk and acquaint-  
45 ance. And when they found him not, they turned back again to  
46 Jerusalem, seeking him. And it came to pass, that after three  
days they found him in the temple, sitting in the midst of the doc-  
47 tors, both hearing them, and asking them questions. And all that  
heard him were astonished at his understanding and answers.  
48 And when they saw him, they were amazed; and his mother  
said unto him; Son, why hast thou thus dealt with us? behold,  
49 thy father and I have sought thee sorrowing. And he said unto  
them; How is it that ye sought me? wist ye not, that I must be  
50 about my Father's business? And they understood not the say-  
51 ing which he spake unto them. And he went down with them,  
and came to Nazareth; and he was subject unto them. But his  
52 mother kept all these sayings in her heart. And Jesus  
increased in wisdom and stature, and in favour with God and  
men.

III. **N**OW in the fifteenth year of the reign of Tiberius Cesar, Pon-  
tius Pilate being governor of Judea, and Herod being tet-  
rach of Galilee, and his brother Philip tetrarch of Iturea and of  
the region of Trachonitis, and Lysanias the tetrarch of Abilene,  
2 Annas and Caiaphas being the high priests, the word of God came  
3 unto John the son of Zacharias in the wilderness. And he came  
into all the country about Jordan, preaching the baptism of re-  
4 pentance for the remission of sins; as it is written in the book of  
the words of Esaias the prophet, saying; The voice of one crying  
in the wilderness; Prepare ye the way of the Lord! make his  
5 paths straight. Every valley shall be filled, and every mountain  
and hill shall be brought low; and the crooked shall be made  
6 straight, and the rough ways *shall be* made smooth; and all flesh  
7 shall see the salvation of God. Then said he to the multi-  
tude that came forth to be baptized of him; O generation of vi-  
pers! who hath warned you to flee from the wrath to come?  
8 Bring forth, therefore, fruits worthy of repentance; and begin not  
to say within yourselves; We have Abraham to *our* father. For  
I say unto you, that God is able of these stones to raise up chil-  
9 dren unto Abraham. And now also the axe is laid unto the root  
of the trees; every tree, therefore, which bringeth not forth good  
10 fruit, is hewn down, and cast into the fire. And the people  
11 asked him, saying; What shall we do then? He answereth and  
saith unto them; He that hath two coats, let him impart to him  
that hath none; and he that hath meat, let him do likewise.  
12 Then came also publicans to be baptized, and said unto him;  
13 Master, what shall we do? And he said unto them; Exact no  
14 more, than that which is appointed you. And the soldiers like-  
wise demanded of him, saying; And what shall we do? And he  
said unto them; Do violence to no man, neither accuse false-  
15 ly; and be content with your wages. And as the people

were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto all ; I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor ; and he will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. And many other things, in his exhortation, preached he unto the people. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him, and a voice came from heaven, which said ; Thou art my beloved Son, in thee I am well pleased.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Pharez, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Methusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.



IV. **A**ND Jesus being full of the Holy Ghost, returned from Jordan; and he was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

3 And the devil said unto him; If thou be the Son of God, command this stone, that it be made bread. And Jesus answered him, saying; It is written; Man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him; All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it; if thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him; Get thee behind me, Satan; for it is written; Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple; and he said unto him; If thou be the Son of God, cast thyself down from hence; for it is written; He shall give his angels charge over thee, to keep thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him; It is said; Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.

16 And he taught in their synagogues, being glorified of all.

17 And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day; and he stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written; The Spirit of the Lord *is* upon me; because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them; This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, and said; Is not this Joseph's son? And he said unto them; Ye will surely say unto me this proverb; Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said; Verily I say unto you, that, no prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled



with wrath. And they rose up, and thrust him out of the city, 29  
and led him unto the brow of the hill whereon their city was  
built, that they might cast him down headlong; but he, passing 30  
through the midst of them, went his way.

And he came down to Capernaum, a city of Galilee; and he 31  
taught them on the sabbath-days. And they were astonished at 32  
his doctrine; for his word was with power. And in the syn- 33  
agogue there was a man which had a spirit of an unclean devil,  
and cried out with a loud voice, saying; Let *us* alone; what 34  
have we to do with thee, Jesus of Nazareth? thou art comè to  
destroy us; I know thee who thou art, the Holy One of God.  
And Jesus rebuked him, saying; Hold thy peace, and come out 35  
of him. And when the devil had thrown him in the midst, he  
came out of him, and hurt him not. And they were all amazed; 36  
and they spake among themselves, saying; What a word *is* this!  
for with authority and power he commandeth the unclean spirits,  
and they come out. And the fame of him went out into every 37  
place of the country round about.

And he arose out of the synagogue, and entered into Simon's 38  
house; and Simon's wife's mother was taken with a great fever;  
and they besought him for her. And he stood over her, and re- 39  
buked the fever; and it left her. And immediately she arose and  
ministered unto them. Now, when the sun was setting, all 40  
they that had any sick with divers diseases brought them unto  
him; and he laid his hands on every one of them, and healed  
them. And devils also came out of many, crying out, and say- 41  
ing; Thou art Christ the Son of God. And he, rebuking, suffer-  
ed them not to speak, for they knew that he was Christ. And 42  
when it was day, he departed, and went into a desert place; and  
the people sought him, and came unto him, and stayed him, that  
he should not depart from them. And he said unto them; I must 43  
preach the kingdom of God to other cities also; for therefore am  
I sent. And he preached in the synagogues of Galilee. 44

**A**ND it came to pass, that as the people pressed upon him to V.  
hear the word of God, he stood by the lake of Gennesaret;  
and he saw two ships standing by the lake; but the fishermen 2  
were gone out of them, and were washing *their* nets. And he en- 3  
tered into one of the ships, which was Simon's, and prayed him  
that he would thrust out a little from the land; and he sat down,  
and taught the people out of the ship. Now when he had 4  
left speaking, he said unto Simon; Launch out into the deep, and  
let down your nets for a draught. And Simon answering said 5  
unto him; Master, we have toiled all the night, and have taken  
nothing; nevertheless at thy word I will let down the net. And 6  
when they had this done, they enclosed a great multitude of fish-  
es; and their net brake, and they beckoned unto *their* partners, 7  
which were in the other ship, that they should come and help  
them; and they came, and filled both the ships, so that they be-  
gan to sink. When Simon Peter saw *it*, he fell down at Jesus' 8  
knees, saying; Depart from me, for I am a sinful man, O Lord.  
For he was astonished, and all that were with him, at the draught 9  
of the fishes which they had taken; and so *was* also James and 10  
John, the sons of Zebedee, which were partners with Simon.

- And Jesus said unto Simon; Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.
- And it came to pass, when he was in a certain city, behold a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying; Lord, if thou wilt, thou canst make me clean.
- And he put forth *his* hand, and touched him, saying; I will, be thou clean. And immediately the leprosy departed from him.
- And he charged him to tell no man; but go and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.
- And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was *present* to heal them. And behold, men brought in a bed a man which was taken with a palsy; and they sought to bring him in, and to lay *him* before him.
- And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus. And when he saw their faith, he said unto him;
- Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying; Who is this which speaketh blasphemies? Who can forgive sins, but God alone! But when Jesus perceived their thoughts, he answering said unto them; What reason ye in your hearts? Whether is easier, to say; Thy sins be forgiven thee; or to say; Rise up and walk? But that ye may know, that the Son of man hath power upon earth to forgive sins; (he said unto the sick of the palsy;) I say unto thee; Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God; and they were filled with fear, saying; We have seen strange things to-day.
- And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him; Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others that sat down with them.
- But their scribes and Pharisees murmured against his disciples, saying; Why do ye eat and drink with publicans and sinners?
- And Jesus answering, said unto them; They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance.
- And they said unto him; Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them; Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them : No man putteth a piece 36  
of a new garment upon an old ; if otherwise, then both the new  
maketh a rent, and the piece that was *taken* out of the new  
agreeth not with the old. And no man putteth new wine into old 37  
bottles ; else the new wine will burst the bottles and be spilled,  
and the bottles shall perish ; but new wine must be put into new 38  
bottles ; and both are preserved. No man also having drunk 39  
old *wine* straightway desireth new ; for he saith ; The old is  
better.

AND it came to pass on the second sabbath after the first, that VI.  
A he went through the corn-fields ; and his disciples plucked  
the ears of corn, and did eat, rubbing *them* in *their* hands. And 2  
certain of the Pharisees said unto them ; Why do ye that which  
is not lawful to do on the sabbath-days ? And Jesus answering 3  
them, said ; Have ye not read so much as this, what David did,  
when himself was an hungered, and they which were with him ;  
how he went into the house of God, and did take and eat the 4  
show-bread, and gave also to them that were with him ; which is  
not lawful to eat, but for the priests alone ? And he said unto 5  
them ; The Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered 6  
into the synagogue and taught ; and there was a man whose right  
hand was withered. And the scribes and Pharisees watched him, 7  
whether he would heal on the sabbath-day ; that they might  
find an accusation against him. But he knew their thoughts, and 8  
said to the man which had the withered hand ; Rise up, and  
stand forth in the midst. And he arose and stood forth. Then 9  
said Jesus unto them ; I will ask you one thing ; Is it lawful on  
the sabbath-days to do good, or to do evil ? to save life, or to de-  
stroy ? And looking round about upon them all, he said unto the 10  
man ; Stretch forth thy hand. And he did so ; and his hand was  
restored whole as the other. And they were filled with madness ; 11  
and they communed one with another what they might do to Jesus.

And it came to pass in those days, that he went out into a 12  
mountain to pray ; and he continued all night in prayer to God.  
And when it was day, he called his disciples ; and of them he 13  
chose twelve, whom also he named Apostles ; Simon, whom he 14  
also named Peter, and Andrew his brother, James and John, Philip  
and Bartholomew, Matthew and Thomas, James the *son* of Al- 15  
pheus and Simon called Zelotes, and Judas *the brother* of James 16  
and Judas Iscariot, which also was the traitor ; and he came down 17  
with them, and stood in the plain ; and the company of his disci-  
ples and a great multitude of people out of all Judea and Jeru-  
salem, and from the sea-coast of Tyre and Sidon, which came to  
hear him, and to be healed of their diseases ; and they that were 18  
vexed with unclean spirits ; and they were healed. And the 19  
whole multitude sought to touch him ; for there went virtue out  
of him, and healed all.

And he lifted up his eyes on his disciples, and said ; Blessed be 20  
*ye* poor ; for yours is the kingdom of God. Blessed are *ye* that 21  
hunger now ; for ye shall be filled. Blessed are *ye* that weep  
now ; for ye shall laugh. Blessed are ye when men shall hate 22  
you, and when they shall separate you *from their company*, and



shall reproach *you*, and cast out your name as evil, for the Son of  
23 man's sake. Rejoice ye in that day, and leap for joy; for behold,  
your reward *is* great in heaven; for in the like manner did their fa-  
24 thers unto the prophets. But wo unto you that are rich! for ye  
25 have received your consolation. Wo unto you that are full! for  
ye shall hunger. Wo unto you that laugh now! for ye shall  
26 mourn and weep. Wo unto you, when all men shall speak well  
27 of you! for so did their fathers to the false prophets. But I say  
unto you which hear; Love your enemies; do good to them which  
28 hate you; bless them that curse you; and pray for them which  
29 despitefully use you. And unto him that smiteth thee on the *one*  
cheek offer also the other; and him that taketh away thy cloak  
30 forbid not *to take thy* coat also. Give to every man that asketh of  
thee; and of him that taketh away thy goods ask *them* not again.  
31 And as ye would that men should do to you, do ye also to *them*  
32 likewise. For if ye love them which love you, what thank have  
33 ye? for sinners also love those that love them. And if ye do good  
to them which do good to you, what thank have ye? for sinners  
34 also do even the same. And if ye lend *to them* of whom ye hope  
to receive, what thank have ye? for sinners also lend to sinners,  
35 to receive as much again. But love ye your enemies, and do  
good, and lend, hoping for nothing again; and your reward shall  
be great, and ye shall be the children of the Highest; for he is  
36 kind unto the unthankful and the evil. Be ye therefore merciful,  
37 as your Father also is merciful. Judge not, and ye shall not be  
judged; condemn not, and ye shall not be condemned. Forgive,  
38 and ye shall be forgiven; give, and it shall be given unto you;  
good measure, pressed down and shaken together and running  
over shall men give into your bosom. For with the same measure  
39 that ye mete withal, it shall be measured to you again. And  
he spake a parable unto them; Can the blind lead the blind?  
40 shall they not both fall into the ditch? The disciple is not  
above his master; but every one that is perfect shall be as his  
41 master. And why beholdest thou the mote that is in thy  
brother's eye, but perceivest not the beam that is in thine own  
42 eye? either how canst thou say to thy brother; Brother, let me  
pull out the mote that is in thine eye; when thou thyself behold-  
est 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  
43 clearly to pull out the mote that is in thy brother's eye. For a  
good tree bringeth not forth corrupt fruit; neither doth a corrupt  
44 tree bring forth good fruit. For every tree is known by his own  
fruit; for of thorns men do not gather figs, nor of a bramble-bush  
45 gather they grapes. A good man out of the good treasure of his  
heart bringeth forth that which is good; and an evil man out of  
the evil treasure of his heart bringeth forth that which is evil;  
46 for of the abundance of the heart his mouth speaketh. And  
why call ye me, Lord, Lord; and do not the things which I say?  
47 Whosoever cometh to me, and heareth my sayings, and doeth  
48 them, I will show you to whom he is like. He is like a man  
which built an house, and digged deep, and laid the foundation  
on a rock; and when the flood arose, the stream beat vehemently  
upon that house, and could not shake it; for it was founded upon

a rock. But he that heareth, and doeth not, is like a man that 49  
without a foundation built an house upon the earth; against which  
the stream did beat vehemently; and immediately it fell, and the  
ruin of that house was great.

**N**OW when he had ended all his sayings in the audience of VII.  
the people, he entered into Capernaum. And a certain cen- 2  
turion's servant, who was dear unto him, was sick, and ready to  
die. And when he heard of Jesus, he sent unto him the elders 3  
of the Jews, beseeching him that he would come and heal his ser-  
vant. And when they came to Jesus, they besought him in- 4  
stantly, saying; He is worthy, for whom thou wilt do this; for he  
loveth our nation, and he hath built us a synagogue. Then Jesus 5  
went with them. And when he was now not far from the house,  
the centurion sent friends to him, saying unto him; Lord, trouble  
not thyself; for I am not worthy that thou shouldst enter under  
my roof; wherefore neither thought I myself worthy to come unto 7  
thee; but say in a word, and my servant shall be healed. For I 8  
also am a man set under authority, having under me soldiers; and  
I say unto one; Go, and he goeth; and to another; Come, and  
he cometh; and to my servant; Do this, and he doeth it. When 9  
Jesus heard these things, he marvelled at him; and he turned him  
about, and said unto the people that followed him; I say unto  
you, I have not found so great faith in Israel. And they that were  
sent, returning to the house, found the servant whole that had  
been sick. 10

And it came to pass the day after, that he went into a city call- 11  
ed Nain; and many of his disciples went with him, and much  
people. Now when he came nigh to the gate of the city, behold, 12  
there was a dead man carried out, the only son of his mother, and  
she was a widow; and much people of the city was with her.  
And when the Lord saw her, he had compassion on her, and said 13  
unto her; Weep not. And he came and touched the bier; and 14  
they that bare him stood still. And he said; Young man, I say  
unto thee, arise. And he that was dead sat up, and began to 15  
speak. And he delivered him to his mother. And there came a 16  
fear on all; and they glorified God, saying; A great prophet is  
risen up among us, and God hath visited his people. And this 17  
rumour of him went forth throughout all Judea, and throughout  
all the region round about.

And the disciples of John showed him of all these things. And 19  
John calling two of his disciples, sent them to Jesus, saying; Art  
thou he that should come, or look we for another? When 20  
the men were come unto him, they said; John the Baptist hath  
sent us unto thee, saying; Art thou he that should come? or look  
we for another? And in that same hour he cured many of infir- 21  
mities and plagues, and of evil spirits, and unto many blind he gave  
sight. Then Jesus answering, said unto them; Go your way, 22  
and tell John what things ye have seen and heard; how that the  
blind see, the lame walk, the lepers are cleansed, the deaf hear,  
the dead are raised, to the poor the gospel is preached; and bless- 23  
ed is whosoever shall not be offended in me. And when the 24  
messengers of John were departed, he began to speak unto the  
people concerning John; What went ye out into the wilderness

- 25 for to see? a reed shaken with the wind? But what went ye out  
for to see? a man clothed in soft raiment? Behold, they which  
are gorgeously apparalled, and live delicately, are in kings' courts.  
26 But what went ye out for to see? a prophet? Yea, I say unto  
27 you, and much more than a prophet. This is *he* of whom it is  
written; Behold, I send my messenger before thy face, which  
28 shall prepare thy way before thee. For I say unto you, among  
those that are born of women, there is not a greater prophet than  
John the Baptist; but he that is least in the kingdom of God is  
29 greater than he. (And all the people that heard, and the publi-  
30 cans, justified God, being baptized with the baptism of John; but  
the Pharisees and lawyers rejected the counsel of God against  
31 themselves, being not baptized of him.) And the Lord said;  
Whereunto then shall I liken the men of this generation? and to  
32 what are they like? They are like unto children sitting in the  
market-place, and calling one to another, and saying; We have  
piped unto you, and ye have not danced; we have mourned to  
33 you, and ye have not wept. For John the Baptist came neither  
eating bread nor drinking wine; and ye say; He hath a devil.  
34 The Son of man is come eating and drinking; and ye say; Be-  
hold, a gluttonous man, and a wine-bibber, a friend of publicans  
35 and sinners! But Wisdom is justified of all her children.  
36 And one of the Pharisees desired him that he would eat with  
him; and he went into the Pharisee's house, and sat down to  
37 meat. And behold, a woman in the city, which was a sinner,  
when she knew that *Jesus* sat at meat in the Pharisee's house,  
38 brought an alabaster-box of ointment, and stood at his feet behind  
*him* weeping, and began to wash his feet with tears; and she did  
wipe *them* with the hairs of her head, and kissed his feet, and  
39 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 a prophet, would have known who and what man-  
40 ner of woman *this is* that toucheth him; for she is a sinner. And  
Jesus answering, said unto him; Simon, I have somewhat to say  
41 unto thee. And he saith; Master, say on. There was a certain  
creditor which had two debtors; the one owed five hundred  
42 pence, and the other fifty. And when they had nothing to pay,  
he frankly forgave them both. Tell me, therefore, which of them  
43 will love him most? Simon answered and said; I suppose that  
*he*, to whom he forgave most. And he said unto him; Thou hast  
44 rightly judged. And he turned to the woman, and said unto  
Simon; Seest thou this woman? I entered into thine house; thou  
gavest me no water for my feet; but she hath washed my feet  
45 with tears, and wiped *them* with the hairs of her head. Thou  
gavest me no kiss; but this woman, since the time I came in,  
46 hath not ceased to kiss my feet. Mine head with oil thou didst  
not anoint, but this woman hath anointed my feet with ointment.  
47 Wherefore, I say unto thee, her sins, which are many, are for-  
given, for she loved much; but to whom little is forgiven, *the*  
48 *same* loveth little. And he said unto her; Thy sins are forgiven.  
49 And they that sat at meat with him began to say within them-  
50 selves; Who is this that forgiveth sins also? And he said to the  
woman; Thy faith hath saved thee; go in peace.



AND it came to pass afterward, that he went throughout VIII.  
every city and village, preaching and showing the glad tid-  
dings of the kingdom of God; and the twelve with him, and cer- 2  
tain women, which had been healed of evil spirits and infirmities,  
Mary called Magdalene, out of whom went seven devils, and Jo- 3  
anna the wife of Chuza, Herod's steward, and Susanna, and many  
others, which ministered unto him of their substance.

And when much people were gathered together, and were come 4  
to him out of every city, he spake by a parable; A sower went 5  
out to sow his seed; and as he sowed, some fell by the way side;  
and it was trodden down, and the fowls of the air devoured it.  
And some fell upon a rock; and as soon as it was sprung up, it 6  
withered away, because it lacked moisture. And some fell among 7  
thorns; and the thorns sprang up with it, and choked it. And 8  
other fell on good ground; and it sprang up, and bare fruit an  
hundred-fold. And when he had said these things, he cried; He  
that hath ears to hear, let him hear.

And his disciples asked him, saying; What might this parable 9  
be? And he said; Unto you it is given to know the mysteries of 10  
the kingdom of God; but to others in parables; that seeing they  
might not see, and hearing they might not understand. Now the 11  
parable is this; The seed is the word of God. Those by the way 12  
side, are they that hear; then cometh the devil, and taketh away  
the word out of their hearts, lest they should believe and be saved.  
They on the rock *are they*, which, when they hear, receive the 13  
word with joy; and these have no root, which for a while believe,  
and in time of temptation fall away. And that which fell among 14  
thorns are they, which, when they have heard, go forth, and are  
choked with cares and riches and pleasures of *this* life; and they  
bring no fruit to perfection. But that on the good ground are 15  
they, which in an honest and good heart, having heard the word,  
keep *it*; and they bring forth fruit with patience. No man, 16  
when he hath lighted a candle, covereth it with a vessel, or put-  
teth *it* under a bed; but setteth *it* on a candlestick, that they  
which enter in may see the light. For nothing is secret, that 17  
shall not be made manifest; neither hid, that shall not be known  
and come abroad. Take heed therefore how ye hear; for who- 18  
soever hath, to him shall be given; and whosoever hath not, from  
him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren; and they could 19  
not come at him for the press. And it was told him *by certain*, 20  
which said; Thy mother and thy brethren stand without, desiring  
to see thee. And he answered and said unto them; My mother 21  
and my brethren are these which hear the word of God, and  
do it.

Now it came to pass on a certain day, that he went into a ship 22  
with 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 23  
sailed he fell asleep. And there came down a storm of wind on  
the lake, and they were filled *with water*, and were in jeopardy.  
And they came to him, and awoke him, saying; Master, Master, 24  
we perish! Then he arose, and rebuked the wind and the raging  
of the water; and they ceased, and there was a calm. And he 25

said unto them ; Where is your faith ? And they, being afraid, wondered, saying one to another ; What manner of man is this ? for he commandeth even the winds and water, and they obey him.

- 26 And they arrived at the country of the Gadarenes, which is  
27 over against Galilee. And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.  
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said ; What have I to do with thee, Jesus, Son of God most high ? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man ; for oftentimes it had caught him ; and he was kept bound with chains and in fetters ; and he brake the bands, and was driven of the devil  
30 into the wilderness.) And Jesus asked him, saying ; What is thy name ? And he said ; Legion ; because many devils were entered  
31 into him. And they besought him, that he would not command  
32 them to go out into the deep. And there was there an herd of many swine feeding on the mountain ; and they besought him, that he would suffer them to enter into them. And he suffered them.  
33 Then went the devils out of the man, and entered into the swine ; and the herd ran violently down a steep place into the lake, and  
34 were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.  
35 Then they went out to see what was done ; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind ; and  
36 they were afraid. They also which saw *it* told them by what  
37 means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them, for they were taken with great fear ; and he went up into the ship, and returned back again.  
38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying ; Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.  
40 And it came to pass, that, when Jesus was returned, the people  
41 received him ; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus' feet, and besought him that  
42 he would come into his house ; for he had one only daughter, about twelve years of age, and she lay a dying. But as he went  
43 the people thronged him. And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind and touched the border  
44 of his garment ; and immediately her issue of blood stanch'd.  
45 And Jesus said ; Who touched me ? When all denied, Peter and they that were with him, said ; Master, the multitude throng  
46 thee, and press *thee* ; and sayest thou ; Who touched me ? And Jesus said ; Somebody hath touched me ; for I perceive that virtue is gone out of me. And when the woman saw that she was

not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said 48  
unto her; Daughter, be of good comfort; thy faith hath made thee whole; go in peace. While he yet spake, there com- 49  
eth one from the ruler of the synagogue's house, saying to him; Thy daughter is dead; trouble not the Master. But when Jesus 50  
heard, he answered him, saying; Fear not; believe only, and she shall be made whole. And when he came into the house, he suf- 51  
fered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewail- 52  
ed her. But he said; Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And 54  
he put them all out, and took her by the hand, and called, saying; Maid, arise. And her spirit came again, and she arose 55  
straightway. And he commanded to give her meat. And her 56  
parents were astonished. But he charged them, that they should tell no man what was done.

**T**HEN he called his twelve disciples together, and gave them IX.  
power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the 2  
sick. And he said unto them; Take nothing for *your* journey, 3  
neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, 4  
there abide, and thence depart. And whosoever will not receive 5  
you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, 6  
and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him; 7  
and he was perplexed, because it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and 8  
of others, that one of the old prophets was risen again. And Herod 9  
said; John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that 10  
they had done. And he took them, and went aside privately into a desert place belonging to the city, called Bethsaida. And the 11  
people, when they knew *it*, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear 12  
away, then came the twelve, and said unto him; Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert 13  
place. But he said unto them; Give ye them to eat. And they 14  
said; We have no more but five loaves and two fishes, except we should go and buy meat for all this people; for they were about 15  
five thousand men. And he said to his disciples; Make them sit down by fifties in a company. And they did so, and made them 16  
all sit down. Then he took the five loaves and the two fishes, 17  
and looking up to heaven, he blessed them; and he brake, and gave to the disciples to set before the multitude. And they did



eat, and were all filled. And there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying; Whom say the people  
19 that I am? They answering, said; John the Baptist; but some,  
20 Elias; and others that one of the old prophets is risen again. He said unto them; But whom say ye that I am? Peter answering,  
21 said; The Christ of God. And he straitly charged them, and  
22 commanded *them* to tell no man that thing, saying; The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third  
23 day. And he said to all; If any will come after me, let him  
24 deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose  
25 his life for my sake, the same shall save it. (For what is a man advantaged, if he gain the whole world, and lose himself, or be  
26 cast away?) For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.  
27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

28 And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance  
29 was altered, and his raiment *was* white, glistening. And behold, there talked with him two men, which were Moses and  
30 Elias; who appeared in glory, and spake of his decease, which  
31 he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were  
32 awake, they saw his glory, and the two men that stood with him.  
33 And it came to pass, as they departed from him, Peter said unto Jesus; Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias;  
34 not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered  
35 into the cloud; and there came a voice out of the cloud, saying;  
36 This is my beloved Son; hear him. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were  
38 come down from the hill much people met him. And behold, a man of the company cried out, saying; Master, I beseech thee,  
39 look upon my son, for he is mine only child; and lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and, bruising him, hardly departeth from him.  
40 And I besought thy disciples to cast him out; and they could not.  
41 And Jesus answering, said; O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.  
42 And as he was yet coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child,  
43 and delivered him again to his father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples; Let these sayings sink down into 44  
your ears; for the Son of man shall be delivered into the hands of  
men. But they understood not this saying, and it was hid from 45  
them, that they perceived it not; and they feared to ask him of  
that saying.

Then there arose a reasoning among them, which of them should 46  
be greatest. And Jesus, perceiving the thought of their heart, 47  
took a child, and set him by him, and said unto them; Whoso- 48  
ever shall receive this child in my name, receiveth me; and who-  
soever shall receive me, receiveth him that sent me. For he that  
is least among you all, the same shall be great. And John 49  
answered and said; Master, we saw one casting out devils in thy  
name; and we forbid him, because he followeth not with us.  
And Jesus said unto him; Forbid not; for he that is not against 50  
us, is for us.

And it came to pass, when the time was come that he should 51  
be received up, he steadfastly set his face to go to Jerusalem, and 52  
sent messengers before his face; and they went, and entered into  
a village of the Samaritans, to make ready for him. And they 53  
did not receive him, because his face was as though he would go  
to Jerusalem. And when his disciples, James and John, saw *this*, 54  
they said; Lord, wilt thou that we command fire to come down  
from heaven, and consume them, even as Elias did? But he turn- 55  
ed and rebuked them, and said; Ye know not what manner of  
spirit ye are of. For the Son of man is not come to destroy men's 56  
lives, but to save. And they went to another village.

And it came to pass, that, as they went in the way, a certain 57  
*man* said unto him; Lord, I will follow thee whithersoever thou  
goest. And Jesus said unto him; Foxes have holes, and the 58  
birds of the air nests; but the Son of man hath not where to lay  
*his* head. And he said unto another; Follow me. But he 59  
said; Lord, suffer me first to go and bury my father. Jesus said 60  
unto him; Let the dead bury their dead; but go thou and preach  
the kingdom of God. And another also said; Lord, I will 61  
follow thee; but let me first go bid them farewell which are at  
home at my house. And Jesus said unto him; No man having 62  
put his hand to the plough, and looking back, is fit for the king-  
dom of God.

**A**FTER these things the Lord appointed other seventy also, X.  
and sent them two and two before his face, into every city 2  
and place, whither he himself would come. Therefore said he  
unto them; The harvest truly *is* great, but the labourers *are* few;  
pray ye therefore the Lord of the harvest, that he would send  
forth labourers into his harvest. Go your ways; behold, I send 3  
you forth as lambs among wolves. Carry neither purse, nor scrip, 4  
nor shoes; and salute no man by the way. And into whatsoever 5  
house ye enter, first say; Peace *be* to this house. And if the son 6  
of peace be there, your peace shall rest upon it; if not, it shall  
turn to you again. And in the same house remain, eating and 7  
drinking such things as they give; for the labourer is worthy of  
his hire; go not from house to house. And into whatsoever city 8  
ye enter, and they receive you, eat such things as are set before



9 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 enter, and they receive you not, go your ways out into the  
11 streets of the same, and say; Even the very dust of your city,  
which cleaveth on us, we do wipe off against you; notwithstanding,  
be ye sure of this, that the kingdom of God is come nigh unto  
12 you. But I say unto you, that it shall be more tolerable in that  
day for Sodom, than for that city.

13 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the  
mighty works had been done in Tyre and Sidon which have been  
done in you, they had a great while ago repented, sitting in sack-  
14 cloth and ashes. But it shall be more tolerable for Tyre and  
15 Sidon at the judgment, than for you. And thou, Capernaum,  
16 which art exalted to heaven, shalt be thrust down to hell. He  
that heareth you, heareth me; and he that despiseth you, despiseth  
me; and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying; Lord, even  
18 the devils are subject unto us through thy name. And he said  
19 unto them; I beheld Satan as lightning fall from heaven. Be-  
hold, I give unto you power to tread on serpents and scorpions,  
and over all the power of the enemy; and nothing shall by any  
20 means hurt you. Notwithstanding, in this rejoice not, that the  
spirits are subject unto you; but rather rejoice, because your  
21 names are written in heaven. In that hour Jesus rejoiced in

spirit, and said; I thank thee, O Father, Lord of heaven and  
earth, that thou hast hid these things from the wise and prudent,  
and hast revealed them unto babes; even so, Father, for so it  
22 seemed good in thy sight. All things are delivered to me of my  
Father; and no man knoweth who the Son is, but the Father;  
and who the Father is, but the Son, and he to whom the Son will  
23 reveal him. And he turned him unto his disciples, and said pri-  
vately; Blessed are the eyes, which see the things that ye see.  
24 For I tell you, that many prophets and kings have desired to see  
those things which ye see, and have not seen; and to hear those  
things which ye hear, and have not heard.

25 And behold, a certain lawyer stood up, and tempted him, say-  
26 ing; Master, what shall I do to inherit eternal life? He said unto  
27 him; What is written in the law? how readest thou? And he  
answering, said; Thou shalt love the Lord thy God with all thy  
heart, and with all thy soul, and with all thy strength, and with all  
28 thy mind; and thy neighbour as thyself. And he said unto him;  
29 Thou hast answered right; this do, and thou shalt live. But  
he, willing to justify himself, said unto Jesus; And who is my  
30 neighbour? And Jesus answering, said; A certain man went  
down from Jerusalem to Jericho, and fell among thieves; and they  
stripped him of his raiment, and wounded him, and departed,  
31 leaving him half dead. And by chance there came down a cer-  
tain priest that way; and when he saw him, he passed by on the  
32 other side. And likewise a Levite, when he was at the place,  
33 came and looked, and passed by on the other side. But a certain  
Samaritan, as he journeyed, came where he was; and when he  
34 saw him, he had compassion. And he went to him, and bound  
up his wounds, pouring in oil and wine; and he set him on his



own beast, and brought him to an inn, and took care of him. And 35  
on the morrow, when he departed, he took out two pence, and  
gave to the host, and said unto him; Take care of him; and  
whatsoever thou spendest more, when I come again, I will repay  
thee. Which now of these three, thinkest thou, was neighbour 36  
unto him that fell among the thieves? And he said; He that 37  
showed mercy on him. Then said Jesus unto him; Go, and do  
thou likewise.

Now it came to pass, as they went, that he entered into a cer- 38  
tain village. And a certain woman named Martha received him  
into her house. And she had a sister called Mary, which also sat at 39  
Jesus' feet, and heard his word. But Martha was cumbered about 40  
much serving; and she came to him, and said; Lord, dost thou  
not care that my sister hath left me to serve alone? bid her there-  
fore that she help me. And Jesus answered and said unto her; 41  
Martha, Martha, thou art careful and troubled about many things;  
but one thing is needful. And Mary hath chosen that good part, 42  
which shall not be taken away from her.

AND it came to pass, that as he was praying in a certain XI.  
place, when he ceased, one of his disciples said unto him;  
Lord, teach us to pray, as John also taught his disciples. And he 2  
said unto them; When ye pray, say; Our Father which art in  
the heaven; hallowed be thy name; thy kingdom come; thy  
will be done, as in heaven, so in the earth; give us day by day our 3  
daily bread; and forgive us our sins, for we also forgive every one 4  
that is indebted to us; and lead us not into temptation, but de-  
liver us from evil. And he said unto them; Which of you 5  
shall have a friend, and shall go unto him at midnight, and say  
unto him; Friend, lend me three loaves; for a friend of mine in 6  
his journey is come to me, and I have nothing to set before him;  
and he from within shall answer and say; Trouble me not; the 7  
door is now 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 8  
give him because he is his friend, yet because of his importunity  
he will rise and give him as many as he needeth. And I say 9  
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 10  
asketh receiveth; and he that seeketh findeth; and to him that  
knocketh it shall be opened. If a son shall ask bread of any of 11  
you that is a father, will he give him a stone? or if a fish, will he  
for a fish give him a serpent? or if he shall ask an egg, will he 12  
offer him a scorpion? If ye then, being evil, know how to give 13  
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 devil, and it was dumb; and it came 14  
to pass when the devil was gone out, the dumb spake; and the  
people wondered. But some of them said; He casteth out devils 15  
through Beelzebub, the chief of the devils; and others, tempting.  
sought of him a sign from heaven. But he, knowing their thoughts, 16  
said unto them; Every kingdom divided against itself is brought  
to desolation, and a house *divided* against a house, falleth. If Sa- 17  
tan also be divided against himself, how shall his kingdom stand?  
because ye say that I cast out devils through Beelzebub. And if 18  
19

I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his 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. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith; I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh seven other spirits more wicked than himself, and they enter in, and dwell there; and the last *state* of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him; Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said; Yea, rather blessed *are* they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say; This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him. And he went in, and sat down to meat. And when the Pharisee saw, he marvelled, that he had not first washed before dinner. And the Lord said unto him; Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have; and behold, all things are clean unto you. But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs; and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Wo unto you, scribes and Pharisees, hypocrites! for ye are



as graves which appear not, and the men that walk over are not aware of them. Then answered one of the lawyers, and said 45 unto him ; Master, thus saying, thou reproachest us also. And he 46 said ; Wo unto you also, lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Wo unto you ! for ye build the sepul- 47 chres of the prophets, and your fathers killed them. Truly ye 48 bear witness and allow the deeds of your fathers ; for they indeed killed them, and ye build their sepulchres. Therefore also said 49 the wisdom of God ; I will send them prophets and apostles, and some of them they shall slay and persecute ; that the blood of all 50 the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel, unto 51 the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation. Wo unto you, lawyers ! for ye have taken away the key 52 of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto 53 them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, 54 and seeking to catch something out of his mouth, that they might accuse him.

**I**N the mean time, when there were gathered together an in- XII. numerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all ; Beware of the leaven of the Pharisees, which is hypocrisy. For 2 there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken 3 in darkness shall be heard in the light ; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends ; Be not afraid of them 4 that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which, 5 after he hath killed, hath power to cast into hell ; yea, I say unto you, fear him. Are not five sparrows sold for two farthings ? and 6 not one of them is forgotten before God ; but even the very hairs of your head are all numbered. Fear not, therefore ; ye are of 7 more value than many sparrows. Also I say unto you ; Who-soever shall confess me before men, him shall the Son of man also confess before the angels of God ; but he that denieth me before 8 men, shall be denied before the angels of God. And whosoever shall 9 speak a word against the Son of man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues and 11 magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say ; for the Holy Ghost shall 12 teach you in the same hour, what ye ought to say.

And one of the company said unto him ; Master, speak to my 13 brother, that he divide the inheritance with me. And he said unto 14 him ; Man, who made me a judge, or a divider over you ? And 15 he said unto them ; Take heed, and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying ; The 16



17 ground of a certain rich man brought forth plentifully; and he thought within himself, saying; What shall I do? because I have  
18 no room where to bestow my fruits. And he said; This will I do; I will pull down my barns, and build greater; and there will I  
19 bestow all my fruits and my goods; and I will say to my soul; Soul, thou hast much goods laid up for many years; take thine  
20 ease, eat, drink, be merry. But God said unto him; *Thou fool!* this night thy soul shall be required of thee; then whose shall  
21 those things be which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich towards God.

22 And he said unto his disciples; Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body,  
23 what ye shall put on. The life is more than meat; and the body  
24 than raiment. Consider the ravens, for they neither sow nor reap; which neither have store-house nor barn; and God feedeth  
25 them. How much more are ye better than the fowls! And which  
26 of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye  
27 thought for the rest? Consider the lilies how they grow; they toil not, they spin not. And yet I say unto you, that Solomon in  
28 all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, O ye of little  
29 faith! And seek not what ye shall eat, or what ye shall drink;  
30 neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth, that ye  
31 have need of these things. But rather seek ye the kingdom of  
32 God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the  
33 kingdom. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not,  
34 where no thief approacheth, neither moth corrupteth. For where  
35 your treasure is, there will your heart be also. Let your  
36 loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open  
37 unto him immediately. Blessed *are* those servants, whom the lord when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat,  
38 and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed  
39 are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken  
40 through. Be ye therefore ready also; for the Son of man cometh  
41 at an hour when ye think not. Then Peter said unto him;  
42 Lord, speakest thou this parable unto us, or even to all? And the Lord said; Who then is that faithful and wise steward, whom *his*  
43 lord shall make ruler over his household, to give the portion of  
44 meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he  
45 will make him ruler over all that he hath. But if that servant say in his heart; My lord delayeth his coming; and shall begin

to beat the men-servants and the maidens, and to eat and drink  
 and to be drunken, the lord of that servant will come in a day 46  
 when he looketh not for *him*, and at an hour when he is not  
 aware; and he will cut him in sunder, and will appoint him his  
 portion with the unbelievers. And that servant, which knew 47  
 his lord's will, and prepared not, neither did according to his will,  
 shall be beaten with many *stripes*; but he that knew not, and 48  
 did commit things worthy of stripes, shall be beaten with few.  
 For unto whomsoever much is given, of him shall be much re-  
 quired; and to whom men have committed much, of him they  
 will ask the more. I am come to send fire on the earth; and 49  
 what will I, if it be already kindled! But I have a baptism to be 50  
 baptized with; and how am I straitened till it be accomplished!  
 Suppose ye, that I am come to give peace on earth? I tell you, 51  
 nay, but rather division. For from henceforth there shall be 52  
 five in one house divided, three against two, and two against three.  
 The father shall be divided against the son, and the son against 53  
 the father; the mother against the daughter, and the daughter  
 against the mother; the mother-in-law against her daughter-in-  
 law, and the daughter-in-law against her mother-in-law.

And he said also to the people; When ye see a cloud rise out 54  
 of the west, straightway ye say; There cometh a shower; and so  
 it is. And when the south wind blows, ye say; There will be 55  
 heat; and it cometh to pass. Ye hypocrites! ye can discern the 56  
 face of the sky and of the earth; but how is it, that ye do not dis-  
 cern this time? Yea, and why even of yourselves judge ye 57  
 not what is right? When thou goest with thine adversary to the 58  
 magistrate, in the way give diligence that thou mayest be deliv-  
 ered from him; lest he hale thee to the judge, and the judge deliv-  
 er thee to the officer, and the officer cast thee into prison. I 59  
 tell thee, thou shalt not depart thence, till thou hast paid the very  
 last mite.

**T**HERE were present at that season some that told him of XIII.  
 the Galileans, whose blood Pilate had mingled with their  
 sacrifices. And Jesus answering said unto them; Suppose ye 2  
 that these Galileans were sinners above all the Galileans, because  
 they suffered such things? I tell you, nay; but except ye repent, 3  
 ye shall all likewise perish. Or those eighteen, upon whom the tow- 4  
 er in Siloam fell, and slew them, think ye, that they were sinners  
 above all men that dwelt in Jerusalem? I tell you, nay; but ex- 5  
 cept ye repent, ye shall all likewise perish. He spake also 6  
 this parable; A certain *man* had a fig-tree planted in his vine-  
 yard; and he came and sought fruit thereon, and found none.  
 Then said he unto the dresser of his vineyard; Behold, these three 7  
 years I come seeking fruit on this fig-tree, and find none; cut it  
 down; why cumbereth it the ground? And he answering said 8  
 unto him; Lord, let it alone this year also, till I shall dig about  
 it, and dung it; and if it bear fruit, *well*; and if not, after that 9  
 thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. 10  
 And behold, there was a woman which had a spirit of infirmity 11  
 eighteen years; and she was bowed together, and could in no  
 wise lift up *herself*. And when Jesus saw her, he called, and 12



13 said unto her ; Woman, thou art loosed from thine infirmity. And he laid *his* hands on her ; and immediately she was made straight, 14 and glorified God. And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath-day, and said unto the people ; There are six days in which men ought to work ; in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said ; *Thou* hypocrite ! doth not each one of you on the sabbath loose his ox or ass 16 from the stall, and lead away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day ? And when he had said these things, all his adversaries were ashamed ; and all the people rejoiced for all the glorious things that were done by him.

18 Then said he ; Unto what is the kingdom of God like ? and 19 whereunto shall I resemble it ? It is like a grain of mustard-seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it. And again he said ; Whereunto shall I liken the 21 kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and 23 journeying towards Jerusalem. Then said one unto him ; Lord, are there few that be saved ? And he said unto them ; Strive to enter in at the strait gate ; for many, I say unto you, will seek to 25 enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying ; Lord, Lord, open unto us ; and he shall answer and say unto you ; I know you not whence 26 ye are ; then shall ye begin to say ; We have eaten and drunk 27 in thy presence, and thou hast taught in our streets. But he shall say ; I tell you, I know you not whence ye are ; depart from me, 28 all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you *yourselves* thrust 29 out. And they shall come from the east and the west, and from the north and the south ; and they shall sit down in the kingdom of 30 God. And behold, there are last which shall be first ; and there are first which shall be last.

31 The same day there came certain of the Pharisees saying unto him ; Get thee out, and depart hence ; for Herod will kill thee. 32 And he said unto them ; Go ye, and tell that fox ; Behold, I cast out devils and I do cures to-day and to-morrow, and on the third 33 I shall be perfected. Nevertheless I must walk to-day and to-morrow and on the *day* following ; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which 34 killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen her 35 brood under *her* wings ? and ye would not ! Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until *the time* come when ye shall say ; Blessed is he that cometh in the name of the Lord.



AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying; Is it lawful to heal on the sabbath-day? And they held their peace. And he took and healed him, and let him go. And he answered them saying; Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them; When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee; Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee; Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said he also to him that bade him; When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him; Blessed is he that shall eat bread in the kingdom of God. Then said he unto him; A certain man made a great supper, and bade many. And he sent his servant at supper-time, to say to them that were bidden; Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him; I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused. And another said; I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused. And another said; I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant; Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said; Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant; Go out into the highways and hedges, and compel to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

And there went great multitudes with him; and he turned, and said unto them; If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.

23 For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish *it*?  
 29 lest haply, after he hath laid the foundation, and is not able to  
 30 finish, all that behold *it* begin to mock him, saying; This man  
 31 began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that  
 32 cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that  
 33 forsaketh not all that he hath, he cannot be my disciple. Salt  
 34 is good; but if the salt have lost his savour, wherewith shall it be  
 35 seasoned? It is neither fit for the land, not yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

XV. **T**HEN drew near unto him all the publicans and sinners for  
 2 to hear him. And the Pharisees and scribes murmured,  
 3 saying; This man receiveth sinners, and eateth with them. And  
 4 he spake this parable unto them, saying; What man of you, having an hundred sheep, if he lose one of them, doth not leave the  
 5 ninety and nine in the wilderness, and go after that which is lost,  
 6 until he find it? And when he hath found, he layeth *it* on his  
 7 shoulders, rejoicing; and when he cometh home, he calleth together *his* friends and neighbours, saying unto them; Rejoice  
 8 with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need  
 9 no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep  
 10 the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and neighbours together, saying;  
 11 Rejoice with me, for I have found the piece which I had lost.  
 12 Likewise, I say unto you, there is joy in the presence of the angels  
 13 of God over one sinner that repenteth. And he said; A certain man had two sons. And the younger of them said to *his* father;  
 14 Father, give me the portion of goods that falleth to *me*.  
 15 And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.  
 16 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his  
 17 fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.  
 18 And when he came to himself, he said; How many hired servants of my father's have bread enough and to spare, and I perish with  
 19 hunger! I will arise, and go to my father, and will say unto him;  
 20 Father, I have sinned against heaven and before thee; and I am no more worthy to be called thy son; make me as one of thy  
 21 hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion;  
 22 and he ran, and fell on his neck, and kissed him. And the son said unto him; Father, I have sinned against heaven and in  
 23 thy sight; and I am no more worthy to be called thy son. But



the father said to his servants; Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him; Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in. Therefore came his father out, and entreated him. And he answering, said to his father; Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him; Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; and he was lost, and is found.

AND he said also unto his disciples; There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him; How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself; What shall I do? for my lord taketh away from me the stewardship; I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors, and said unto the first; How much owest thou unto my lord? And he said; An hundred measures of oil. And he said unto him; Take thy bill, and sit down quickly, and write fifty. Then said he to another; And how much owest thou? And he said; An hundred measures of wheat. And he said unto him; Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser, than the children of light. And I say unto you; Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true? and if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them; Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomi-



16 nation in the sight of God. The law and the prophets *were* until  
 17 John ; since that time the kingdom of God is preached, and every  
 18 man presseth into it. And it is easier for heaven and earth to  
 19 pass, than one tittle of the law to fail. Whosoever putteth away  
 20 his wife and marrieth another, committeth adultery ; and whoso-  
 21 ever marrieth her that is put away from *her* husband, committeth  
 22 adultery. There was a certain rich man, which was clothed  
 23 in purple and fine linen, and fared sumptuously every day. And  
 24 there was a certain beggar named Lazarus, which was laid at his  
 25 gate, full of sores, and desiring to be fed with the crumbs which  
 26 fell from the rich man's table ; moreover, the dogs came and lick-  
 27 ed his sores. And it came to pass, that the beggar died, and was  
 28 carried by the angels into Abraham's bosom. The rich man also  
 29 died, and was buried. And in hell he lifted up his eyes, being in  
 30 torments, and seeth Abraham afar off, and Lazarus in his bosom.  
 31 And he cried, and said ; Father Abraham, have mercy on me, and  
 send Lazarus, that he may dip the tip of his finger in water, and  
 cool my tongue ; for I am tormented in this flame. But Abraham  
 said ; Son, remember, that thou in thy life-time receivedst thy good  
 things, and likewise Lazarus evil things ; but now he is comfort-  
 ed, and thou art tormented. And besides all this, between us  
 and you there is a great gulf fixed, so that they which would pass  
 from hence to you cannot, neither can they pass to us that *would*  
 come from thence. Then he said ; I pray thee therefore, father,  
 that thou wouldest send him to my father's house ; for I have five  
 brethren ; that he may testify unto them, lest they also come into  
 this place of torment. Abraham saith unto him ; They have  
 Moses and the prophets ; let them hear them. And he said ;  
 Nay, father Abraham ; but if one went unto them from the dead,  
 they will repent. And he said unto him ; If they hear not Moses  
 and the prophets, neither will they be persuaded, though one rose  
 from the dead.

XVII. **WHEN** said he unto the disciples ; It is impossible but that  
 1 offences will come ; but *wo unto him* through whom they  
 2 come ! It were better for him that a millstone were hanged about  
 3 his neck, and he cast into the sea, than that he should offend one  
 4 of these little ones. Take heed to yourselves. If thy brother  
 5 trespass against thee, rebuke him ; and if he repent, forgive him.  
 6 And if he trespass against thee seven times in a day, and seven  
 7 times in a day turn again to thee, saying ; I repent ; thou shalt  
 8 forgive him. And the apostles said unto the Lord ; Increase  
 9 our faith. And the Lord said ; If ye had faith as a grain of mus-  
 10 tard-seed, ye might say unto this sycamine-tree ; Be thou pluck-  
 ed up by the root, and be thou planted in the sea ; and it should  
 obey you. But which of you having a servant ploughing, or  
 feeding cattle, will say unto him by and by, when he is come from  
 the field ; Go and sit down to meat ? and will not rather say unto  
 him ; Make ready wherewith I may sup, and gird thyself, and  
 serve me, till I have eaten and drunken ; and afterward thou shalt  
 eat and drink ? Doth he thank that servant, because he did the  
 things that were commanded him ? I trow not. So likewise ye,  
 when ye shall have done all those things which are commanded

you, say; We are unprofitable servants; we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed 11  
through the midst of Samaria and Galilee. And as he entered into a 12  
certain village, there met him ten men that were lepers, which stood  
afar off; and they lifted up *their* voices, and said; Jesus, Master, 13  
have mercy on us. And when he saw *them*, he said unto them; 14  
Go show yourselves unto the priests. And it came to pass, that  
as they went, they were cleansed. And one of them, when he 15  
saw that he was healed, turned back, and with a loud voice glo-  
rified God; and he fell down on *his* face at his feet, giving him 16  
thanks; and he was a Samaritan. And Jesus answering, said; 17  
Were there not ten cleansed? but where *are* the nine? Are there 18  
not found that returned to give glory to God, save this stranger?  
And he said unto him; Arise, go thy way; thy faith hath made 19  
thee whole.

And when he was demanded of the Pharisees when the king- 20  
dom of God should come, he answered them, and said; The king-  
dom of God cometh not with observation; neither shall they say; 21  
Lo here! or, lo there! for behold, the kingdom of God is within  
you. And he said unto the disciples; The days will come, 22  
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 to you; See here, 23  
or, see there; go not after, nor follow *them*. For as the lightning, 24  
that lighteneth out of the one *part* under heaven, shineth unto  
the other *part* under heaven; so shall also the Son of man be in  
his day. But first must he suffer many things, and be rejected of 25  
this generation. And as it was in the days of Noe, so shall it be 26  
also in the days of the Son of man. They did eat, they drank, 27  
they married wives, they were given in marriage, until the day  
that Noe entered into the ark; and the flood came, and destroy-  
ed them all. Likewise also, as it was in the days of Lot; they 28  
did eat, they drank, they bought, they sold, they planted, they  
builded; but in the same day that Lot went out of Sodom, it rain- 29  
ed fire and brimstone from heaven, and destroyed all; even thus 30  
shall it be in the day when the Son of man is revealed. In that 31  
day, he which shall be upon the house-top, and his stuff in the  
house, let him not come down to take it away; and he that is in  
the field, let him likewise not return back. Remember Lot's 32  
wife. Whosoever shall seek to save his life, shall lose it; and 33  
whosoever shall lose his life, shall preserve it. I tell you; In 34  
that night there shall be two *men* in one bed; one shall be tak-  
en, and the other shall be left. Two *women* shall be grinding 35  
together; one shall be taken, and the other left. Two *men* shall 36  
be in the field; one shall be taken, and the other left. And they 37  
answered and said unto him; Where, Lord? And he said unto  
them; Wheresoever the body *is*, thither will the eagles be gather-  
ed together.

**A**ND he spake a parable unto them, that men ought always XVIII.  
to pray, and not to faint, saying; There was in a city a judge, 2  
which feared not God, neither regarded man. And there was a 3  
widow in that city; and she came unto him, saying; Avenge me  
of mine adversary. And he would not for a while. But after- 4



ward he said within himself; Though I fear not God, nor regard  
5 man; yet, because this widow troubleth me, I will avenge her;  
6 lest by her continual coming she weary me. And the Lord said;  
7 Hear what the unjust judge saith. And shall not God avenge  
his own elect which cry day and night unto him, though he bear  
8 long with them? I tell you, that he will avenge them speedily.  
Nevertheless, when the Son of man cometh, shall he find faith on  
the earth?

9 And he spake this parable unto certain which trusted in them-  
10 selves that they were righteous, and despised others; Two men  
went up in the temple to pray; the one a Pharisee, and the other  
11 a publican. The Pharisee stood and prayed thus with himself;  
God, I thank thee, that I am not as other men, extortioners, un-  
12 just, adulterers, or even as this publican. I fast twice in the  
13 week, I give tithes of all that I possess. And the publican, stand-  
ing afar off, would not lift up so much as *his* eyes unto heaven;  
but he smote upon his breast, saying; God be merciful to me a  
14 sinner. I tell you, this man went down to his house justified,  
*rather* than the other. For every one that exalteth himself shall be  
abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch-  
16 them; but when *his* disciples saw *it*, they rebuked them. But  
Jesus called them, and said; Suffer little children to come unto  
me, and forbid them not; for of such is the kingdom of God.  
17 Verily, I say unto you, whosoever shall not receive the kingdom  
of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him saying; Good Master, what  
19 shall I do to inherit eternal life? And Jesus said unto him; Why  
20 callest thou me good? none *is* good, save one, God. Thou know-  
est the commandments; Do not commit adultery; Do not kill;  
Do not steal; Do not bear false witness; Honour thy father and  
21 thy mother. And he said; All these have I kept from my youth  
22 up. Now when Jesus heard these things, he said unto him; Yet  
lackest thou one thing; sell all that thou hast, and distribute unto  
the poor, and thou shalt have treasure in heaven; and come, fol-  
23 low me. And when he heard this, he was very sorrowful; for  
24 he was very rich. And when Jesus saw that he was very  
sorrowful, he said; How hardly shall they that have riches enter  
25 into the kingdom of God! For it is easier for a camel to go through  
a needle's eye, than for a rich man to enter into the kingdom of  
27 God. And they that heard said; Who then can be saved? And  
he said; The things which are impossible with men are possible  
with God.

28 Then Peter said; Lo, we have left all, and followed thee.  
29 And he said unto them; Verily I say unto you, there is no man  
that hath left house, or parents, or brethren, or wife, or children,  
30 for the kingdom of God's sake, who shall not receive manifold  
more in this present time, and in the world to come life ever-  
lasting.

31 Then he took the twelve, and said unto them; Behold, we go  
up to Jerusalem, and all things that are written by the prophets  
32 concerning the Son of man shall be accomplished. For he shall  
be delivered unto the gentiles, and shall be mocked, and spite-



fully entreated, and spitted on, and they shall scourge *him*, and 33  
 put him to death; and the third day he shall rise again. And 34  
 they understood none of these things; and this saying was hid from  
 them, neither knew they the things which were spoken.

And it came to pass, that, as he was come nigh unto Jericho, 35  
 a certain blind man sat by the way-side, begging; and hearing 36  
 the multitude pass by, he asked what it meant. And they told 37  
 him, that Jesus of Nazareth passeth by. And he cried, saying; 38  
 Jesus, *thou* son of David, have mercy on me. And they which 39  
 went before rebuked him, that he should hold his peace; but he  
 cried so much the more; *Thou* son of David, have mercy on me.  
 And Jesus stood, and commanded him to be brought unto him. 40  
 And when he was come near, he asked him, saying; What wilt 41  
 thou that I shall do unto thee? And he said; Lord, that I may  
 receive my sight. And Jesus said unto him; Receive thy sight; 42  
 thy faith hath saved thee. And immediately he received his sight, 43  
 and followed him glorifying God; and all the people, when they  
 saw *it*, gave praise unto God.

**A**ND *Jesus* entered and passed through Jericho. And be- XIX.  
 hold, a man named Zaccheus, which was the chief among 3  
 the publicans, and he was rich. And he sought to see Jesus who  
 he was; and could not for the press, because he was little of statu- 4  
 re. And he ran before, and climbed up into a sycamore-tree to 5  
 see him; for he was to pass that *way*. And when Jesus came to  
 the place, he looked up, and saw him, and said unto him; Zac- 6  
 cheus, make haste, and come down; for to-day I must abide at  
 thy house. And he made haste, and came down, and received 7  
 him joyfully. And when they saw *it*, they all murmured, saying; 8  
 He is gone to be guest with a man that is a sinner. And Zac-  
 cheus stood, and said unto the Lord; Behold, Lord, the half of 9  
 my goods I give to the poor; and if I have taken any thing from  
 any man by false accusation, I restore four-fold. And Jesus said 10  
 unto him; This day is salvation come to this house; forasmuch  
 as he also is a son of Abraham; for the Son of man is come to  
 seek and to save that which was lost.

And as they heard these things, he added and spake a parable, 11  
 because he was nigh to Jerusalem, and because they thought, that  
 the kingdom of God should immediately appear. He said there- 12  
 fore; A certain nobleman went into a far country to receive for  
 himself a kingdom, and to return. And he called his ten ser- 13  
 vants, and delivered them ten pounds, and said unto them; Oc-  
 cupy till I come. But his citizens hated him, and sent a message 14  
 after him, saying; We will not have this *man* to reign over us.  
 And it came to pass, that, when he was returned, having received 15  
 the kingdom, then he commanded these servants to be called unto  
 him, to whom he had given the money; that he might know how  
 much every man had gained by trading. Then came the first, 16  
 saying; Lord, thy pound hath gained ten pounds. And he said 17  
 unto him; Well, thou good servant; because thou hast been  
 faithful in a very little, have thou authority over ten cities. And 18  
 the second came, saying; Lord, thy pound hath gained five pounds.  
 And he said likewise to him; Be thou also over five cities. And 20  
 another came, saying; Lord, behold thy pound, which I have

21 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  
22 reapest that thou didst not sow. And he saith unto him ; Out of  
thine own mouth will I judge thee, *thou* wicked servant ; thou  
knewest, that I was an austere man, taking up that I laid not  
23 down, and reaping that I did not sow ; wherefore then gavest not  
thou my money into the bank, that at my coming I might have  
24 required mine own with usury ? And he said unto them that stood  
by ; Take from him the pound, and give *it* to him that hath ten  
25 pounds. (And they said unto him ; Lord, he hath ten pounds.)  
26 For I say unto you, that unto every one which hath shall be given ;  
and from him that hath not, even that he hath, shall be taken  
27 away from him. But those mine enemies, which would not that  
I should reign over them, bring hither and slay before me.

28 And when he had thus spoken, he went before, ascending up  
29 to Jerusalem. And it came to pass, when he was come nigh to  
Bethphage and Bethany, at the mount called *the mount of Olives*,  
30 he sent two of his disciples, saying ; Go ye into the village over  
against *you* ; in which at your entering, ye shall find a colt tied,  
whereon yet never man sat ; loose him, and bring *him hither*.  
31 And if any man ask you ; Why do ye loose *him* ? thus shall ye  
32 say unto him ; The Lord hath need of him. And they that were  
sent went their way, and found even as he had said unto them.  
33 And as they were loosing the colt, the owners thereof said unto  
34 them ; Why loose ye the colt ? And they said ; The Lord hath  
35 need of him. And they brought him to Jesus ; and they cast their  
36 garments upon the colt, and they set Jesus thereon. And as he  
37 went, they spread their clothes in the way. And when he  
was come nigh, even now at the descent of the mount of Olives,  
the whole multitude of the disciples began to rejoice and praise  
God with a loud voice for all the mighty works that they had  
38 seen, saying ; Blessed *be* the King that cometh in the name of the  
39 Lord ; peace in heaven, and glory in the highest. And some of  
the Pharisees from among the multitude said unto him ; Master,  
40 rebuke thy disciples. And he answered and said unto them ; I  
tell you, that if these should hold their peace, the stones would  
41 immediately cry out. And when he was come near, he be-  
42 held the city, and wept over it, saying ; If thou hadst known,  
even thou, at least in this thy day, the things *which belong* unto  
43 thy peace ! but now they are hid from thine eyes. For the days  
shall come upon thee, that thine enemies shall cast a trench about  
thee, and compass thee round, and keep thee in on every side ;  
44 and shall lay thee even with the ground, and thy children within  
thee ; and they shall not leave in thee one stone upon another ;  
because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that  
46 sold therein, and them that bought, saymg unto them ; It is writ-  
ten ; My house is the house of prayer ; but ye have made it a den  
47 of thieves. And he taught daily in the temple. But the chief  
priests and the scribes, and the chief of the people, sought to de-  
48 stroy him. And they could not find what they might do ; for all  
the people were very attentive to hear him.

AND it came to pass, on one of those days, as he taught XX.  
 the people in the temple and preached the gospel, the chief  
 priests and the scribes came upon *him*, with the elders, and spake 2  
 unto him, saying; Tell us, by what authority doest thou these  
 things? or who is he that gave thee this authority? And he an- 3  
 swered and said unto them; I will also ask you one thing, and an-  
 swer me; The baptism of John, was it from heaven, or of men? 4  
 And they reasoned with themselves, saying; If we shall say, from 5  
 heaven; he will say; Why then believed ye him not? But and if 6  
 we say, of men; all the people will stone us; for they be persuad-  
 ed that John was a prophet. And they answered, that they could 7  
 not tell whence. And Jesus said unto them; Neither tell I you 8  
 by what authority I do these things.

Then began he to speak to the people this parable; A certain 9  
 man planted a vineyard, and let it forth to husbandmen; and he  
 went into a far country for a long time. And at the season he 10  
 sent a servant to the husbandmen, that they should give him of  
 the fruit of the vineyard; but the husbandmen beat him, and sent  
*him* away empty. And again he sent another servant; and they 11  
 beat him also, and entreated *him* shamefully, and sent *him* away  
 empty. And again he sent a third; and they wounded him also, 12  
 and cast *him* out. Then said the lord of the vineyard; What 13  
 shall I do? I will send my beloved son; it may be they will rever-  
 ence *him* when they see him. But when the husbandmen saw 14  
 him, they reasoned among themselves, saying; This is the heir;  
 come, let us kill him, that the inheritance may be our's. So they 15  
 cast him out of the vineyard, and killed *him*. What therefore  
 shall the lord of the vineyard do unto them? He shall come and 16  
 destroy these husbandmen, and shall give the vineyard to others.  
 And when they heard, they said; God forbid. And he beheld 17  
 them, and said; What is this then that is written; The stone  
 which the builders rejected, the same is become the head of the  
 corner? Whosoever shall fall upon that stone shall be broken; but 18  
 on whomsoever it shall fall, it will grind him to powder. And 19  
 the chief priests and the scribes the same hour sought to lay hands  
 on him; and they feared the people. For they perceived, that  
 he had spoken this parable against them. And they watched 20  
 and sent forth spies, which should feign themselves just men; that  
 they might take hold of his words, that so they might deliver him  
 unto the power and authority of the governor. And they asked 21  
 him, saying; Master, we know that thou sayest and teachest  
 rightly, neither acceptest thou the person, but teachest the way  
 of God truly. Is it lawful for us to give tribute unto Cesar, or no? 22  
 But he perceived their craftiness, and said unto them; Why tempt 23  
 ye me? Show me a penny; whose image and superscription hath 24  
 it? They answered and said; Cesar's. And he said unto them; 25  
 Render therefore unto Cesar, the things which be Cesar's; and unto  
 God, the things which be God's. And they could not take hold 26  
 of his words before the people; and they marvelled at his answer,  
 and held their peace.

Then came certain of the Sadducees, which deny that there 27  
 is any resurrection, and they asked him, saying; Master, Moses 28  
 wrote unto us, if any man's brother die, having a wife, and he



die without children, that his brother should take his wife, and  
29 raise up seed unto his brother. There were therefore seven bre-  
30 thren; and the first took a wife, and died without children. And  
31 the second took her to wife, and he died childless. And the third  
took her; and in like manner the seven also; and they left no  
33 children, and died. Last of all the woman died also. Therefore  
in the resurrection whose wife of them is she? for seven had her  
34 to wife. And Jesus answering said unto them; The children  
35 of this world marry, and are given in marriage; but they which  
shall be accounted worthy to obtain that world, and the resurrec-  
36 tion from the dead, neither marry, nor are given in marriage; for  
they cannot die any more; for they are equal unto the angels,  
37 and are children of God, being children of the resurrection. Now  
that the dead are raised, even Moses showed at the bush, when  
he calleth the Lord, the God of Abraham, and the God of Isaac,  
38 and the God of Jacob. For he is not a God of the dead, but of  
39 the living; for all live unto him. Then certain of the scribes,  
40 answering, said; Master, thou hast well said. And after that  
they durst not ask him any *question at all*.

41 And he said unto them; How say they that Christ is David's  
42 son? And David himself saith in the book of Psalms; The LORD  
43 said unto my Lord; Sit thou on my right hand, till I make thine  
44 enemies thy footstool. David therefore calleth him Lord; how  
is he then his son?

45 Then, in the audience of all the people, he said unto his disci-  
46 ples; Beware of the scribes, which desire to walk in long robes,  
and love greetings in the markets, and the highest seats in the  
47 synagogues, and the chief rooms at feasts; which devour widows'  
houses, and for a show make long prayers. They shall receive  
greater damnation.

XXI. **A**ND he looked up, and saw the rich men casting their gifts  
2 into the treasury. And he saw also a certain poor widow  
3 casting in thither two mites; and he said; Of a truth I say unto  
4 you, that this poor widow hath cast in more than they all. For all  
these have of their abundance cast in unto the offerings of God; but  
she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with  
6 goodly stones and gifts, he said; These things which ye behold,  
the days will come, in which there shall not be left one stone  
7 upon another, that shall not be thrown down. And they asked  
him, saying; Master, but when shall these things be? and what  
8 sign *will there be* when these things shall come to pass? And he  
said; Take heed that ye be not deceived. For many shall come  
in my name, saying; I am *Christ*; and the time draweth near. Go  
9 not therefore after them. But when ye shall hear of wars and com-  
motions, be not terrified; for these things must first come to pass,  
10 but the end *is* not by and by. Then, said he unto them, nation  
11 shall rise against nation, and kingdom against kingdom; and great  
earthquakes shall be in divers places, and famines and pestilen-  
ces; and fearful sights and great signs shall there be from hea-  
12 ven.

But before all these, they shall lay their hands on you,  
and persecute *you*, delivering *you* up to the synagogues and into  
prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony. Settle therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents and brethren and kinsfolks and friends, and some of you shall they cause to be put to death, and ye shall be hated of all for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled. And there shall be signs in the sun and the moon and the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth; 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. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know, that the kingdom of God is nigh at hand. Verily I say unto you; this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore always, praying that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*. And all the people came early in the morning to him in the temple for to hear him.

**N**OW the feast of unleavened bread drew nigh, which is called the passover; and the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad; and they covenanted to give him money. And he promised; and he sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover  
8 must be killed ; and he sent Peter and John, saying ; Go and pre-  
9 pare us the passover, that we may eat. And they said unto him ;  
10 Where wilt thou that we prepare ? And he said unto them ; Be-  
hold when ye are entered into the city, there shall a man meet  
you, bearing a pitcher of water ; follow him into the house where  
11 he entereth in ; and ye shall say unto the good man of the house ;  
The Master saith unto thee ; Where is the guest-chamber, where  
12 I shall eat the passover with my disciples ? And he shall show  
13 you a large upper room furnished ; there make ready. And they  
went, and found as he had said unto them ; and they made ready  
14 the passover. And when the hour was come, he sat down,  
15 and the twelve apostles with him. And he said unto them ; With  
desire I have desired to eat this passover with you before I suffer ;  
16 for I say unto you, I will not any more eat thereof, until it be ful-  
17 filled in the kingdom of God. And he took the cup, and gave  
18 thanks, and said ; Take this, and divide *it* among yourselves ; for  
I say unto you, I will not drink of the fruit of the vine, until the  
19 kingdom of God shall come. And he took bread, and gave  
thanks, and brake and gave unto them, saying ; This is my body,  
20 which is given for you ; this do in remembrance of me. Likewise  
also the cup after supper, saying ; This cup *is* the new testament  
21 in my blood, which is shed for you. But behold, the hand of  
22 him that betrayeth me *is* with me on the table. And truly the  
Son of man goeth as it was determined ; but wo unto that man  
23 by whom he is betrayed ! And they began to inquire among them-  
selves, which of them it was that should do this thing.  
24 And there was also a strife among them, which of them should  
25 be accounted the greatest. And he said unto them ; The kings  
of the gentiles exercise lordship over them ; and they that exer-  
26 cise authority upon them, are called benefactors. But ye *shall*  
not be so ; but he that is greatest among you, let him be as the  
27 younger ; and he that is chief, as he that doth serve. For whether  
*is* greater, he that sitteth at meat, or he that serveth ? *is* not he  
that sitteth at meat ? but I am among you as he that serveth.  
28 Ye are they which have continued with me in my temptations ;  
29 and I appoint unto you a kingdom, as my Father hath appointed  
30 unto me, that ye may eat and drink at my table in my kingdom,  
and sit on thrones, judging the twelve tribes of Israel.  
31 And the Lord said ; Simon, Simon, behold, Satan hath desired  
32 you, that he may sift *you* as wheat ; but I have prayed for thee,  
that thy faith fail not ; and when thou art converted, strengthen  
33 thy brethren. And he said unto him ; Lord, I am ready to go  
34 with thee both into prison and to death. And he said ; I tell thee,  
Peter, the cock shall not crow this day, before that thou shalt  
35 thrice deny that thou knowest me. And he said unto them ;  
When I sent you without purse and scrip and shoes lacked ye  
36 any thing ? And they said ; Nothing. Then said he unto them ;  
But now, he that hath a purse, let him take *it*, and likewise *his*  
scrip ; and he that hath no sword, let him sell his garment, and  
37 buy one. For I say unto you, that this that is written must yet  
be accomplished in me ; And he was reckoned among the trans-  
38 gressors. For the things concerning me have an end. And they



said ; Lord, behold, here *are* two swords. And he said unto them ; It is enough.

And he came out, and went, as he was wont, to the mount of 39  
Olives ; and his disciples also followed him. And when he was 40  
at the place, he said unto them ; Pray that ye enter not into temp-  
tation. And he was withdrawn from them about a stone's cast, 41  
and kneeled down, and prayed, saying ; Father, if thou be wil- 42  
ling, remove this cup from me ; nevertheless, not my will but  
thine be done. And there appeared an angel unto him from hea- 43  
ven, strengthening him. And, being in an agony, he prayed more 44  
earnestly. And his sweat was as it were great drops of blood fall-  
ing down to the ground. And when he rose up from prayer, and 45  
was come to his disciples, he found them sleeping for sorrow ; and 46  
he said unto them ; Why sleep ye ? rise and pray, lest ye enter  
into temptation.

And while he yet spake, behold, a multitude, and he that was 47  
called Judas, one of the twelve, went before them, and drew near  
unto Jesus to kiss him. But Jesus said unto him ; Judas, betray- 48  
est thou the Son of man with a kiss ? When they which were 49  
about him saw what would follow, they said unto him ; Lord, shall  
we smite with the sword ?

And one of them smote a servant of the high priest, and cut off 50  
his right ear. And Jesus answered and said ; Suffer ye thus far ! 51  
And he touched his ear, and healed him. Then Jesus said 52  
unto the chief priests and captains of the temple and the elders  
which were come to him ; Be ye come out, as against a thief,  
with swords and staves ? when I was daily with you in the tem- 53  
ple, ye stretched forth no hands against me. But this is your hour,  
and the power of darkness.

Then took they him, and led *him*, and brought him into the 54  
high priest's house. And Peter followed afar off. And when 55  
they had kindled a fire in the midst of the hall, and were set down  
together, Peter sat down among them. But a certain maid be- 56  
held him as he sat by the fire, and earnestly looked upon him, and  
said ; This man was also with him. And he denied him, saying ; 57  
Woman, I know him not. And after a little while, another saw 58  
him, and said ; Thou art also of them. And Peter said ; Man, I  
am not. And about the space of one hour after, another confi- 59  
dently affirmed, saying ; Of a truth this man also was with him ;  
for he is a Galilean. And Peter said ; Man, I know not what 60  
thou sayest. And immediately, while he yet spake, the cock crew ;  
and the Lord turned, and looked upon Peter ; and Peter remem- 61  
bered the word of the Lord, how he had said unto him ; Before  
the cock crow, thou shalt deny me thrice. And Peter went out, 62  
and wept bitterly.

And the men that held Jesus mocked him, and smote *him* ; and 64  
when they had blindfolded him, they struck him on the face, and  
asked him, saying ; Prophecy, who is it that smote thee ? And 65  
many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief 66  
priests and the scribes came together, and led him into their coun-  
cil, saying ; Art thou the Christ ? tell us. And he said unto 67  
them ; If I tell you, ye will not believe ; and if I also ask, ye will 68

69 not answer me, nor let *me* go. Hereafter shall the Son of man sit  
 70 on the right hand of the power of God. Then said they all ;  
 Art thou then the Son of God ? And he said unto them ; Ye say  
 71 that I am. And they said ; What need we any further witness ?  
 for we ourselves have heard of his own mouth.

XXIII. **A**ND the whole multitude of them arose and led him unto  
 2 Pilate. And they began to accuse him, saying ; We  
 found this man perverting the nation, and forbidding to give tri-  
 3 bute to Cesar, saying that he himself is Christ a king. And Pilate  
 asked him, saying ; Art thou the King of the Jews ? And he  
 4 answered him and said ; Thou sayest. Then said Pilate to the  
 5 chief priests and the people ; I find no fault in this man. And  
 they were the more fierce, saying ; He stirreth up the people,  
 teaching throughout all Jewry, beginning from Galilee to this  
 6 place.

When Pilate heard of Galilee, he asked whether the  
 7 man were a Galilean ; and as soon as he knew that he belonged  
 unto Herod's jurisdiction, he sent him to Herod, who himself was  
 8 also at Jerusalem at that time. And when Herod saw Jesus, he  
 was exceeding glad ; for he was desirous to see him of a long *sea-*  
*son*, because he had heard many things of him ; and he hoped to  
 9 have seen some miracle done by him. Then he questioned with  
 10 him in many words ; but he answered him nothing. And the  
 11 chief priests and scribes stood and vehemently accused him. And  
 Herod with his men of war set him at nought, and mocked *him*,  
 and arrayed him in a gorgeous robe, and sent him again to Pilate.  
 12 And the same day Pilate and Herod were made friends together ;  
 13 for before they were at enmity between themselves. And  
 Pilate, when he had called together the chief priests and the ru-  
 14 lers and the people, said unto them ; Ye have brought this man  
 unto me, as one that perverteth the people ; and behold, I having  
 examined *him* before you, have found no fault in this man, touch-  
 15 ing those things whereof ye accuse him ; no, nor yet Herod ; for  
 I sent you to him, and lo, nothing worthy of death is done unto  
 17 him. I will therefore chastise him, and release *him*. Of

18 necessity he must release one unto them at the feast. And they  
 cried out all at once, saying ; Away with this *man*, and release  
 19 unto us Barabbas ; who, for a certain sedition, made in the city,  
 20 and for murder, was cast into prison. Pilate therefore, willing to  
 21 release Jesus, spake again to them. But they cried, saying ;  
 22 Crucify, crucify him. And he said unto them, the third time ;  
 Why, what evil hath he done ; I have found no cause of death in  
 23 him ; I will therefore chastise him, and let *him* go. And they  
 were instant with loud voices, requiring that he might be cru-  
 cified ; and the voices of them and of the chief priests prevail-  
 24 ed.

And Pilate gave sentence that it should be as they re-  
 25 quired. And he released unto them him that for sedition and  
 murder was cast into prison, whom they had desired ; but he de-  
 livered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a  
 Cyrenian, coming out of the country, and on him they laid the  
 27 cross, that he might bear *it* after Jesus. And there followed him  
 a great company of people, and of women ; which also bewailed  
 28 and lamented him. But Jesus, turning unto them, said ; Daugh-

ters of Jerusalem, weep not for me ; but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say ; Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains ; Fall on us ; and to the hills ; Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors : one on the right hand, and the other on the left. Then said Jesus ; Father, forgive them ; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding ; and the rulers also with them derided *him*, saying ; He saved others, let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying ; If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek and Latin and Hebrew ; THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on him, saying ; If thou be Christ, save thyself and us. But the other answering, rebuked him, saying ; Dost thou not fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus ; Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him ; Verily I say unto thee, to-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour ; and the sun was darkened ; and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said ; Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Now, when the centurion saw what was done, he glorified God, saying ; Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things.

And behold, a man named Joseph, a counsellor, a man good and just, (the same had not consented to the counsel and deed of them,) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God ; this *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments ; and they rested the sabbath-day, according to the commandment.



XXIV. **N**OW, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and certain *others* with them.

3 And they found the stone rolled away from the sepulchre; and

4 they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold,

5 two men stood by them in shining garments. And as they were afraid, and bowed down *their* faces to the earth, they said unto

6 them; Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was

7 yet in Galilee, saying; The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise

9 again. And they remembered his words; and they returned from the sepulchre, and told all these things unto the eleven and

10 to all the rest. It was Mary Magdalene and Joanna and Mary *the mother* of James, and the other with them, which told these

11 things unto the apostles. And their words seemed to them as

12 idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves; and he departed, wondering in himself at that which was come to pass.

13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem threescore furlongs; and they talked together of all these things which had happened.

14 And it came to pass, that while they communed and reasoned,

15 Jesus himself drew near and went with them; but their eyes

16 were holden, that they should not know him. And he said unto them; What manner of communications *are* these that ye have

17 one to another as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him; Art thou only a stranger in Jerusalem, and hast not known the things which are

18 come to pass there in these days? And he said unto them; What things? And they said unto him; Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all

19 the people; and how the chief priests and our rulers delivered

20 him to be condemned to death, and have crucified him. But we trusted, that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were

21 done. And certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of

22 angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found even so as the

23 women had said; but him they saw not. Then he said unto them; O fools and slow of heart to believe all that the prophets

24 have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things

25 concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying; Abide with us, for it is toward evening, and the day is far spent. And he went in to

26 tarry with them. And it came to pass, as he sat at meat with

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them, he took bread, and blessed, 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 ; Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures ? And they rose up the same 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 told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus 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 had seen a spirit. And he said unto them ; Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself ; handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them ; Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey-comb. And he took and did eat before them. And he said unto them ; These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and the prophets and the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures ; and he said unto them ; Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy ; and they were continually in the temple, praising and blessing God. Amen.

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## THE GOSPEL ACCORDING TO JOHN.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John ; the same came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That

was the true Light, which lighteth every man that cometh into the  
10 world. He was in the world, and the world was made by him,  
11 and the world knew him not. He came unto his own, and his own  
12 received him not. But as many as received him, to them gave  
he power to become the sons of God, *even* to them that believe on  
13 his name ; which were born, not of blood, nor of the will of the  
14 flesh, nor of the will of man, but of God. And the Word was  
made flesh, and dwelt among us, (and we beheld his glory, the  
glory as of the only-begotten of the Father,) full of grace and  
15 truth. John bare witness of him, and cried, saying ; This  
was he of whom I spake ; He that cometh after me is preferred  
16 before me ; for he was before me. And of his fulness have all  
17 we received, and grace for grace. For the law was given by  
18 Moses ; grace and truth came by Jesus Christ. No man hath  
seen God at any time ; the only-begotten Son, which is in the  
bosom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews sent priests and  
20 Levites from Jerusalem to ask him ; Who art thou ? And he con-  
21 fessed, and denied not ; but confessed ; I am not the Christ. And  
they asked him ; What then ? Art thou Elias ? And he saith ; I  
22 am not. Art thou that prophet ? And he answered ; No. Then  
said they unto him ; Who art thou ? that we may give an answer  
23 to them that sent us ; what sayest thou of thyself ? He said ; I *am*  
the voice of one crying in the wilderness ; Make straight the way  
24 of the Lord ! as said the prophet Esaias. And they which were  
25 sent were of the Pharisees ; and they asked him, and said unto  
him ; Why baptizest thou then, if thou be not that Christ, nor  
26 Elias, neither that prophet ? John answered them, saying ; I bab-  
tize with water ; but there standeth one among you, whom ye  
27 know not ; he it is, who, coming after me, is preferred before  
28 me ; whose shoes' latchet I am not worthy to unloose. These  
things were done in Bethabara beyond Jordan, where John was  
29 baptizing.

The next day John seeth Jesus coming unto him,  
and saith ; Behold the Lamb of God, which taketh away the sin  
30 of the world. This is he of whom I said ; After me cometh a man  
31 which is preferred before me ; for he was before me. And I knew  
him not ; but that he should be made manifest to Israel, there-  
32 fore am I come baptizing with water. And John bare record, say-  
ing ; I saw the Spirit descending from heaven like a dove, and it  
33 abode upon him. And I knew him not ; but he that sent me to  
baptize with water, the same said unto me ; Upon whom thou  
shalt see the Spirit descending, and remaining on him, the same  
34 is he which baptizeth with the Holy Ghost. And I saw, and bare  
record that this is the Son of God.

35 Again the next day after, John stood, and two of his disciples.  
36 And looking upon Jesus as he walked, he saith ; Behold the Lamb  
37 of God ! And the two disciples heard him speak, and they follow-  
38 ed Jesus. Then Jesus turned, and saw them following, and saith  
unto them ; What seek ye ? They said unto him ; Rabbi, (which  
39 is to say, being interpreted, Master,) where dwellest thou ? He  
saith unto them ; Come and see. They came and saw where he  
dwelt ; and they abode with him that day ; for it was about the  
40 tenth hour. One of the two which heard John, and followed him,



was Andrew, Simon Peter's brother. He first findeth his own 41  
 brother Simon, and saith unto him ; We have found the Messias,  
 (which is, being interpreted, Christ.) And he brought him to 42  
 Jesus. And when Jesus beheld him, he said ; Thou art Simon  
 the son of Jona ; thou shalt be called Cephas, (which is, by in-  
 terpretation, a stone.) The day following Jesus would go 43  
 forth into Galilee ; and he findeth Philip, and saith unto him ;  
 Follow me. Now Philip was of Bethsaida, the city of Andrew 44  
 and Peter. Philip findeth Nathanael, and saith unto him ; We 45  
 have found him, of whom Moses in the law, and the prophets, did  
 write, Jesus of Nazareth, the son of Joseph. And Nathanael said 46  
 unto him ; Can there any good thing come out of Nazareth ? Philip  
 saith unto him ; Come and see. Jesus saw Nathanael coming to 47  
 him, and saith of him ; Behold an Israelite indeed, in whom is no  
 guile ! Nathanael saith unto him ; Whence knowest thou me ? 48  
 Jesus answered and said unto him ; Before that Philip called thee,  
 when thou wast under the fig-tree, I saw thee. Nathanael an- 49  
 swered and said unto him ; Rabbi, thou art the Son of God, thou  
 art the King of Israel. Jesus answered and said unto him ; Be- 50  
 cause I said unto thee ; I saw thee under the fig-tree, believest  
 thou ? thou shalt see greater things than these. And he saith 51  
 unto him ; Verily, verily, I say unto you, hereafter you shall see  
 heaven open, and the angels of God ascending and descending  
 upon the Son of man.

**A**ND the third day there was a marriage in Cana of Galilee ; II.  
 and the mother of Jesus was there. And both Jesus was call- 2  
 ed, and his disciples, to the marriage. And when they wanted 3  
 wine, the mother of Jesus saith unto him ; They have no wine.  
 Jesus saith unto her ; Woman, what have I to do with thee ? mine 4  
 hour is not yet come. His mother saith unto the servants ; What- 5  
 soever he saith unto you, do. And there were set there six wa- 6  
 ter-pots of stone, after the manner of the purifying of the Jews,  
 containing two or three firkins a piece. Jesus saith unto them ; 7  
 Fill the water-pots with water. And they filled them up to the  
 brim. And he saith unto them ; Draw out now, and bear unto 8  
 the governor of the feast. And they bare it. When the ruler of 9  
 the feast had tasted the water that was made wine ; (and knew  
 not whence it was ; but the servants which drew the water knew ;)  
 the governor of the feast called the bridegroom, and saith unto 10  
 him ; Every man at the beginning doth set forth good wine, and  
 when men have well drunk, then that which is worse ; *but* thou  
 hast kept the good wine until now. This beginning of miracles 11  
 did Jesus in Cana of Galilee, and manifested forth his glory ; and  
 his disciples believed on him.

After this he went down to Capernaum, he and his mother, and 12  
 his brethren, and his disciples ; and they continued there not  
 many days. And the Jews' passover was at hand, and Jesus 13  
 went up to Jerusalem. And he found in the temple those that 14  
 sold oxen and sheep and doves, and the changers of money sitting.  
 And when he had made a scourge of small cords, he drove them 15  
 all out of the temple, and the sheep and the oxen ; and poured  
 out the changers' money, and overthrew the tables ; and said unto 16  
 them that sold doves ; Take these things hence ; make not my

17 Father's house an house of merchāndise. And his disciples remembered that it was written; The zeal of thine house hath  
18 eaten me up. Then answered the Jews, and said unto him; What sign showest thou unto us, seeing that thou doest these  
19 things? Jesus answered and said unto them; Destroy this temple,  
20 and in three days I will raise it up. Then said the Jews; Forty and six years was this temple in building; and wilt thou rear it  
22 up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now, when he was in Jerusalem at the passover in the feast, many believed in his name when they saw the miracles which he  
24 did. But Jesus did not commit himself unto them, because he  
25 knew all; and he needed not that any should testify of man; for he knew what was in man.

III. **T**HERE was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him; Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except  
3 God be with him. Jesus answered and said unto him; Verily, verily, I say unto thee, except a man be born again, he cannot  
4 see the kingdom of God. Nicodemus saith unto him; How can a man be born when he is old? can he enter the second time into  
5 his mother's womb, and be born? Jesus answered; Verily, verily, I say unto thee, except a man be born of water and spirit, he  
6 cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.  
8 Marvel not that I said unto thee; Ye must be born again. The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So  
9 is every one that is born of the Spirit. Nicodemus answered and said unto him; How can these things be? Jesus answered and said unto him; Art thou a master of Israel, and knowest not these  
11 things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.  
12 If I have told you earthly things, and ye believe not; how shall ye believe if I tell you heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, the  
14 Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;  
15 That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish,  
17 but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him  
18 might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath  
19 not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light; because their deeds were  
20 evil. For every one that doeth evil hateth the light, neither  
21 cometh to the light, lest his deeds should be reprov'd; but he

that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

After these things, came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews, about purifying. And they came unto John, and said unto him; Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all come to him. John answered and said; A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness that I said; I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I decrease. He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all, and what he hath seen and heard that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

**W**HEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John; (though Jesus himself baptized not, but his disciples;) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her; Give me to drink. For his disciples were gone away unto the city to buy meat. Then saith the woman of Samaria unto him; How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her; If thou knewest the gift of God, and who it is that saith to thee; Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him; Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her; Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him; Sir, give me this water, that I thirst not, neither come



16 hither to draw. Jesus saith unto her; Go, call thy husband, and  
17 come hither. The woman answered and said; I have no husband. Jesus said unto her; Thou hast well said, I have no husband.  
18 band. For thou hast had five husbands; and he whom thou now  
19 hast is not thy husband; in that saidst thou truly. The woman  
20 saith unto him; Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem  
21 is the place where men ought to worship. Jesus saith unto her; Woman, believe me, the hour cometh, when ye shall neither in  
22 this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews.  
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in  
24 truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship in spirit and in  
25 truth. The woman saith unto him; I know that Messias cometh; (which is called Christ;) when he is come, he will tell us all things.  
27 Jesus saith unto her; I that speak unto thee am *he*. And upon this came his disciples, and marvelled that he talked with the woman.  
28 Yet no man said; What seekest thou? or; Why talkest thou with her? The woman then left her water-pot, and  
29 went her way into the city, and saith to the men; Come, see a man which told me all things that ever I did; is not this the Christ?  
31 Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying; Master, eat. But  
32 he said unto them; I have meat to eat that ye know not of. Therefore said the disciples one to another; Hath any man brought  
33 him *ought* to eat? Jesus saith unto them; My meat is to do the will of him that sent me, and to finish his work. Say not ye,  
35 there are yet four months, and harvest cometh. Behold, I say unto you, lift up your eyes, and look on the fields, for they are  
36 white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth  
37 and he that reapeth may rejoice together. And herein is that saying true, one soweth, and another reapeth. I sent you to reap  
38 that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman,  
40 which testified; He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would  
41 tarry with them. And he abode there two days. And many more believed, because of his own word. And they said unto the woman;  
42 Now we believe not because of thy saying; for we have heard ourselves, and know that this is indeed the Christ, the Saviour of the world.  
43 Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his  
44 own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast. So  
46 Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at  
47 Capernaum. When he heard that Jesus was come out of Judea

into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him; Except ye see signs and wonders, ye 48 will not believe. The nobleman saith unto him; Sir, come down 49 ere my child die. Jesus saith unto him; Go thy way; thy son 50 liveth. And the man believed the word that Jesus had spoken unto him; and he went his way. And as he was now going down, 51 his servants met him, and told, saying; Thy son liveth. Then 52 inquired he of them the hour when he began to amend. And they said unto him; Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which 53 Jesus said unto him; Thy son liveth. And himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, 54 when he was come out of Judea into Galilee.

**A**FTER this there was a feast of the Jews, and Jesus went up V. to Jerusalem. Now there is at Jerusalem by the sheep-market 2 a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of 3 blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled 4 the water; whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and 5 eight years. When Jesus saw him lie, and knew that he had 6 been now a long time there, he saith unto him; Wilt thou be made whole? The impotent man answered him; Sir, I have no 7 man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith 8 unto him; Rise, take up thy bed, and walk. And immediately the 9 man was made whole, and took up his bed, and walked. And on the same day was the sabbath. The Jews therefore said unto 10 him that was cured; It is the sabbath-day; it is not lawful for thee to carry *thy* bed. He answered them; He that made me 11 whole, the same said unto me; Take up thy bed, and walk. Then 12 asked they him; What man is that which said unto thee; Take up thy bed, and walk? And he that was healed wist not who it 13 was; for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said 14 unto him; Behold, thou art made whole; sin no more, lest a worse thing come unto thee. The man departed, and told the Jews 15 that it was Jesus which had made him whole. And there- 16 fore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answer- 17 ed them; My Father worketh hitherto, and I work. Therefore 18 the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto 19 them; Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father lov- 20 eth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth; even so 21

22 the Son quickeneth whom he will. For the Father judgeth no  
 23 man; but he hath committed all judgment unto the Son; that all  
 should honour the Son, even as they honour the Father. He that  
 24 honoureth not the Son, honoureth not the Father which hath sent  
 him. Verily verily I say unto you, he that heareth my word,  
 and believeth on him that sent me, hath everlasting life, and shall  
 not come into condemnation, but is passed from death unto life.  
 25 Verily verily I say unto you, the hour is coming, and now is,  
 when the dead shall hear the voice of the Son of God; and they  
 26 that hear shall live. For as the Father hath life in himself, so  
 27 hath he given to the Son to have life in himself. And he hath  
 given him authority to execute judgment also, because he is the  
 28 Son of man. Marvel not at this; for the hour is coming, in the  
 29 which all that are in the graves shall hear his voice, and shall  
 come forth, they that have done good, unto the resurrection of life;  
 and they that have done evil, unto the resurrection of damnation.  
 30 I can of mine own self do nothing. As I hear, I judge; and my  
 judgment is just; because I seek not mine own will, but the will  
 31 of the Father which hath sent me. If I bear witness of my-  
 32 self, my witness is not true. There is another that beareth wit-  
 ness of me; and I know that the witness which he witnesseth  
 33 of me is true. Ye sent unto John, and he bare witness unto the  
 34 truth. But I receive not testimony from man; but these things I  
 35 say, that ye might be saved. He was a burning and a shining  
 light; and ye were willing for a season to rejoice in his light.  
 36 But I have greater witness than *that* of John; for the works which  
 the Father hath given me to finish, the same works that I do,  
 37 bear witness of me, that the Father hath sent me; and the Fa-  
 ther himself, which hath sent me, hath borne witness of me. Ye  
 have neither heard his voice at any time, nor seen his shape.  
 38 And ye have not his word abiding in you, for whom he hath sent,  
 39 him ye believe not. Search the scriptures, for in them ye  
 think ye have eternal life, and they are they which testify of me;  
 41 and ye will not come to me, that ye might have life. I receive  
 42 not honour from men; but I know you, that ye have not the love  
 43 of God in you. I am come in my Father's name, and ye receive  
 me not; if another shall come in his own name, him ye will re-  
 44 ceive. How can ye believe, which receive honour one of another,  
 45 and seek not the honour that *cometh* from God only? Do not think  
 that I will accuse you to the Father; there is, that accuseth you  
 46 Moses, in whom ye trust. For had ye believed Moses, ye would  
 47 have believed me; for he wrote of me. But if ye believe not his  
 writings, how shall ye believe my words?

VI. **A**FTER these things Jesus went over the sea of Galilee, which  
 2 *is the sea* of Tiberias; and a great multitude followed him,  
 because they saw his miracles which he did on them that were  
 3 diseased. And Jesus went up into a mountain, and there he sat  
 4 with his disciples. And the passover, a feast of the Jews, was  
 5 nigh. When Jesus then lifted up *his* eyes, and saw a great com-  
 pany come unto him, he saith unto Philip; Whence shall we buy  
 6 bread, that these may eat? (And this he said to prove him; for  
 7 he himself knew what he would do.) Philip answered him; Two  
 hundred pennyworth of bread is not sufficient for them, that every



one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him ; There is a lad here, which hath five barley-loaves, and two small fishes ; but what are they among so many ? And Jesus said ; Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples ; Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said ; This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was come, his disciples went down unto the sea, and entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them ; and the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship ; and they were afraid. But he saith unto them ; It is I, be not afraid. Then they willingly received him into the ship ; and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone ; (howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks ; ) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him ; Rabbi, when camest thou hither ? Jesus answered them and said ; Verily, verily, I say unto you ; Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ; for him hath God the Father sealed. Then said they unto him ; What shall we do, that we might work the works of God ? Jesus answered and said unto them ; This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him ; What sign showest thou then, that we may see, and believe thee ? what dost thou work ? Our fathers did eat manna in the desert, as it is written ; He gave them bread from heaven to eat. Then Jesus said unto them ; Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life

34 unto the world. Then said they unto him ; Lord, evermore give  
35 us this bread. And Jesus said unto them ; I am the bread of life ;  
he that cometh to me shall never hunger ; and he that believeth  
36 on me shall never thirst. But I said unto you, that ye also have  
37 seen me, and believe not. All that the Father giveth me shall  
come to me ; and him that cometh to me I will in no wise cast  
38 out ; for I came down from heaven, not to do mine own will, but  
39 the will of him that sent me. And this is the Father's will which  
hath sent me, that of all which he hath given me I should lose  
40 nothing, but should raise it up again at the last day. And this is  
the will of him that sent me, that every one which seeth the Son,  
and believeth on him, may have everlasting life ; and I will raise  
41 him up at the last day. The Jews then murmured at him,  
because he said ; I am the bread which came down from heaven ;  
42 and they said ; Is not this Jesus, the son of Joseph, whose father  
and mother we know ? how is it then that he saith ; I came down  
43 from heaven ? Jesus therefore answered and said unto them ;  
44 Murmur not among yourselves. No man can come to me, except  
the Father which hath sent me draw him ; and I will raise him  
45 up at the last day. It is written in the prophets ; And they shall  
be all taught of God. Every man therefore that hath heard, and  
46 hath learned of the Father, cometh unto me. Not that any man  
hath seen the Father, save he which is of God, he hath seen the  
47 Father. Verily, verily, I say unto you, he that believeth on me  
48 hath everlasting life. I am that bread of life. Your fathers did  
50 eat manna in the wilderness, and are dead ; this is the bread  
which cometh down from heaven, that a man may eat thereof, and  
51 not die. I am the living bread which came down from heaven ;  
if any man eat of this bread, he shall live for ever. And the bread  
that I will give is my flesh, which I will give for the life of the  
52 world. The Jews therefore strove among themselves, say-  
53 ing ; How can this man give us *his* flesh to eat ? Then Jesus said  
unto them ; Verily, verily, I say unto you, except ye eat the flesh  
of the Son of man, and drink his blood, ye have no life in you.  
54 Whoso eateth my flesh, and drinketh my blood, hath eternal  
55 life ; and I will raise him up at the last day. For my flesh is  
56 meat indeed, and my blood is drink indeed. He that eateth  
my flesh, and drinketh my blood, dwelleth in me, and I in him.  
57 As the living Father hath sent me, and I live by the Father ;  
58 so he that eateth me, even he shall live by me. This is that  
bread which came down from heaven ; not as your fathers did eat  
manna, and are dead ; he that eateth of this bread shall live for  
59 ever. These things said he in the synagogue, as he taught  
in Capernaum.  
60 Many therefore of his disciples, when they had heard, said ;  
61 This is an hard saying ; who can hear it ? When Jesus knew in  
himself that his disciples murmured at it, he said unto them ; Doth  
62 this offend you ? *What* and if ye shall see the Son of man ascend  
63 up where he was before ? It is the Spirit that quickeneth, the  
flesh profiteth nothing ; the words that I speak unto you, are  
64 spirit and are life. But there are some of you that believe not.  
For Jesus knew from the beginning who they were that believed  
65 not, and who should betray him. And he said ; Therefore said I



unto you, that no man can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve; Will ye also go away? Then Simon Peter answered him; Lord, to whom shall we go? thou hast the words of eternal life; and we believe, and are sure that thou art that Christ, the Son of the living God. Jesus answered them; Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, *the son* of Simon; for he it was that should betray him, being one of the twelve.

**A**FTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him; Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For no man doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them; My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast, for my time is not yet full come. When he had said these words unto them, he abode in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said; Where is he? And there was much murmuring among the people concerning him. Some said; He is a good man; others said; Nay; but he deceiveth the people. Howbeit no man spake openly of him, for fear of the Jews. Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying; How knoweth this man letters, having never learned? Jesus answered them, and said; My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and none of you keepeth the law? why go ye about to kill me? The people answered and said; Thou hast a devil; who goeth about to kill thee? Jesus answered and said unto them; I have done one work, and ye all marvel therefore. Moses gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem; Is not this he whom they seek to kill? but lo, he speaketh boldly, and they say nothing unto him; do the rulers know indeed, that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple, as he taught, saying; Ye both know me, and



ye know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him ; but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said ; When Christ cometh, will he do more miracles than these which this *man* hath done ? The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them ; Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me* ; and where I am, ye cannot come. Then said the Jews among themselves ; Whither will he go, that we shall not find him ? will he go unto the dispersed among the gentiles, and teach the gentiles ? What saying is this that he said ; Ye shall seek me, and shall not find *me* ; and where I am, ye cannot come ?

In the last day, that great *day* of the feast, Jesus stood and cried, saying ; If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive ; for the Holy Ghost was not yet ; because that Jesus was not yet glorified. Many of the people therefore, when they heard this saying, said ; Of a truth this is the Prophet. Others said ; This is the Christ. But some said ; Shall Christ come out of Galilee ? hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? So there was a division among the people because of him.

And some of them would have taken him ; but no man laid hands on him. Then came the officers to the chief priests and Pharisees ; and they said unto them ; Why have ye not brought him ? The officers answered ; Never man spake like this man. Then answered them the Pharisees ; Are ye also deceived ? have any of the rulers, or of the Pharisees believed on him ? but this people who knoweth not the law are cursed. Nicodemus saith unto them ; (he that came to Jesus by night, being one of them ;) Doth our law judge man before it hear him, and know what he doeth ? They answered and said unto him ; Art thou also of Galilee ? Search, and look, that out of Galilee ariseth no prophet.

And every man went unto his own house ;  
 VIII. **J**ESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him ; Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned ; but what sayest thou ? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote 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 wrote on the ground. And they which heard, being

convicted by conscience, went out one by one, beginning at the eldest, *even* unto the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, 10 and saw none but the woman, he said unto her; Woman, where are those thine accusers? hath no man condemned thee? She 11 said; No man, Lord. And Jesus said unto her; Neither do I condemn thee; go, and sin no more.

Then spake Jesus again unto them, saying; I am the light of 12 the world; he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto 13 him; Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them; Though I bear record of my- 14 self, my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye 15 judge after the flesh, I judge no man. And yet if I judge, my 16 judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law; The testimony of two 17 men is true. I am one that bear witness of myself, and the 18 Father that sent me beareth witness of me. Then said they unto 19 him; Where is thy Father? Jesus answered; Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, 20 as he taught in the temple; and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them, I go my way, and ye shall 21 seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews; Will he kill himself, because he saith; 22 Whither I go, ye cannot come? And he said unto them; Ye are 23 from beneath, I am from above; ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your 24 sins; for if ye believe not that I am, ye shall die in your sins. Then said they unto him; Who art thou? And Jesus saith unto 25 them; Even *the same* that I said unto you from the beginning. I have many things to say, and to judge of you; but he that sent 26 me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the 27 Father. Then said Jesus unto them; When ye have lifted up 28 the Son of man, then shall ye know that I am *he*; and *that* I do nothing of myself, but as my Father hath taught me, I speak these things; and he that sent me is with me. The Father hath not 29 left me alone, for I do always those things that please him.

As he spake these words, many believed on him. Then said 31 Jesus to those Jews which believed on him; If ye continue in my word, ye are my disciples indeed; and ye shall know the truth, 32 and the truth shall make you free. They answered him; We 33 be Abraham's seed, and were never in bondage to any man; how sayest thou; Ye shall be made free? Jesus answered them; 34 Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; 35 *but* the Son abideth for ever. If the Son therefore shall make you 36 free, ye shall be free indeed. I know that ye are Abraham's 37 seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye 38

39 do that which ye have seen with your father. They answered and said unto him; Abraham is our father. Jesus saith unto them; If ye were Abraham's children, ye would do the works of  
40 Abraham. But now ye seek to kill me, a man that hath told you  
41 the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him; We be not  
42 born of fornication; we have one Father, God. Jesus said unto them; If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but  
43 he sent me. Why do ye not understand my speech? because ye  
44 cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is  
45 a liar, and the father of it. And because I tell the truth, ye believe me not. Which of you convinceth me of sin? And if I say  
47 the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear not, because ye are not of God.

48 Then answered the Jews, and said unto him; Say we not well  
49 that thou art a Samaritan, and hast a devil? Jesus answered; I have not a devil, but I honour my Father, and ye do dishonour  
50 me. And I seek not mine own glory; there is one that seeketh  
51 and judgeth. Verily, verily, I say unto you, if a man keep my  
52 saying, he shall never see death. Then said the Jews unto him; Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest; If a man keep my saying, he shall  
53 never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou  
54 thyself? Jesus answered; If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he  
55 is your God; yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you;  
56 but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw, and was glad. Then said the  
57 Jews unto him; Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them; Verily, verily, I say unto  
58 you, before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple,  
59 going through the midst of them; and so he passed by.

IX. **A**ND as *Jesus* passed by, he saw a man which was blind from  
2 *his* birth. And his disciples asked him, saying; Master, who  
3 did sin, this man, or his parents, that he was born blind? Jesus answered; Neither hath this man sinned, nor his parents; but  
4 that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night  
5 cometh, when no man can work. As long as I am in the world,  
6 I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the  
7 eyes of the blind man with the clay, and said unto him; Go, wash in the pool of Siloam; (which is by interpretation, Sent.) He  
8 went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that



he was blind, said ; Is not this he that sat and begged ? Some 9  
 said ; This is he ; others ; He is like him. *But* he said ; I am 10  
*he*. Therefore said they unto him ; How were thine eyes open-  
 ed ? He answered and said ; A man that is called Jesus made 11  
 clay, and anointed mine eyes, and said unto me ; Go to the pool  
 of Siloam, and wash. And I went and washed, and I received  
 sight. Then said they unto him ; Where is he ? He said ; I know 12  
 not.

They brought to the Pharisees him that aforetime was blind. 13  
 And it was the sabbath-day when Jesus made the clay, and open- 14  
 ed his eyes. Then again the Pharisees also asked him how he 15  
 had received his sight. He said unto them ; He put clay upon  
 mine eyes, and I washed, and do see. Therefore said some of the 16  
 Pharisees ; This man is not of God, because he keepeth not the  
 sabbath-day. Others said ; How can a man that is a sinner do  
 such miracles ? And there was a division among them. They say 17  
 unto the blind man again ; - What sayest thou of him, that he hath  
 opened thine eyes ? He saith ; He is a prophet. But the Jews 18  
 did not believe concerning him, that he had been blind and re-  
 ceived his sight, until they called the parents of him that had re-  
 ceived his sight. And they asked them, saying ; Is this your son, 19  
 whom ye say was born blind ? how then doth he now see ? His 20  
 parents answered them and said ; We know that this is our son,  
 and that he was born blind ; but by what means he now seeth, 21  
 we know not ; or who hath opened his eyes, we know not ; he is  
 of age, ask him ; he shall speak for himself. These spake his pa- 22  
 rents, because they feared the Jews. For the Jews had agreed  
 already, that if any man did confess that he was Christ, he should  
 be put out of the synagogue. Therefore said his parents ; He is 23  
 of age, ask him. Then again called they the man that was 24  
 blind, and said unto him ; Give God the praise ; we know that  
 this man is a sinner. He answered and said ; Whether he be 25  
 a sinner, I know not ; one thing I know, that, whereas I was  
 blind, now I see. Then said they to him again ; What did he to 26  
 thee ? how opened he thine eyes ? He answered them ; I have 27  
 told you already, and ye did not hear ; wherefore would ye hear  
 again ? will ye also be his disciples ? Then they reviled him and 28  
 said ; Thou art his disciple ; but we are Moses' disciples. We 29  
 know that God spake unto Moses ; this man we know not whence  
 he is. The man answered and said unto them ; Why, herein is 30  
 a marvellous thing, that ye know not from whence he is, and *yet*  
 he hath opened mine eyes. Now we know that God heareth not 31  
 sinners ; but if any man be a worshipper of God, and doeth his  
 will, him he heareth. Since the world began was it not heard 32  
 that any man opened the eyes of one that was born blind. If 33  
 this man were not of God, he could do nothing. They answered 34  
 and said unto him ; Thou wast altogether born in sins, and dost  
 thou teach us ? And they cast him out.

Jesus heard that they had cast him out ; and when he had 35  
 found him, he said unto him ; Dost thou believe on the Son of  
 God ? He answered and said ; Who is he, Lord, that I might be- 36  
 lieve on him ? And Jesus said unto him ; Thou hast both seen 37  
 him, and it is he that talketh with thee. And he said ; Lord, 38

39 I believe ; and he worshipped him. And Jesus said ; For judgment I am come into this world, that they which see not might  
 40 see, and that they which see might be made blind. And  
*some* of the Pharisees which were with him heard these words,  
 41 and said unto him ; Are we blind also ? Jesus said unto them ; If  
 ye were blind, ye should have no sin ; but now ye say ; We see ;  
 therefore your sin remaineth.

X. **V**ERILY, verily, I say unto you, he that entereth not by the  
 door into the sheepfold, but climbeth up some other way, the  
 2 same is a thief and a robber ; but he that entereth in by the door  
 3 is the shepherd of the sheep. To him the porter openeth ; and  
 the sheep hear his voice ; and he calleth his own sheep by name,  
 4 and leadeth them out. And when he putteth forth his own sheep,  
 he goeth before them ; and the sheep follow him, for they know  
 5 his voice. And a stranger will they not follow, but will flee from  
 6 him ; for they know not the voice of strangers. This parable  
 spake Jesus unto them ; but they understood not what things they  
 7 were which he spake unto them. Then said Jesus unto them  
 again ; Verily, verily, I say unto you, I am the door of the sheep.  
 8 All that ever came before me are thieves and robbers ; but the  
 9 sheep did not hear them. I am the door ; by me if any man  
 enter in, he shall be saved, and shall go in and out, and find  
 10 pasture. The thief cometh not, but for to steal and to kill and to  
 destroy ; I am come that they might have life, and that they  
 11 might have *it* more abundantly. I am the good shepherd ; the  
 12 good shepherd giveth his life for the sheep. But he that is an  
 hireling, and not the shepherd, whose own the sheep are not,  
 seeth the wolf coming, and leaveth the sheep, and fleeth ; and  
 13 the wolf catcheth them, and scattereth the sheep. The hireling  
 fleeth, because he is an hireling, and careth not for the sheep.  
 14 I am the good shepherd ; and I know my *sheep*, and am known of  
 15 mine, as the Father knoweth me, and I know the Father ; and I  
 16 lay down my life for the sheep. And other sheep I have, which  
 are not of this fold ; them also I must bring ; and they shall hear  
 17 my voice, and there shall be one fold, *and* one shepherd. There-  
 fore doth my Father love me, because I lay down my life, that I  
 18 might take it again. No man taketh it from me, but I lay it down  
 of myself. I have power to lay it down, and I have power  
 to take it again. This commandment have I received of my  
 Father.

19 There was a division therefore again among the Jews for these  
 20 sayings. And many of them said ; He hath a devil, and is mad ;  
 21 why hear ye him ? Others said ; These are not the words of him  
 that hath a devil ; can a devil open the eyes of the blind ?

22 And it was at Jerusalem the feast of the dedication, and it was  
 23 winter ; and Jesus walked in the temple, in Solomon's porch.  
 24 Then came the Jews round about him, and said unto him ; How  
 long dost thou make us to doubt ? If thou be the Christ, tell us  
 25 plainly. Jesus answered them ; I told you, and ye believed  
 not. The works that I do in my Father's name, they bear wit-  
 26 ness of me. But ye believe not ; because ye are not of my sheep.  
 27 As I said unto you, my sheep hear my voice, and I know them ;  
 28 and they follow me, and I give unto them eternal life ; and they

shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand. I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them; Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying; For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them; Is it not written in your law; I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world; Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.

Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said; John did no miracle; but all things that John spake of this man, were true. And many believed on him there.

**N**OW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying; Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said; This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha and her sister and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples; Let us go into Judea again. *His* disciples say unto him; Master, the Jews of late sought to stone thee, and goest thou thither again? Jesus answered; Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him. These things said he; and after that he saith unto them; Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples; Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly; Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples; Let us also go, that we may die with him.

Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha,



as soon as she heard that Jesus was coming, went and met him ;  
21 but Mary sat in the house. Then said Martha unto Jesus ; Lord,  
22 if thou hadst been here, my brother had not died. But I know,  
that even now, whatsoever thou wilt ask of God, God will give  
24 thee. Jesus saith unto her ; Thy brother shall rise again. Martha  
saith unto him ; I know that he shall rise again in the resur-  
25 rection at the last day. Jesus said unto her ; I am the resurrection  
and the life ; he that believeth in me, though he were dead, yet  
26 shall he live ; and whosoever liveth and believeth in me shall  
27 never die. Believest thou this ? She saith unto him ; Yea, Lord ;  
I believe that thou art the Christ, the Son of God, which should  
28 come into the world. And when she had so said, she went  
her way, and called Mary her sister secretly, saying ; The Master  
29 is come, and calleth for thee. As soon as she heard, she arose  
30 quickly, and came unto him. (Now Jesus was not yet come into  
31 the town ; but was in that place where Martha met him.) The  
Jews then which were with her in the house, and comforted her,  
when they saw Mary, that she arose up hastily and went out,  
followed her, saying ; She goeth unto the grave, to weep there.  
32 Then when Mary was come where Jesus was, and saw him, she  
fell down at his feet, saying unto him ; Lord, if thou hadst been  
33 here, my brother had not died. When Jesus therefore saw  
her weeping, and the Jews also weeping which came with her,  
34 he groaned in the spirit, and was troubled, and said ; Where have  
35 ye laid him ? They say unto him ; Lord, come and see. Jesus  
37 wept. Then said the Jews ; Behold how he loved him ! And  
some of them said ; Could not this man, which opened the eyes  
of the blind, have caused that even this man should not have  
38 died ? Jesus therefore again groaning in himself cometh to  
39 the grave. It was a cave, and a stone lay upon it. Jesus said ;  
Take ye away the stone. Martha, the sister of him that was  
dead, saith unto him ; Lord, by this time he stinketh ; for he hath  
40 been *dead* four days. Jesus saith unto her ; Said I not unto thee,  
that, if thou wouldest believe, thou shouldest see the glory of  
41 God ? Then they took away the stone where the dead was laid.  
And Jesus lifted up *his* eyes, and said ; Father, I thank thee that  
42 thou hast heard me. And I knew that thou hearest me always ;  
but because of the people which stand by I said *it*, that they may  
43 believe that thou hast sent me. And when he thus had spoken,  
44 he cried with a loud voice ; Lazarus, come forth. And he that  
was dead came forth, bound hand and foot with grave-clothes ;  
and his face was bound about with a napkin. Jesus saith unto  
them ; Loose him, and let him go.  
45 Then many of the Jews which came to Mary, and had seen the  
46 things which Jesus did, believed on him. But some of them went  
their ways to the Pharisees, and told them what things Jesus had  
done.  
47 Then gathered the chief priests and the Pharisees a council,  
48 and said ; What do we ? for this man doeth many miracles. - If  
we let him thus alone, all *men* will believe on him ; and the  
Romans shall come and take away both our place and nation.

And one of them, Caiaphas, being the high priest that same year, 49  
 said unto them; Ye know nothing at all; nor consider that it is 50  
 expedient for us, that one man should die for the people, and that  
 the whole nation perish not. (And this spake he not of himself; 51  
 but being high priest that year, he prophesied that Jesus should  
 die for that nation; and not for that nation only, but that also he 52  
 should gather together in one the children of God that were scat-  
 tered abroad.) Then from that day forth they took counsel to- 53  
 gether for to put him to death. Jesus therefore walked no 54  
 more openly among the Jews, but went thence unto a country  
 near to the wilderness, into a city called Ephraim; and there  
 he continued with his disciples. And the Jews' passover was nigh 55  
 at hand; and many went out of the country up to Jerusalem be-  
 fore the passover, to purify themselves. Then sought they for 56  
 Jesus, and spake among themselves, as they stood in the temple;  
 What think ye, that he will not come to the feast? Now both 57  
 the chief priests and the Pharisees had given a commandment,  
 that, if any man knew where he were, he should show *it*, that they  
 might take him.

**T**HEN Jesus six days before the passover, came to Bethany, XII.  
 where Lazarus was, which had been dead, whom he raised  
 from the dead. There they made him a supper, and Martha serv- 2  
 ed; but Lazarus was one of them that sat at the table with him.  
 Then took Mary a pound of ointment of spikenard very costly, 3  
 and anointed the feet of Jesus, and wiped his feet with her hair;  
 and the house was filled with the odour of the ointment. Then 4  
 saith one of his disciples, Judas Iscariot, Simon's *son*, which should  
 betray him; Why was not this ointment sold for three hundred 5  
 pence, and given to the poor? This he said, not that he cared for 6  
 the poor, but because he was a thief, and had the bag, and bare  
 what was put therein. Then said Jesus; Let her alone; against 7  
 the day of my burying hath she kept this. For the poor always 8  
 ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there; 9  
 and they came, not for Jesus' sake only, but that they might see  
 Lazarus also, whom he had raised from the dead. But the chief 10  
 priests consulted that they might put Lazarus also to death; be- 11  
 cause that by reason of him many of the Jews went away, and  
 believed on Jesus.

On the next day much people that were come to the feast, when 12  
 they heard that Jesus was coming to Jerusalem, took branches of 13  
 palm-trees, and went forth to meet him, and cried; Hosanna!  
 Blessed *is* the King of Israel, that cometh in the name of the Lord.  
 And Jesus, when he had found a young ass, sat thereon, as it is 14  
 written; Fear not, daughter of Sion; behold, thy King cometh, 15  
 sitting on an ass's colt. These things understood not his disciples at 16  
 the first; but when Jesus was glorified, then remembered they that  
 these things were written of him, and *that* they had done these  
 things unto him. The people therefore that was with him 17  
 when he called Lazarus out of his grave, and raised him from the  
 dead, bare record; for this cause the people also met him, for 18

- 19 they heard, that he had done this miracle. The Pharisees therefore said among themselves; Perceive ye how ye prevail nothing? behold, the world is gone after him.
- 20 And there were certain Greeks among them that came up to  
21 worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying; Sir, we  
22 would see Jesus. Philip cometh and telleth Andrew; and again  
23 Andrew and Philip tell Jesus. And Jesus answered them, saying; The hour is come, that the Son of man should be glorified.  
24 Verily verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth  
25 forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.  
26 If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto  
27 this hour. Father, glorify thy name. Then came there a voice from heaven; I have both glorified *it*, and will glorify *it*  
28 again. The people therefore, that stood by, and heard, said that it thundered; others said; An angel spake to him. Jesus answered and said; This voice came not because of me, but for your  
29 sakes. Now is the judgment of this world; now shall the prince of  
30 this world be cast out; and I, if I be lifted up from the earth, will draw all unto me. This he said, signifying what death he should  
31 die. The people answered him; We have heard out of the law that Christ abideth for ever; and how sayest thou;  
32 The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them; Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.  
33 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.
- 34 But though he had done so many miracles before them, yet  
35 they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?  
36 Therefore they could not believe, for Esaias said again; He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be  
37 converted, and I should heal them. These things said Esaias,  
38 when he saw his glory, and spake of him. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess, lest they should be put out of the  
39 synagogue; for they loved the praise of men more than the praise  
40 of God. Jesus cried and said; He that believeth on me, believeth not on me, but on him that sent me; and he that seeth  
41 me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.  
42 And if any man hear my words, and believe not, I judge him not;



for I came not to judge the world, but to save the world. He 42  
 that rejecteth me, and receiveth not my words, hath one that  
 judgeth him; the word that I have spoken, the same shall judge  
 him in the last day. For I have not spoken of myself; but the 49  
 Father which sent me, he gave me a commandment, what I should  
 say, and what I should speak. And I know that his command- 50  
 ment is life everlasting. Whatsoever I speak therefore, even as  
 the Father said unto me, so I speak.

**N**OW before the feast of the passover, when Jesus knew XIII.  
 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 supper being ended, (the 2  
 devil having now put into the heart of Judas Iscariot, Simon's 3  
*son*, to betray him,) Jesus knowing that the Father had given all  
 things into his hands, and that he was come from God, and went 4  
 to God, he riseth from supper, and laid aside his garments, and 5  
 took a towel, and girded himself; then he poureth water into a 6  
 bason, and began to wash the disciples' feet, and to wipe with the  
 towel wherewith he was girded. Then cometh he to Simon Peter 7  
 ; and Peter saith unto him: Lord, dost thou wash my feet? 8  
 Jesus answered and said unto him; What I do thou knowest not  
 now, but thou shalt know hereafter. Peter saith unto him; Thou 9  
 shalt never wash my feet. Jesus answered him; If I wash thee  
 not, thou hast no part with me. Simon Peter saith unto him; 10  
 Lord, not my feet only, but also *my* hands and *my* head. Jesus 11  
 saith unto him; He that is washed needeth not, save to wash *his*  
 feet, but is clean every whit; and ye are clean, but not all. For 12  
 he knew who should betray him; therefore said he; Ye are not  
 all clean. So after he had washed their feet and had taken 13  
 his garments, and was set down again, he said unto them; Know  
 ye what I have done to you? Ye call me Master and Lord; and 14  
 ye say well; for I am. If I then, *your* Lord and Master, have 15  
 washed your feet, ye also ought to wash one another's feet. For 16  
 I have given you an example, that ye should do as I have done  
 to you. Verily verily I say unto you, the servant is not greater 17  
 than his lord, neither he that is sent greater than he that sent  
 him. If ye know these things, happy are ye if ye do them. I 18  
 speak not of you all; I know whom I have chosen; but that the  
 scripture may be fulfilled; He that eateth bread with me, hath  
 lifted up his heel against me. Now I tell you before it come, 19  
 that, when it is come to pass, ye may believe that I am. Verily 20  
 verily I say unto you; he that receiveth whomsoever I send,  
 receiveth me; and he that receiveth me, receiveth him that  
 sent me.

When Jesus had thus said, he was troubled in spirit, and testi- 21  
 fied, and said; Verily verily I say unto you, that one of you shall  
 betray me. Then the disciples looked one on another, doubting 22  
 of whom he spake. Now there was leaning on Jesus' bosom one 23  
 of his disciples, whom Jesus loved. Simon Peter therefore beck- 24  
 oned to him, that he should ask who it should be of whom he  
 spake. He then lying on Jesus' breast saith unto him; Lord, who 25

26 is it? Jesus answered; He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it*  
27 to Judas Iscariot, *son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him; That thou doest, do quickly.  
28 Now no man at the table knew for what intent he spake this unto  
29 him. For some thought, because Judas had the bag, that Jesus had said unto him; Buy *these things* that we have need of against  
30 the feast; or that he should give something to the poor. He then having received the sop went immediately out; and it was night.

31 Therefore when he was gone out, Jesus said; Now is the Son  
32 of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straight-  
33 way glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews; Whither  
34 I go ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you,  
35 that ye also love one another. By this shall all know that ye are  
36 my disciples, if ye have love one to another. Simon Peter said unto him; Lord, whither goest thou? Jesus answered him; Whither I go thou canst not follow me now; but thou shalt follow me  
37 afterwards. Peter said unto him; Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him; Wilt thou lay down thy life for my sake? Verily verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

XIV. **L**ET not your heart be troubled; ye believe in God, believe  
2 also in me. In my Father's house are many mansions; if not, I would have told you. I go to prepare a place for you;  
3 and if I go and prepare a place for you, I will come again, and  
4 receive you unto myself; that where I am, ye may be also. And  
5 whither I go ye know, and the way ye know. Thomas saith unto him; Lord, we know not whither thou goest; and how can  
6 we know the way? Jesus saith unto him; I am the way, and the truth, and the life; no man cometh unto the Father, but by  
7 me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen  
8 him. Philip saith unto him; Lord, show us the Father, and  
9 it sufficeth us. Jesus saith unto him; Have I been so long time with you, and yet hast thou not known me, Philip? He that hath  
10 seen me hath seen the Father; and how sayest thou; Show us the Father? Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works.  
11 Believe me; that I *am* in the Father, and the Father in me; or  
12 else believe me for 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 than these shall he do; because I go unto my  
13 Father, and whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask any  
14 thing in my name, I will do *it*. If ye love me, keep my com-

mandments; and I will pray the Father, and he shall give you 16  
 another Comforter, that he may abide with you for ever; the 17  
 Spirit of truth, whom the world cannot receive, because it seeth  
 him not, neither knoweth him; but ye know him, for he dwelleth  
 with you, and shall be in you. I will not leave you comfortless; 18  
 I will come to you. Yet a little while, and the world seeth me 19  
 no more, but ye see me; because I live, ye shall live also. At 20  
 that day ye shall know, that I *am* in my Father, and ye in me,  
 and I in you. He that hath my commandments, and keepeth 21  
 them, he it is that loveth me; and he that loveth me, shall be  
 loved of my Father; and I will love him, and will manifest myself  
 to him. Judas saith unto him, (not Iscariot;) Lord, how is it 22  
 that thou wilt manifest thyself unto us, and not unto the world?  
 Jesus answered and said unto him; If a man love me, he will 23  
 keep my words; and my Father will love him, and we will come  
 unto him, and make our abode with him. He that loveth me 24  
 not, keepeth not my sayings; and the word which ye hear is not  
 mine, but the Father's which sent me. These things have I 25  
 spoken unto you, being present with you; but the Comforter, the 26  
 Holy Ghost, whom the Father will send in my name, he shall  
 teach you all things, and bring all things to your remembrance,  
 whatsoever I have said unto you. Peace I leave with you, my 27  
 peace I give unto you; not as the world giveth, give I unto you.  
 Let not your heart be troubled, neither let it be afraid. Ye have 28  
 heard how I said unto you; I go away, and come *again* unto you.  
 If ye loved me, ye would rejoice, because I said; I go unto the  
 Father; for my Father is greater than I. And now I have told 29  
 you before it come to pass, that, when it is come to pass, ye  
 might believe. Hereafter I will not talk much with you. 30  
 For the prince of this world cometh, and hath nothing in me.  
 But that the world may know that I love the Father, and as 31  
 the Father gave me commandment, even so I do; arise, let us go  
 hence.

**I** AM the true vine, and my Father is the husbandman. Ev- XV  
 ery branch in me that beareth not fruit, he taketh away; and  
 every *branch* that beareth fruit, he purgeth it, that it may bring 3  
 forth more fruit. Now ye are clean through the word which I 4  
 have spoken unto you. Abide in me, and I in you. As the branch  
 cannot bear fruit of itself, except it abide in the vine; no more 5  
 can ye, except ye abide in me. I am the vine, ye *are* the branch-  
 es. He that abideth in me, and I in him, the same bringeth forth 6  
 much fruit; for without me ye can do nothing. If a man abide  
 not in me, he is cast forth as a branch, and is withered; and men 7  
 gather them, and cast into the fire, and they are burned. If ye  
 abide in me, and my words abide in you, ye shall ask what ye 8  
 will, and it shall be done unto you. Herein is my Father glori-  
 fied that ye bear much fruit; so shall ye be my disciples. As 9  
 the Father hath loved me, so have I loved you; continue ye in  
 my love. If ye keep my commandments ye shall abide in my 10  
 love; even as I have kept my Father's commandments, and abide  
 in his love. These things have I spoken unto you, that my 11



12 joy might remain in you, and *that* your joy might be full. This  
 13 is my commandment, that ye love one another, as I have loved  
 14 you. Greater love hath no man than this, that a man lay down  
 15 his life for his friends. Ye are my friends, if ye do whatsoever I  
 16 command you. Henceforth I call you not servants, for the servant  
 17 knoweth not what his lord doeth; but I have called you friends,  
 18 for all things that I have heard of my Father, I have made known  
 19 unto you. Ye have not chosen me, but I have chosen you, and  
 20 ordained you, that ye should go, and bring forth fruit, and *that*  
 21 your fruit should remain; that whatsoever ye shall ask of the Fa-  
 22 ther in my name, he may give it you. These things I command  
 23 you, that ye love one another. If the world hate you, ye  
 24 know that it hated me before you. If ye were of the world, the  
 25 world would love his own; but because ye are not of the world,  
 26 but I have chosen you out of the world, therefore the world hateth  
 27 you. Remember the word that I said unto you, the servant is  
 28 not greater than his lord. If they have persecuted me, they will  
 29 also persecute you; if they have kept my saying, they will keep  
 30 yours also. But all these things will they do unto you for my  
 31 name's sake, because they know not him that sent me. If I had  
 32 not come and spoken unto them, they had not had sin; but now  
 33 they have no cloke for their sin. He that hateth me, hateth my  
 34 Father also. If I had not done among them the works which none  
 35 other man did, they had not had sin; but now have they both  
 36 seen and hated both me and my Father. But, that the word  
 37 might be fulfilled that is written in their law; They hated me  
 38 without a cause. But when the Comforter is come, whom I  
 39 will send unto you from the Father, (the Spirit of truth, which  
 40 proceedeth from the Father,) he shall testify of me; and ye  
 41 also shall bear witness, because ye have been with me from the  
 42 beginning.

XVI. **T**HESE things have I spoken unto you, that ye should not  
 2 be offended. They shall put you out of the synagogues;  
 3 yea, the time cometh, that whosoever killeth you will think, that  
 4 he doeth God service. And these things will they do unto you,  
 5 because they have not known the Father, nor me. But these  
 6 things have I told you, that when the time shall come, ye may  
 7 remember, that I told you of them. And these things I said not  
 8 unto you at the beginning, because I was with you. But now I  
 9 go my way to him that sent me, and none of you asketh me;  
 10 Whither goest thou? But because I have said these things  
 11 unto you, sorrow hath filled your heart. Nevertheless I tell  
 12 you the truth; it is expedient for you that I go away. For if I  
 13 go not away, the Comforter will not come unto you; but if I de-  
 14 part, I will send him unto you. And when he is come, he will  
 15 reprove the world of sin, and of righteousness, and of judgment.  
 16 Of sin, because they believe not on me; of righteousness, because  
 17 I go to my Father, and ye see me no more; of judgment, because  
 18 the prince of this world is judged. I have yet many things to say  
 19 unto you, but ye cannot bear them now; but when he, the Spirit  
 20 of truth, is come, he will guide you into all truth. For he shall

not speak of himself, but whatsoever he shall hear, he shall speak, and will show you things to come. He shall glorify me, for he shall receive of mine, and shall show unto you. All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall show unto you. A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves; What is this that he saith unto us; A little while, and ye shall not see me; and again a little while, and ye shall see me; and; Because I go to the Father? They said therefore; What is this that he saith, a little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them; Do ye inquire among yourselves of that I said; A little while, and ye shall not see me; and again a little while, and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you; and in that day ye shall ask me nothing. Verily verily I say unto you, whatsoever ye shall ask the Father in my name, he will give you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father. His disciples said unto him; Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we believe, that thou camest forth from God. Jesus answered them; Ye do now believe; behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

**THESE** words spake Jesus, and lifted up his eyes to heaven, and said; Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with

thine own self, with the glory which I had with thee before the  
 6 world was. I have manifested thy name unto the men which  
 thou gavest me out of the world. Thine they were, and thou  
 7 gavest them me ; and they have kept thy word. Now they have  
 known, that all things whatsoever thou hast given me are of thee ;  
 8 for I have given unto them the words which thou gavest me ; and  
 they have received, and have known surely that I came out from  
 9 thee, and have believed that thou didst send me. I pray for them ;  
 I pray not for the world, but for **them** which thou hast given me,  
 10 for they are thine ; and all mine are thine, and thine are mine ;  
 11 and I am glorified in them. And now I am no more in the world,  
 but these are in the world, and I come to thee. Holy Father,  
 keep through thine own name those whom thou hast given me,  
 12 that they may be one as we *are*. While I was with them in the  
 world, I kept them in thy name ; those that thou gavest me I  
 have kept, and none of them is lost, but the son of perdition, that  
 13 the scripture might be fulfilled ; and now come I to thee, and  
 these things I speak in the world, that they might have my joy  
 14 fulfilled in themselves. I have given them thy word ; and the  
 world hath hated them, because they are not of the world,  
 15 even as I am not of the world. I pray not that thou shouldest  
 take them out of the world, but that thou shouldest keep them  
 16 from the evil. They are not of the world, even as I am not of  
 17 the world. Sanctify them through thy truth ; thy word is truth.  
 18 As thou hast sent me into the world, even so have I also sent  
 19 them into the world. And for their sakes I sanctify myself, that  
 20 they also might be sanctified through the truth. Neither  
 pray I for these alone, but for **them** also which shall believe on  
 21 me through their word ; that they all may be one ; as thou, Fa-  
 ther, *art* in me, and I in thee, that they also may be one in us ;  
 22 that the world may believe, that thou hast sent me. And the  
 glory which thou gavest me I have given them ; that they may  
 23 be one, even as we are one ; (I in them, and thou in me ; ) that  
 they may be made perfect in one, and that the world may know  
 that thou hast sent me, and hast loved them, as thou hast loved  
 24 me. Father, I will that they also, whom thou hast given me, be  
 with me where I am ; that they may behold my glory, which thou  
 hast given me, for thou lovedst me before the foundation of the  
 25 world. O righteous Father, the world hath not known thee, but  
 I have known thee, and these have known that thou hast sent  
 26 me ; and I have declared unto them thy name, and will declare  
*it* ; that the love wherewith thou hast loved me may be in them,  
 and I in them.

XVIII. **W**HEN Jesus had spoken these words, he went forth with  
 his disciples over the brook Cedron, where was a gar-  
 2 den, into which he entered and his disciples. And Judas also,  
 which betrayed him, knew the place ; for Jesus oft-times resorted  
 3 thither with his disciples. Judas then, having received a band  
 and officers from the chief priests and Pharisees, cometh thither  
 4 with lanterns and torches and weapons. Jesus therefore,  
 knowing all things that should come upon him, went forth, and



said unto them ; Whom seek ye ? They answered him ; Jesus of Nazareth. Jesus saith unto them ; I am *he*. (And Judas also, which betrayed him, stood with them.) As soon then as he had said unto them ; I am *he*, they went backward, and fell to the ground. Then asked he them again ; Whom seek ye ? And they said ; Jesus of Nazareth. Jesus answered ; I have told you that I am *he* ; if therefore ye seek me, let these go their way. That the saying might be fulfilled which he spake ; Of them which thou gavest me have I lost none. Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter ; Put up thy sword into the sheath ; the cup which my Father hath given me, shall I not drink it ?

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first ; for he was father-in-law to Caiaphas, which was the high priest that same 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. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest ; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter ; Art not thou also *one* of this man's disciples ? He saith ; I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves ; and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him ; I spake openly to the world ; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing ; why askest thou me ? ask them which heard me, what I have said unto them ; behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying ; Answerest thou the high priest so ? Jesus answered him ; If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him ; Art not thou also *one* of his disciples ? He denied, and said ; I am not. One of the servants of the high priest, being *his* kinsman, whose ear Peter cut off, saith ; Did not I see thee in the garden with him ? Peter then denied again ; and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment ; and it was early. And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them, and said ; What accusation bring ye against this man ? They answered and said unto him ; If he were not a malefactor we would not have deliv-

31 ered him up unto thee. Then said Pilate unto them ; Take ye him, and judge him according to your law. The Jews therefore said unto him ; It is not lawful for us to put any man to death. 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him ; 34 Art thou the King of the Jews ? Jesus answered him ; Sayest thou 35 this thing of thyself, or did others tell it thee of me ? Pilate answered ; Am I a Jew ? Thine own nation, and the chief priests 36 have delivered thee unto me ; what hast thou done ? Jesus answered ; My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence. 37 Pilate therefore said unto him ; Art thou a King then ? Jesus answered ; Thou sayest, that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my 38 voice. Pilate saith unto him ; What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them ; 39 I find in him no fault. But ye have a custom, that I should release unto you one at the passover ; will ye therefore that I release 40 unto you the King of the Jews ? Then cried they all again, saying ; Not this man, but Barabbas. Now Barabbas was a robber.

XIX. **W**HEN Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put on his head, 3 and they put on him a purple robe, and said ; Hail, King of the 4 Jews ! And they smote him with their hands. Pilate therefore went forth again, and saith unto them ; Behold, I bring him 5 forth to you, that ye may know, that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe, 6 and saith unto them ; Behold the man ! When the chief priests therefore and officers saw him, they cried out, saying ; Crucify *him*, crucify *him*. Pilate saith unto them ; Take ye him, and crucify 7 *him* ; for I find no fault in him. The Jews answered him ; We have a law, and by our law he ought to die, because he made 8 himself the Son of God. When Pilate therefore heard that 9 saying, he was the more afraid ; and he went again into the judgment-hall, and saith unto Jesus ; Whence art thou ? But Jesus 10 gave him no answer. Then saith Pilate unto him ; Speakest thou not unto me ? knowest thou not that I have power to crucify thee, 11 and have power to release thee ? Jesus answered ; Thou couldst have no power against me, except it were given thee from above ; therefore he that delivered me unto thee, hath the greater 12 sin. And from thenceforth Pilate sought to release him ; but the Jews cried out, saying ; If thou let this man go, thou art not Cesar's friend ; whosoever maketh himself a king, speaketh against 13 Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is 14 called the Pavement, but in the Hebrew, Gabbatha ; (and it was the preparation of the passover, and about the sixth hour ; ) and

he saith unto the Jews ; Behold your King ! But they cried out ; 15  
Away with *him* ! away with *him* ! crucify him. Pilate saith unto  
them ; Shall I crucify your King ? The chief priests answered ;  
We have no king but Cesar. Then delivered he him therefore 16  
unto them to be crucified.

And they took Jesus, and led *him* away ; and he bearing his 17  
cross went forth into a place called *the place* of a scull, which is  
called in the Hebrew, Golgotha ; where they crucified him, and 18  
two others with him, on either side one, and Jesus in the midst.  
And Pilate wrote a title, and put on the cross. And the writing 19  
was ; JESUS OF NAZARETH THE KING OF THE JEWS.  
This title then read many of the Jews, for the place where Je- 20  
sus was crucified was nigh to the city ; and it was written in  
Hebrew, Greek, Latin. Then said the chief priests of the Jews 21  
to Pilate ; Write not ; The King of the Jews ; but that he said ;  
I am King of the Jews. Pilate answered ; What I have written, 22  
I have written. Then the soldiers, when they had cru- 23  
cified Jesus, took his garments, (and made four parts, to every  
soldier a part,) and also *his* coat. Now the coat was without  
seam, woven from the top throughout. They said therefore 24  
among themselves ; Let us not rend it, but cast lots for it, whose  
it shall be. That the scripture might be fulfilled, which saith ;  
They parted my raiment among them, and for my vesture they  
did cast lots. These things therefore the soldiers did. Now 25  
there stood by the cross of Jesus his mother, and his mother's sis-  
ter, Mary the *wife* of Cleophas, and Mary Magdalene. When 26  
Jesus therefore saw his mother, and the disciples standing by,  
whom he loved, he saith unto his mother ; Woman, behold thy  
son. Then saith he to the disciple ; Behold thy mother. And 27  
from that hour that disciple took her unto his own *home*. Af- 28  
ter this, Jesus knowing that all things were now accomplished  
that the scripture might be fulfilled, saith ; I thirst. Now there 29  
was set a vessel full of vinegar ; and they filled a sponge with  
vinegar, and put *it* upon hyssop, and put to his mouth. When 30  
Jesus therefore had received the vinegar, he said ; It is finished !  
and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the 31  
bodies should not remain upon the cross on the sabbath-day, (for  
that sabbath-day was an high-day,) besought Pilate, that their legs  
might be broken, and *that* they might be taken away. Then 32  
came the soldiers, and brake the legs of the first, and of the other  
which was crucified with him. But when they came to Jesus, 33  
and saw that he was dead already, they brake not his legs ; but  
one of the soldiers with a spear pierced his side, and forthwith  
came thereout blood and water. And he that saw bare 35  
record, and his record is true ; and he knoweth that he saith true,  
that ye might believe. For these things were done, that the scrip- 36  
ture should be fulfilled ; A bone of him shall not be broken. And 37  
again another scripture saith ; They shall look on him whom they  
pierced.

And after this, Joseph of Arimathea, (being a disciple of Jesus, 38



but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation; for the sepulchre was nigh at hand.

XX. **T**HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre; and she seeth the stone taken away from the sepulchre. Then she runneth, 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 sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed; for as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping. And as she wept, she stooped down, into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her; Woman, why weepest thou? She saith unto them; Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing; and she 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 have borne him hence, tell me where thou hast laid him; and I will take him away. Jesus saith unto her; Mary. She turned herself, and saith unto him; Rabboni; which is to say, Master. Jesus saith unto her; Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them; I ascend unto my Father and your Father, and my God and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and *that* he had spoken these things unto her.

Then at evening, the same day, being the first of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, Jesus came, and stood in the midst, and saith unto them; Peace be unto you. And when he had so said;

he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them 21 again; Peace *be* unto you; as *my* 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 Holy Ghost. Whose soever 23 sins ye remit, they are remitted unto them, whose soever ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with 24 them when Jesus came. The other disciples therefore said unto 25 him; We have seen the Lord. But he said unto them; Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas 26 with them; *then* came Jesus, the doors being shut, and stood in the midst, and said; Peace *be* unto you. Then saith he to 27 Thomas; Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. And Thomas answered and said unto 28 him; My Lord and my God. Jesus saith unto him; Thomas, 29 because thou hast seen me, thou hast believed; blessed *are* they that have not seen, and have believed.

And many other signs truly did Jesus in the presence of his 30 disciples, which are not written in this book. But these are writ- 31 ten, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

**A**FTER these things Jesus showed himself again to the dis- XXI. ciples at the sea of Tiberias; and on this wise showed he *himself*. There were together Simon Peter, and Thomas called 2 Didymus; and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto 3 them; I go a fishing. They say unto him; We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was 4 now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them; Children, have 5 ye any meat? They answered him; No. And he said unto them; 6 Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus lov- 7 ed saith unto Peter; It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked) and did cast himself into the sea. And the 8 other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals 9 there, and fish laid thereon, and bread. Jesus saith unto them; 10 Bring of the fish which ye have now caught. Simon Peter went 11 up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the

- 12 net broken. Jesus saith unto them; Come, dine. And none of the disciples durst ask him; Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.
- 15 So when they had dined, Jesus saith to Simon Peter; Simon, son of Jonas, lovest thou me more than these? He saith unto him; Yea, Lord; thou knowest that I love thee. He saith unto him; Feed my lambs. He saith to him again the second time; Simon, son of Jonas, lovest thou me? He saith unto him; Yea, Lord; thou knowest that I love thee. He saith unto him; Feed my sheep. He saith unto him the third time; Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time; Lovest thou me? And he said unto him; Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him; Feed my sheep. Verily verily I say unto thee; When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him; Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said; Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus; Lord, and what shall this man do? Jesus saith unto him; If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him; He shall not die; but; If I will that he tarry till I come, what is that to thee? This is he disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.
- 25 And there are also many other things which Jesus did; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.



## THE ACTS OF THE APOSTLES.

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen; to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And, being assembled together with *them*, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth he*, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying; Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them; It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel, which also said; Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphaeus* and Simon Zelotes, and Judas *the brother of James*. These all continued with one accord, in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said; (the number of the names together were about an hundred and twenty;) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus; for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out; and it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama; that is to say, Field of blood. For it is written in the book of Psalms; Let his habitation be desolate, and let no man dwell therein; and; His bishoprick let another take. Therefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said;

Thou, Lord, which knowest the hearts of all, show whether of these  
25 two thou hast chosen to take part of this ministry and apostleship,  
from which Judas by transgression fell, to go to his own place.  
26 And they gave forth their lots; and the lot fell upon Matthias, and  
he was numbered with the eleven apostles.

II. **A**ND when the day of Pentecost was fully come, they were all  
2 with one accord in one place. And suddenly there came a  
3 sound from heaven, as of a rushing mighty wind, and it filled all  
4 the house where they were sitting. And there appeared unto  
5 them cloven tongues as of fire; and it sat upon each of them, and  
6 they were all filled with the Holy Ghost; and they began to speak  
7 with other tongues, as the Spirit gave them utterance. And  
8 there were dwelling at Jerusalem Jews, devout men, out of every  
9 nation under heaven. Now when this was noised abroad, the mul-  
10 titude came together, and were confounded; because every man  
11 heard them speak in his own language. And they were all  
12 amazed, and marvelled, saying one to another; Behold, are not  
13 all these which speak, Galileans? and how hear we every man in  
14 our own tongue, wherein we were born? Parthians and Medes  
15 and Elamites, and the dwellers in Mesopotamia and in Judea  
16 and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in  
17 Egypt and in the parts of Libya about Cyrene, and strangers of  
18 Rome, Jews and Proselytes, Cretes and Arabians, we do hear them  
19 speak in our tongues the wonderful works of God. And they were  
20 all amazed, and were in doubt, saying one to another; What  
21 meaneth this? Others mocking, said; These men are full of  
22 new wine.

23 But Peter, standing up with the eleven, lifted up his voice, and  
24 said unto them; Men of Judea, and all that dwell at Jerusalem,  
25 be this known unto you, and hearken to my words. For these are  
26 not drunken, as ye suppose; for it is the third hour of the day;  
27 but this is that which was spoken by the prophet Joel; And it  
28 shall come to pass in the last days, saith God, I will pour out of  
29 my Spirit upon all flesh; and your sons and your daughters shall  
30 prophesy, and your young men shall see visions, and your old men  
31 shall dream dreams; and on my servants and on my hand-maidens  
32 I will pour out in those days of my Spirit, and they shall prophesy.  
33 And I will show wonders in heaven above, and signs in the earth  
34 beneath, blood and fire and vapour of smoke. The sun shall be  
35 turned into darkness, and the moon into blood, before that great  
36 and notable day of the Lord come. And it shall come to pass,  
37 that whosoever shall call on the name of the Lord shall be  
38 saved. Ye men of Israel, hear these words; Jesus of Nazareth,  
39 a man approved of God among you by miracles and wonders and  
40 signs, (which God did by him in the midst of you, as ye yourselves  
41 also know,) him being delivered by the determinate counsel and  
42 foreknowledge of God, ye have taken, and by wicked hands have  
43 crucified and slain. Whom God hath raised up, having loosed the  
44 pains of death, because it was not possible that he should be holden  
45 of it. For David speaketh concerning him; I foresaw the Lord  
46 always before my face; for he is on my right hand, that I should  
47 not be moved. Therefore did my heart rejoice, and my tongue  
48 was glad; moreover also, my flesh shall rest in hope; because

thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens ; but he saith himself ; The LORD said unto my Lord ; Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles ; Men *and* brethren, what shall we do ? Then Peter said unto them ; Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call. And with many other words did he testify and exhort, saying ; Save yourselves from this untoward generation. Then they that gladly received his word were baptized ; and the same day there were added about three thousand souls ; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all, as every man had need ; and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**N**OW Peter and John went up together into the temple at the III. hour of prayer, *being* the ninth. And a certain man lame from his mother's womb, was carried ; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said ; Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said ; Silver and gold have I none ; but such as I have, give I thee ; In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted *him* up. And immediately his feet and ankle-bones received strength, and he, leaping up, stood, and walked ; and he entered with them into the



9 temple, walking and leaping, and praising God. And all the people  
10 saw him walking and praising God; and they knew that it was he  
which sat for alms at the Beautiful gate of the temple; and they  
were filled with wonder and amazement at that which had hap-  
pened unto him.

11 And as the lame man which was healed held Peter and John,  
all the people ran together unto them in the porch that is called  
12 Solomon's, greatly wondering. And when Peter saw *it*, he an-  
swered unto the people; Men of Israel, why marvel ye at this?  
or why look ye so earnestly on us, as though by our own power  
13 or holiness we had made this man to walk? The God of Abraham  
and of Isaac and of Jacob, the God of our fathers, hath glorified  
his Son Jesus, whom ye delivered up, and denied him in the  
14 presence of Pilate, when he was determined to let *him* go. But  
ye denied the Holy One and the Just, and desired a murderer to  
15 be granted unto you, and killed the Prince of life; whom God hath  
16 raised from the dead, whereof we are witnesses. And his name,  
through faith in his name, hath made this man strong, whom ye see  
and know; yea, the faith which is by him hath given him this per-  
17 fect soundness in the presence of you all. And now, brethren, I  
18 wot, that through ignorance ye did *it*, as *did* also your rulers. But  
those things, which God before had showed by the mouth of all his  
19 prophets, that Christ should suffer, he hath so fulfilled. Repent ye  
therefore and be converted, that your sins may be blotted out,  
when the times of refreshing shall come from the presence of the  
20 Lord, and he shall send Jesus Christ, which before was preached  
21 unto you; whom the heaven must receive, until the times of  
restitution of all things, which God hath spoken by the mouth of  
22 all his holy prophets since the world began. For Moses truly  
aid unto the fathers; A Prophet shall the Lord your God raise up  
unto you of your brethren, like unto me; him shall ye hear in all  
23 things, whatsoever he shall say unto you. And it shall come to  
pass, *that* every soul, which will not hear that Prophet, shall be  
24 destroyed from among the people. Yea and all the prophets from  
Samuel and those that follow after as many as have spoken, have  
25 likewise foretold of these days. Ye are the children of the  
prophets, and of the covenant which God made with our fathers,  
saying unto Abraham; And in thy seed shall all the kindreds of  
26 the earth be blessed. Unto you first, God, having raised up his  
Son Jesus, sent him to bless you, in turning away every one of you  
from his iniquities.

IV. **A**ND as they spake unto the people, the priests and the captain  
2 of the temple and the Sadducees came upon them, being  
grieved that they taught the people, and preached through Jesus  
3 the resurrection from the dead. And they laid hands on them,  
and put *them* in hold unto the next day; for it was now even-tide.  
4 Howbeit, many of them which heard the word believed; and the  
5 number of the men was about five thousand. And it came to  
6 pass on the morrow, that their rulers and elders and scribes, and  
Annas the high priest and Caiaphas and John and Alexander, and  
as many as were of the kindred of the high priest, were gathered  
7 together at Jerusalem. And when they had set them in the midst,  
they asked; By what power, or by what name have ye done

this? Then Peter, filled with the Holy Ghost, said unto them; 3  
Ye rulers of the people, and elders of Israel, if we this day be ex- 9  
amined of the good deed done to the impotent man, by what means  
he is made whole, be it known unto you all, and to all the people 10  
of Israel, that by the name of Jesus Christ of Nazareth, whom ye  
crucified, whom God raised from the dead, by him doth this man  
stand here before you whole. This is the stone, which was set at 11  
nought of you builders, which is become the head of the corner.  
Neither is there salvation in any other; for there is none other 12  
name under heaven given among men, whereby we must be  
saved. Now, when they saw the boldness of Peter and John, 13  
and perceived that they were unlearned and ignorant men, they  
marvelled, and took knowledge of them, that they had been with  
Jesus; and beholding the man which was healed standing with them, 14  
they could say nothing against it. But when they had commanded 15  
them to go aside out of the council, they conferred among themselves,  
saying; What shall we do to these men? for that indeed a notable 16  
miracle hath been done by them *is* manifest to all them that  
dwell in Jerusalem, and we cannot deny *it*; but that it spread no 17  
further among the people, let us straitly threaten them, that they  
speak henceforth to no man in this name. And they called them, 18  
and commanded them not to speak at all, nor teach in the name of  
Jesus. But Peter and John answered and said unto them; Whe- 19  
ther it be right in the sight of God to hearken unto you more than  
unto God, judge ye. For we cannot but speak the things which 20  
we have seen and heard. So when they had further threatened 21  
them, they let them go, finding nothing how they might punish  
them, because of the people; for all glorified God for that which  
was done. For the man was above forty years old on whom this 22  
miracle of healing was showed.

And being let go, they went to their own company, and reported 23  
all that the chief priests and elders had said unto them. And when 24  
they heard, they lifted up their voice to God with one accord, and  
said; Lord, thou *art* God, which hast made heaven and earth  
and the sea and all that in them is, who, by the mouth of thy 25  
servant David hast said; Why did the heathen rage, and the  
people imagine vain things? The kings of the earth stood up, and 26  
the rulers were gathered together against the Lord, and against  
his Christ. For of a truth, against thy holy child Jesus, whom thou 27  
hast anointed, both Herod and Pontius Pilate, with the Gentiles  
and the people of Israel, were gathered together, to do what- 28  
soever thy hand and thy counsel determined before to be done.  
And now, Lord, behold their threatenings, and grant unto thy ser- 29  
vants, that with all boldness they may speak thy word, by stretching 30  
forth thine hand to heal, and that signs and wonders may be done  
by the name of thy holy child Jesus. And when they had 31  
prayed, the place was shaken where they were assembled together;  
and they were all filled with the Holy Ghost, and spake the word  
of God with boldness.

And the multitude of them that believed were of one heart and 32  
of one soul; neither said any that aught of the things which he  
possessed was his own, but they had all things common. And 33  
with great power gave the apostles witness of the resurrection of

34 the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices  
35 of the things that were sold, and laid *them* down at the apostles' feet; and distribution was made unto every man according  
36 as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation, (a Levite, of the country of Cyprus, having land, sold  
37 *it*, and brought the money, and laid *it* at the apostles' feet.  
V. **B**UT a certain man named Ananias, with Sapphira his wife,  
2 sold a possession, and kept back *part* of the price, (his wife also being privy,) and brought a certain part, and laid at the apostles' feet. But Peter said; Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price  
3 of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but  
4 unto God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these  
5 things. And the young men arose, wound him up, and carried *him*  
6 out and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in.  
7 And Peter answered unto her; Tell me whether ye sold the land  
8 for so much? And she said; Yea, for so much. Then Peter said unto her; How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy  
9 husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying *her* forth  
10 buried *her* by her husband. And great fear came upon all  
11 the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's  
12 porch; and of the rest durst no man join himself to them. But the people magnified them; and believers were the more added  
13 to the Lord, multitudes both of men and women; insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might  
14 overshadow them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed every one.  
15 Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation, and laid their hands on the apostles, and put them in the  
16 common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth and said; Go, stand and  
17 speak in the temple to the people all the words of this life. And when they heard, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel; and they sent to the prison to have them  
18 brought. But when the officers came, and found them not in the



prison, they returned, and told, saying ; The prison truly found we 23  
 shut with all safety, and the keepers standing without before the  
 doors ; but when we had opened, we found no man within. Now, 24  
 when the high priest and the captain of the temple and the chief  
 priests heard these things, they doubted of them whereunto this  
 would grow. Then came one and told them, saying ; Behold, the 25  
 men whom ye put in prison are standing in the temple, and teach-  
 ing the people. Then went the captain with the officers, 26  
 and brought them without violence ; for they feared the people,  
 lest they should be stoned. And when they had brought them, 27  
 they set *them* before the council. And the high priest asked  
 them, saying ; Did not we straitly command you, that ye should 28  
 not teach in this name ? and behold ye have filled Jerusalem  
 with your doctrine, and intend to bring this man's blood upon  
 us. Then Peter and the *other* apostles answered and said ; 29  
 We ought to obey God rather than men. The God of our fathers 30  
 raised up Jesus, whom ye slew and hanged on a tree ; him hath 31  
 God exalted with his right hand a Prince and a Saviour, to give  
 repentance to Israel, and forgiveness of sins. And we are his 32  
 witnesses of these things, and also the Holy Ghost, whom God  
 hath given to them that obey him.

When they heard, they were cut *to the heart*, and took counsel 33  
 to slay them. Then stood there up one in the council, a Pharisee, 34  
 named Gamaliel, a doctor of the law, had in reputation among all  
 the people, and commanded to put the apostles forth a little space.  
 And he said unto them ; Ye men of Israel, take heed to yourselves 35  
 what ye intend to do as touching these men. For before these days 36  
 rose up Theudas, boasting himself to be somebody, to whom a number  
 of men, about four hundred, joined themselves ; who was slain, and  
 all, as many as obeyed him, were scattered, and brought to nought.  
 After this man rose up Judas of Galilee, in the days of the taxing, 37  
 and drew away much people after him ; he also perished, and all,  
 as many as obeyed him, were dispersed. And now I say unto you, 38  
 refrain from these men, and let them alone ; for if this counsel or  
 this work be of men, it will come to nought ; but if it be God, ye 39  
 cannot overthrow it, lest haply ye be found even to fight against  
 God. And to him they agreed ; and when they had called 40  
 the apostles, and beaten *them*, they commanded that they should  
 not speak in the name of Jesus, and let them go. And they 41  
 departed from the presence of the council, rejoicing that they  
 were counted worthy to suffer shame for his name ; and daily in 42  
 the temple, and in every house, they ceased not to teach and  
 preach Jesus Christ.

AND in those days, when the number of the disciples was mul- VI.  
 tiplied, there arose a murmuring of the Grecians against the  
 Hebrews, because their widows were neglected in the daily minis-  
 tration. Then the twelve called the multitude of the disciples, 2  
 and said ; It is not reason that we should leave the word of God,  
 to serve tables. Wherefore, brethren, look ye out among you 3  
 seven men of honest report, full of the Holy Ghost and wisdom,  
 whom we may appoint over this business ; but we will give our- 4  
 selves continually to prayer, and to the ministry of the word. And 5  
 the saying pleased the whole multitude ; and they chose Stephen,

a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said; We have heard him speak blasphemous words against Moses and God. And they stirred up the people and the elders and the scribes, and came upon *him* and caught him and brought *him* to the council. And they set up false witnesses, which said; This man ceaseth not to speak blasphemous words against this holy place and the law. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

VII. **T**HEN said the high priest; Are these things so? And he said; Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him; Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell; and he gave him no inheritance in it, not to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his 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 unto whom 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 envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first; and at the second *time* Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he and our fathers.



And they were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt; till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live. In this time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians; and he was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian. For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying; Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying; Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight; and, as he drew near to behold, the voice of the Lord came unto him; *I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him; Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, I will send thee into Egypt. This Moses, whom they refused, saying; Who made thee a ruler and a judge? the same did God send, a ruler and a deliverer, by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, forty years. This is that Moses which said unto the children of Israel; A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers, who received the lively oracles to give unto us; whom our fathers would not obey, but thrust from them, and in their hearts turned back again into Egypt, saying unto Aaron; Make us gods to go before us; for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book



of the prophets ; O ye house of Israel, have ye offered to me slain  
 43 beasts and sacrifices forty years in the wilderness? Yea, ye took  
 up the tabernacle of Moloch, and the star of your god Remphan,  
 figures which ye made to worship them ; and I will carry you away  
 44 beyond Babylon. . . Our fathers had the tabernacle of witness  
 in the wilderness, as he had appointed, speaking unto Moses, that  
 he should make it according to the fashion that he had seen ;  
 45 which also our fathers that came after brought in with Jesus into  
 the possession of the Gentiles, whom God drave out before the face  
 46 of our fathers, unto the days of David. Who found favour before  
 47 God, and desired to find a tabernacle for the God of Jacob. But  
 48 Solomon built him an house. Howbeit, the Most High dwelleth  
 49 not in temples made with hands, as saith the prophet ; Heaven  
*is* my throne, and the earth *is* my footstool. What house will  
 ye build me? saith the Lord ; or what *is* the place of my rest?  
 50 Hath not my hand made all these things? Ye stiff-necked  
 51 and uncircumcised in heart and ears, ye do always resist the Holy  
 52 Ghost ; as your fathers *did*, so *do* ye. Which of the prophets have  
 not your fathers persecuted? and they have slain them which  
 showed before of the coming of the Just One, of whom ye have  
 53 been now the betrayers and murderers ; who have received the  
 law by the disposition of angels, and have not kept *it*.  
 54 When they heard these things, they were cut to the heart,  
 55 and gnashed on him with *their* teeth. But he, being full of the  
 Holy Ghost, looked up steadfastly into heaven, and saw the glory  
 56 of God, and Jesus standing on the right hand of God, and said ;  
 Behold, I see the heavens opened, and the Son of man standing on  
 57 the right hand of God. Then they cried out with a loud voice,  
 58 and stopped their ears, and ran upon him with one accord ; and  
 they cast *him* out of the city, and stoned *him*. And the witnesses  
 laid down their clothes at a young man's feet, whose name was  
 59 Saul, and they stoned Stephen, calling upon 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  
 VIII. said this, he fell asleep. And Saul was consenting unto his death.

**A**ND at that time there was a great persecution against the  
 church which was at Jerusalem ; and they were all scattered  
 abroad throughout the regions of Judea and Samaria, except the  
 2 apostles. And devout men carried Stephen *to his burial*, and made  
 3 great lamentation over him. As for Saul, he made havock of the  
 church, entering into every house, and haling men and women,  
 committed *them* to prison.  
 4 Therefore they that were scattered abroad went every where  
 5 preaching the word ; and Philip went down to the city of Samaria,  
 6 and preached Christ unto them. And the people with one accord  
 gave heed unto those things which Philip spake, hearing and seeing  
 7 the miracles which he did. For unclean spirits, crying with loud  
 voice, came out of many that were possessed ; and many taken  
 8 with palsies, and that were lame, were healed. And there was  
 9 great joy in that city. But there was a certain man, called  
 Simon, which beforetime in the same city used sorcery, and be-  
 witched the people of Samaria, giving out that himself was some  
 10 great one ; to whom they all gave heed, from the least to the

greatest, saying ; This man is the great power of God. And to 11  
him they had regard, because that of long time he had bewitched  
them with sorceries. But when they believed Philip, preaching 12  
the things concerning the kingdom of God and the name of Jesus  
Christ, they were baptized, both men and women. Then Simon 13  
himself believed also, and when he was baptized, he continued  
with Philip ; and he wondered, beholding the miracles and signs  
which were done.

Now when the apostles which were at Jerusalem heard that 14  
Samaria had received the word of God, they sent unto them  
Peter and John ; who, when they were come down, prayed 15  
for them, that they might receive the Holy Ghost. (For as 16  
yet he was fallen upon none of them, only they were baptized  
in the name of the Lord Jesus.) Then laid they hands on 17  
them, and they received the Holy Ghost. And when Simon 18  
saw that through laying on of the apostles' hands the Holy Ghost  
was given, he offered them money, saying ; Give me also this 19  
power, that on whomsoever I lay hands, he may receive the Holy  
Ghost. But Peter said unto him ; Thy money perish with thee, 20  
because thou hast thought that the gift of God may be purchased  
with money. Thou hast neither part nor lot in this matter ; for 21  
thy heart is not right in the sight of God. Repent therefore of 22  
this thy wickedness, and pray God, if perhaps the thought of thine  
heart may be forgiven thee. For I perceive that thou art in the 23  
gall of bitterness and the bond of iniquity. Then answered Simon, 24  
and said ; Pray ye to the Lord for me, that none of these things  
which ye have spoken come upon me.

And they, when they had testified and preached the word of the 25  
Lord, returned to Jerusalem, and preached the gospel in many  
villages of the Samaritans. And the angel of the Lord spake unto 26  
Philip, saying ; Arise, and go toward the south, unto the way that  
goeth down from Jerusalem unto Gaza. This is a desert. And he 27  
arose and went ; and behold, a man of Ethiopia, an eunuch of  
great authority under Candace queen of the Ethiopians, who had  
the charge of all her treasure, and had come to Jerusalem to  
worship, was returning ; and sitting in his chariot, he read Esaias the 28  
prophet. Then the Spirit said unto Philip ; Go near, and join thy- 29  
self to this chariot. And Philip ran thither to him, and heard him 30  
read the prophet Esaias, and said ; Understandest thou what thou  
readest ? And he said ; How can I, except some man should guide 31  
me ? And he desired Philip that he would come up and sit with  
him. The place of the scripture which he read was this ; He was 32  
led as a sheep to the slaughter ; and like a lamb dumb before his  
shearer, so opened he not his mouth. In his humiliation his judg- 33  
ment was taken away ; and who shall declare his generation ? for  
his life is taken from the earth. And the eunuch answered Philip, 34  
and said ; I pray thee of whom speaketh the prophet this ? of him-  
self, or of some other man ? Then Philip opened his mouth, 35  
and began at the same scripture, and preached unto him Jesus. And 36  
as they went on *their* way, they came unto a certain water ; and  
the eunuch said ; See, *here is* water ; what doth hinder me to be  
baptized ? And Philip said ; If thou believest with all thine heart, 37  
thou mayest. And he answered and said ; I believe that Jesus



38 Christ is the Son of God. And he commanded the chariot to stand still ; and they went down both into the water, both Philip and the  
 39 eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip ; and  
 40 the eunuch saw him no more, and went on his way rejoicing. But Philip was found at Azotus ; and passing through, he preached in all the cities, till he came to Cesarea.

IX. **A**ND Saul, yet breathing out threatenings and slaughter against  
 2 the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he  
 3 might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus ; and suddenly there shined round about  
 4 him a light from heaven ; and he fell to the earth, and heard a voice saying unto him ; Saul, Saul, why persecutest thou me ?  
 5 And he said ; Who art thou, Lord ? And the Lord said ; I am Jesus whom thou persecutest. *It is hard for thee to kick against the*  
 6 *pricks.* And he, trembling and astonished, said ; Lord, what wilt thou have me to do ? And the Lord *said* unto him ; Arise, and go  
 7 into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a  
 8 voice, but seeing no man. And Saul arose from the earth ; and when his eyes were opened, he saw no man ; but they led him by  
 9 the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision ; Ananias. And he said ; Behold, I *am here*, Lord. And the Lord *said* unto him ; Arise, and go into the street which is called straight, and inquire in the house  
 11 of Judas for *one* called Saul of Tarsus ; for behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting  
 12 *his* hand on him, that he might receive his sight. Then Ananias answered ; Lord, I have heard by many of this man, how much  
 13 evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name.  
 14 But the Lord said unto him ; Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the  
 15 children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house ; and putting his hands on him, said ; Brother  
 16 Saul, the Lord Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be  
 17 filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and  
 18 arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at  
 20 Damascus ; and straightway he preached Christ in the synagogues,  
 21 that he is the Son of God. But all that heard were amazed, and said ; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring  
 22 them bound unto the chief priests ? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus,



proving that this is very Christ. And after that many days 23  
 were fulfilled, the Jews took counsel to kill him ; but their laying 24  
 await was known of Saul. And they watched the gates day and  
 night to kill him. Then the disciples took him by night, and let 25  
 him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join him- 26  
 self to the disciples ; but they were all afraid of him, and believed  
 not that he was a disciple. But Barnabas took him, and brought 27  
 him to the apostles, and declared unto them how he had seen the  
 Lord in the way, and that he had spoken to him, and how he had  
 preached boldly at Damascus in the name of Jesus. And he was 28  
 with them coming in and going out at Jerusalem, and spake boldly 29  
 in the name of the Lord Jesus. And he disputed against the Gre-  
 cians ; but they went about to slay him. When the brethren knew 30  
 it, they brought him down to Cesarea, and sent him forth to Tarsus.  
 Then had the churches rest throughout all Judea and Galilee and 31  
 Samaria, and were edified ; and walking in the fear of the Lord,  
 and in the comfort of the Holy Ghost, were multiplied. And 32  
 it came to pass, as Peter passed throughout all *quarters*, he came  
 down also to the saints which dwelt at Lydda. And there he 33  
 found a certain man named Eneas, which had kept his bed eight  
 years, and was sick of the palsy. And Peter said unto him ; Eneas, 34  
 Jesus Christ maketh thee whole ; arise, and make thy bed. And  
 he arose immediately. And all that dwelt at Lydda and Saron 35  
 saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which 36  
 by interpretation is called Dorcas ; this woman was full of good  
 works, and alms-deeds which she did. And it came to pass in 37  
 those days, that she was sick, and died ; whom when they had  
 washed, they laid in an upper chamber. And forasmuch as Lydda 38  
 was nigh to Joppa, and the disciples had heard that Peter was  
 there, they sent unto him two men, desiring that he would not  
 delay to come to them. Then Peter arose and went with them. 39  
 When he was come, they brought him into the upper chamber ;  
 and all the widows stood by him weeping, and showing the coats  
 and garments which Dorcas made while she was with them. But 40  
 Peter put them all forth, and kneeled down, and prayed ; and  
 turning to the body, said ; Tabitha, arise. And she opened her  
 eyes ; and when she saw Peter, she sat up. And he gave her *his* 41  
 hand, and lifted her up ; and when he had called the saints and  
 widows, he presented her alive. And it was known throughout all 42  
 Joppa ; and many believed in the Lord. And it came to pass that 43  
 he tarried many days in Joppa with one Simon a tanner.

**T**HERE was a certain man in Cesarea called Cornelius, a X. 2  
 centurion of the band called Italian, devout, and one that  
 feared God with all his house ; giving much alms to the people, and  
 praying to God always ; he saw in a vision evidently about the 3  
 ninth hour of the day, an angel of God coming in to him, and  
 saying unto him ; Cornelius. And when he looked on him, he was 4  
 afraid, and said ; What is it, Lord ? And he said unto him ; Thy  
 prayers and thine alms are come up for a memorial before God.  
 And now send men to Joppa, and call for Simon, whose surname 5  
 is Peter ; he lodgeth with one Simon a tanner, whose house is by 6

7 the sea-side ; he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that  
8 waited on him continually, and having declared all things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about  
10 the sixth hour. And he became very hungry, and would have  
11 eaten ; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the  
12 earth ; wherein were all manner of four-footed beasts of the earth  
13 and wild beasts and creeping things, and fowls of the air. And  
14 there came a voice to him ; Rise, Peter, kill and eat. But Peter said ; Not so, Lord ; for I have never eaten any thing that  
15 is common or unclean. And the voice *spake* unto him again the second time ; What God hath cleansed, call not thou common. This was done thrice ; and the vessel was received up  
16 again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before  
18 the gate ; and they called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the  
19 vision, the Spirit said unto him ; Behold, three men seek thee ;  
20 arise, therefore, and get thee down, and go with them, doubting  
21 nothing ; for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius, and said ; Behold, I am he whom ye seek ; what *is* the cause wherefore ye are  
22 come ? And they said ; Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee  
23 into his house, and to hear words of thee. Then called he them in, and lodged *them*.

And on the morrow Peter went away with them, and certain  
24 brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and  
25 had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet,  
26 and worshipped *him*. But Peter took him up, saying ; Stand up ; I myself also am a man. And as he talked with him, he went in,  
27 and found many that were come together. And he said unto them ; Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean.  
29 Therefore came I without gainsaying, as soon as I was sent for. I  
30 ask therefore for what intent ye have sent for me ? And Cornelius said ; Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house ; and behold, a man stood before me in  
31 bright clothing, and said ; Cornelius, thy prayer is heard, and thine  
32 alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of Simon a tanner, by the sea-side ; who, when



he cometh, shall speak unto thee. Immediately therefore I sent 33  
to thee ; and thou hast well done that thou art come. Now there-  
fore are we all here present before God, to hear all things that are  
commanded thee of God.

Then Peter opened *his* mouth, and said ; Of a truth I perceive 34  
that God is no respecter of persons ; but in every nation, he 35  
that feareth him, and worketh righteousness, is accepted with  
him. The word which *God* sent unto the children of Israel, 36  
preaching peace by Jesus Christ ; (he is Lord of all ;) that word, 37  
ye know, which was published throughout all Judea, and began  
from Galilee, after the baptism which John preached ; how 38  
God anointed Jesus of Nazareth with the Holy Ghost and with  
power, who went about doing good, and healing all that were  
oppressed of the devil, for God was with him ; and we are wit- 39  
nesses of all things which he did both in the land of the Jews, and  
in Jerusalem ; whom they slew and hanged on a tree. Him God 40  
raised up the third day, and showed him openly,—not to all the 41  
people, but unto witnesses chosen before of God, to us, who did  
eat and drink with him after he rose from the dead,—and com- 42  
manded us to preach unto the people, and to testify that it is he  
which was ordained of God the Judge of quick and dead. To 43  
him give all the prophets witness, that through his name whosoever  
believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all 44  
them which heard the word. And they of the circumcision which 45  
believed were astonished, as many as came with Peter, because that  
on the Gentiles also was poured out the gift of the Holy Ghost ; for 46  
they heard them speak with tongues, and magnify God. Then  
answered Peter ; Can any man forbid water, that these should not 47  
be baptized, which have received the Holy Ghost as well as we ?  
And he commanded them to be baptized in the name of the Lord. 48  
Then prayed they him to tarry certain days.

**A**ND the apostles and brethren that were in Judea, heard that XI.  
the Gentiles had also received the word of God. And when 2  
Peter was come up to Jerusalem, they that were of the circum-  
cision contended with him, saying ; Thou wentest in to men uncir- 3  
cumcised, and didst eat with them. But Peter rehearsed from 4  
the beginning, and expounded by order unto them, saying ; I was 5  
in the city of Joppa praying ; and in a trance I saw a vision, a  
certain vessel descend, as it had been a great sheet, let down from 6  
heaven by four corners, and it came even to me ; upon the which  
when I had fastened mine eyes, I considered, and saw four-footed 6  
beasts of the earth, and wild beasts, and creeping things, and fowls  
of the air. And I heard a voice saying unto me ; Arise, Peter, 7  
slay and eat. But I said ; Not so, Lord ; for nothing common or 8  
unclean hath at any time entered into my mouth. But the voice 9  
answered me again from heaven ; What God hath cleansed, call 10  
not thou common. And this was done three times ; and all were 11  
drawn up again into heaven. And behold, immediately there were  
three men already come unto the house where I was, sent from  
Cesarea unto me. And the Spirit bade me go with them, nothing 12  
doubting ; moreover, these six brethren accompanied me, and we  
entered into the man's house. And he showed us how he had seen 13



an angel in his house, which stood and said unto him ; Send men  
 14 to Joppa, and call for Simon, whose surname is Peter ; who shall  
 tell thee words, whereby thou and all thy house shall be saved.  
 15 And as I began to speak, the Holy Ghost fell on them, as on us at  
 16 the beginning. Then remembered I the word of the Lord, how that  
 he said ; John indeed baptized with water, but ye shall be baptized  
 17 with the Holy Ghost. Forasmuch then as God gave them the like  
 gift as unto us, who believed on the Lord Jesus Christ, what was  
 18 I, that I could withstand God ? When they heard these things,  
 they held their peace, and glorified God, saying ; Then hath God  
 also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution  
 that arose about Stephen, travelled as far as Phenice and Cyprus  
 and Antioch, preaching the word to none but unto the Jews only.  
 20 And some of them were men of Cyprus and Cyrene, which, when  
 they were come to Antioch, spake unto the Grecians, preaching  
 21 the Lord Jesus. And the hand of the Lord was with them ; and  
 22 a great number believed, and turned unto the Lord. Then tidings  
 of these things came unto the ears of the church which was in  
 Jerusalem ; and they sent forth Barnabas, that he should go as far  
 23 as Antioch. Who, when he came, and had seen the grace of God,  
 was glad, and exhorted them all, that with purpose of heart they  
 24 would cleave unto the Lord ; for he was a good man, and full of  
 the Holy Ghost and of faith. And much people was added unto  
 25 the Lord. Then departed Barnabas to Tarsus, to seek  
 26 Saul ; and when he had found him, he brought him unto Antioch.  
 And it came to pass, that a whole year they assembled themselves  
 with the church, and taught much people. And the disciples were  
 called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.  
 28 And there stood up one of them named Agabus, and signified by  
 the Spirit, that there should be great dearth throughout all the  
 29 world ; which came to pass in the days of Claudius Cesar. Then  
 the disciples, every man according to his ability, determined to  
 30 send relief unto the brethren which dwelt in Judea ; which also  
 they did, and sent it to the elders by the hands of Barnabas  
 and Saul.

XII. **N**OW about that time Herod the king stretched forth *his* hands  
 2 to vex certain of the church. And he killed James the  
 3 brother of John with the sword. And because he saw it  
 pleased the Jews, he proceeded further to take Peter also ; (then  
 4 were the days of unleavened bread ; ) and when he had apprehended  
 him, he put *him* in prison, and delivered *him* to four  
 quaternions of soldiers to keep him, intending after Easter to bring  
 5 him forth to the people. Peter therefore was kept in prison ; but  
 prayer was made without ceasing of the church unto God for  
 6 him. And when Herod would have brought him forth, the  
 same night Peter was sleeping between two soldiers, bound with  
 7 two chains, and keepers before the door kept the prison. And be-  
 hold, the angel of the Lord came upon *him*, and a light shined in  
 the prison ; and he smote Peter on the side, and raised him up,  
 saying ; Arise up quickly. And his chains fell off from *his* hands.  
 8 And the angel said unto him ; Gird thyself, and bind on thy sandals.

And so he did. And he saith unto him; Cast thy garment about thee, and follow me. And he went out, and followed him; and he wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said; Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda; and when she knew Peter's voice, she opened not the gate for gladness; but she ran in, and told how Peter stood before the gate. And they said unto her; Thou art mad. But she constantly affirmed that it was even so. Then said they; It is his angel. But Peter continued knocking; and when they had opened, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said; Go, show these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's. And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout; The voice of God, and not of man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

**N**OW there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said; Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent *them* away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to *their* minister. And when



they had gone through the isle unto Paphos, they found a certain  
7 sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus, which  
was with the deputy of the country, Sergius Paulus, a prudent  
man. He called for Barnabas and Saul, and desired to hear the  
8 word of God. But Elymas the sorcerer, (for so is his name by  
interpretation,) withstood them, seeking to turn away the deputy  
9 from the faith. Then Saul, (who also *is called* Paul,) filled with  
10 the Holy Ghost, set his eyes on him, and said; O full of all subtilty  
and all mischief, child of the devil, enemy of all righteousness, wilt  
11 thou not cease to pervert the right ways of the Lord? And now,  
behold, the hand of the Lord *is* upon thee, and thou shalt be blind,  
not seeing the sun for a season. And immediately there fell on him  
a mist and a darkness; and he went about seeking some to lead  
12 him by the hand. Then the deputy, when he saw what was done,  
believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came  
to Perga in Pamphylia; and John departing from them, returned  
14 to Jerusalem. But when they departed from Perga, they came to  
Antioch in Pisidia, and went into the synagogue on the sabbath-  
15 day, and sat down. And after the reading of the law and the  
prophets, the rulers of the synagogue sent unto them, saying; Men  
*and* brethren, if ye have any word of exhortation for the people, say  
16 on. Then Paul stood up, and beckoning with *his* hand, said;  
17 Men of Israel, and ye that fear God, give audience. The God of  
this people of Israel chose our fathers, and exalted the people  
when they dwelt as strangers in the land of Egypt, and with an  
18 high arm brought he them out of it; and about the time of forty  
years suffered he their manners in the wilderness; and when he  
19 had destroyed seven nations in the land of Chanaan, he divided  
20 their land to them by lot. And after that he gave judges about  
the space of four hundred and fifty years, until Samuel the prophet;  
21 and afterward they desired a king, and God gave unto them Saul  
the son of Kis, a man of the tribe of Benjamin, by the space of forty  
22 years; and when he had removed him, he raised up unto them  
David to be their king, to whom also he gave testimony, and said;  
I have found David, the *son* of Jesse, a man after mine own heart,  
23 which shall fulfil all my will. Of this man's seed hath God ac-  
24 cording to promise raised unto Israel a Saviour, Jesus, when John  
had first preached, before his coming, the baptism of repentance to  
25 all the people of Israel. And as John fulfilled his course, he said;  
Whom think ye that I am? I am not *he*, but behold, there cometh  
one after me, whose shoes of *his* feet, I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and who-  
soever among you feareth God, to you is the word of this salvation  
27 sent. For they that dwell at Jerusalem, and their rulers, because  
they knew him not, nor yet the voices of the prophets which are  
read every sabbath-day, they have fulfilled *them* in condemning  
28 *him*; and though they found no cause of death, yet desired they  
29 Pilate that he should be slain. And when they had fulfilled all  
that was written of him, they took *him* down from the tree, and  
30 laid *him* in a sepulchre; but God raised him from the dead,  
31 and he was seen many days of *them* which came up with him from  
32 Galilee to Jerusalem, who are his witnesses unto the people. And



we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their 33 children, in that he hath raised up Jesus again ; as it is also written in the second psalm ; Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, no 34 more to return to corruption, he said on this wise ; I will give you the sure mercies of David. Wherefore he saith also in another 35 *psalm* ; Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will 36 of God, fell on sleep, and was laid unto his fathers, and saw corruption ; but he whom God raised again, saw no corruption. 37 Be it known unto you therefore, men *and* brethren, that through 38 this man is preached unto you the forgiveness of sins ; and by 39 him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore 40 lest that come upon you, which is spoken of in the prophets ; Be- 41 hold, ye despisers, and wonder, and perish ; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

And when the Jews were gone out of the synagogue, the 42 Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, 43 many of the Jews and religious proselytes followed Paul and Barnabas ; who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath-day came almost the whole 44 city together to hear the word of God. But when the Jews 45 saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said ; It was 46 necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the 47 Lord commanded us, *saying* ; I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, 48 and glorified the word of the Lord ; and as many as were ordained to eternal life believed. And the word of the Lord was published 49 throughout all the region. But the Jews stirred up the devout 50 and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against 51 them, and came unto Iconium. And the disciples were filled with 52 joy, and with the Holy Ghost.

**A**ND it came to pass in Iconium, that they went both together XIV. into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But 2 the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode 3 they, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided ; and part 4 held with the Jews, and part with the apostles. And when there 5 was an assault made both of the Gentiles, and also of the Jews

6 with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being 9 a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice; 10 Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia; The gods are come down 12 to us in the likeness of men. And they called Barnabas, Jupiter; 13 and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the 14 people. When the apostles, Barnabas and Paul, heard of *it*, they rent their clothes, and ran in among the people, crying out, 15 and saying; Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and 16 earth, and the sea, and all things that are therein; who in times 17 past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food 18 and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of 20 the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city.

21 And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and Iconium and Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders 23 in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had 24 passed throughout Pisidia, they came to Pamphylia; and when they 25 had preached the word in Perga, they went down into Attalia; and thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had 28 opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

XV. **A**ND certain men which came down from Judea taught the 2 brethren; Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up 3 to Jerusalem unto the apostles and elders, about this question. And being brought on their way by the church, they passed through



Phenice and Samaria, declaring the conversion of the Gentiles ; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying ; That it was needful to circumcise them, and to command *them* to keep the law of Moses. 5

And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them ; Men *and* brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as unto us ; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 6 7 8 9 10 11 12

And after they had held their peace, James answered, saying ; Men *and* brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written ; After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up ; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called ; saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God ; but that we write unto them, that they abstain from pollutions of idols and fornication and things strangled and blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day. 13 14 15 16 17 18 19 20 21

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, Judas surnamed Barsabas, and Silas, chief men among the brethren ; and they wrote by them after this manner ; The apostles, and elders, and brethren, greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying ; Ye *must* be circumcised, and keep the law, to whom we gave no *such* commandment ; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. 22 23 24 25 26 27 28 29



tion ; from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch ; and when they had gathered the multitude together, they delivered the epistle ; and when they had read it, they rejoiced for the consolation.  
31 And Judas and Silas, being prophets also themselves, exhorted the  
32 brethren with many words, and confirmed *them*. And after they had tarried a space, they were let go in peace from the brethren  
33 unto the apostles. Notwithstanding it pleased Silas to abide there  
34 still. Paul also and Barnabas continued in Antioch, teaching and  
35 preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas ; Let us go again and visit our brethren in every city where we have preached the  
37 word of the Lord, *and see* how they do. And Barnabas determined  
38 to take with them John, whose surname was Mark ; but Paul thought not good to take him with them, who departed from them  
39 from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other ; and Barnabas took Mark, and sailed unto  
40 Cyprus, and Paul chose Silas, and departed, being recommended  
41 by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

XVI. **T**HEN came he to Derbe and Lystra ; and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father *was* a  
2 Greek ; which was well reported of by the brethren that were at  
3 Lystra and Iconium. Him would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quarters ; for they knew all that his father was a Greek.  
4 And as they went through the cities, they delivered them the decrees to keep, that were ordained of the apostles and elders  
5 which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the  
7 word in Asia, after they were come to Mysia, they assayed to go  
8 into Bithynia ; but the Spirit suffered them not. And they passing  
9 by Mysia came down to Troas. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying ;  
10 Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the  
11 gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis ;  
12 and from thence to Philippi, which is the chief city of that part of Macedonia, a colony. And we were in that city abiding certain  
13 days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and  
14 spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* ; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.  
15 And when she was baptized, and her household, she besought,

saying ; If ye have judged me to be faithful to the Lord, come into my house, and abide. And she constrained us. And it came 16 to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying ; These men are the servants of the most high God, which show 17 unto us the way of salvation. And this did she many days. But 18 Paul, being grieved, turned, and said to the spirit ; I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of 19 their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers ; and they brought them to 20 the magistrates, saying ; These men, being Jews, do exceedingly trouble our city ; and they teach customs which are not lawful for us 21 to receive, neither to observe, being Romans. And the multitude 22 rose up together against them, and the magistrates rent off their clothes, and commanded to beat *them* ; and when they had laid 23 many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely ; who, having received such a charge, 24 thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang 25 praises unto God ; and the prisoners heard them. And suddenly 26 there was a great earthquake, so that the foundations of the prison were shaken ; and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and 27 seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But 28 Paul cried with a loud voice, saying ; Do thyself no harm ; for we are all here. Then he called for a light, and sprang in, and came 29 trembling, and fell down before Paul and Silas. And he brought 30 them out, and said ; Sirs, what must I do to be saved ? And they 31 said ; Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, 32 and to all that were in his house. And he took them the same 33 hour of the night, and washed *their* stripes ; and he was baptized, he and all his, straightway. And when he had brought them into 34 his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the sergeants, saying ; 35 Let those men go. And the keeper of the prison told this saying 36 to Paul ; The magistrates have sent to let you go ; now therefore depart, and go in peace. But Paul said unto them ; They have 37 beaten us openly uncondemned, being Romans, and have cast *us* into prison, and now do they thrust us out privily ? nay verily ; but let them come themselves and fetch us out. And the sergeants 38 told these words unto the magistrates ; and they feared, when they heard that they were Romans. And they came and besought them, 39 and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* 40 Lydia ; and when they had seen the brethren, they comforted them, and departed.



XVII. **N**OW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar; and they assaulted the house of Jason, and sought to bring them out to the people; and when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying; These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cesar, saying; There is another king, Jesus. And they troubled the people and the rulers of the city, when they heard these things; and when they had taken security of Jason, and of the other, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed, also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens; and receiving a commandment unto Silas and Timotheus to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him; and some said; What will this babblers say? other some; He seemeth to be a setter forth of strange gods; for he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying; May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears. We would know therefore what these things mean. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.

Then Paul stood in the midst of Mars' hill, and said; Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription; TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven



and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said; For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the time of this ignorance God winked at, but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, having given assurance unto all in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked; and others said; We will hear thee again of this. So Paul departed from among them. Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**A**FTER these things Paul departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and he came unto them; and because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them; Your blood be upon your own heads, I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision; Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, saying; This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews; If it were a matter of wrong or wicked lewdness, O Jews, reason would that I should bear with you; but, if it be a question of words and names and your law, look ye to it; for I will be no judge of these. And he drave them

- 17 from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat; and Gallio cared for none of those things.
- 18 And Paul tarried yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn *his* head in Cenchrea; for he had a vow.
- 19 And he came to Ephesus, and left them there; but he himself
- 20 entered into the synagogue, and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not;
- 21 but bade them farewell, saying; I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you,
- 22 if God will. And he sailed from Ephesus; and when he had landed at Cesarea, and gone up, and saluted the church, he went
- 23 down to Antioch. And after he had spent some time, he departed, and went over the country of Galatia and Phrygia in order, strengthening all the disciples.
- 24 And a certain Jew named Apollos, born at Alexandria, an
- 25 eloquent man, mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord,
- 26 knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him, and expounded unto him the way of God more
- 27 perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through
- 28 grace. For he mightily convinced the Jews publicly, showing by the scriptures that Jesus was Christ.

- XIX. **A**ND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus.
- 2 And finding certain disciples, he said unto them; Have ye received the Holy Ghost since ye believed? And they said unto him; We have not so much as heard whether there be any Holy Ghost.
- 3 And he said unto them; Unto what then were ye baptized? And
- 4 they said; Unto John's baptism. Then said Paul; John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that
- 5 is, on Christ Jesus. When they heard *this*, they were baptized in
- 6 the name of the Lord Jesus; and when Paul had laid *his* hands upon them, the Holy Ghost came on them, and they spake with tongues,
- 7 and prophesied. And all the men were about twelve.
- 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the
- 9 kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school
- 10 of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord
- 11 Jesus, both Jews and Greeks. And God wrought special miracles
- 12 by the hands of Paul; so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
- 13 Then certain of the vagabond Jews, exorcists, took upon them



to call over them which had evil spirits, the name of the Lord Jesus, saying; We adjure you by Jesus whom Paul preacheth. And there were seven sons of Sceva, a Jew, chief of the priests, 14 which did so. And the evil spirit answered, and said; Jesus I know, 15 and Paul I know; but who are ye? And the man in whom the evil 16 spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at 17 Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, 18 and showed their deeds. Many also of them which used curious 19 arts brought their books together, and burned them before all *men*; and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God, and prevailed. 20

After these things were ended, Paul purposed in the spirit, when 21 he had passed through Macedonia and Achaia, to go to Jerusalem, saying; After I have been there, I must also see Rome. So he sent 22 into Macedonia two of them that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season. And 23 the same time there arose no small stir about that way. For a 24 certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom 25 he called together, with the workmen of like occupation, and said; Sirs, ye know that by this craft we have our wealth; moreover, 26 ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands. So that 27 not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard, they were full of 28

wrath, and cried out, saying; Great *is* Diana of the Ephesians. And the whole city was filled with confusion; and having caught 29 Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when 30 Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, 31 sent unto him, desiring that he would not adventure himself into the theatre. Some therefore cried one thing, and some another; for 32 the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the 33 multitude, the Jews putting him forward; and Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about 34 the space of two hours cried out; Great *is* Diana of the Ephesians. And when the town-clerk had appeased the people, he 35 said; Men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then 36 that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, 37 which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are 38



with him, have a matter against any man, the law is open, and  
 39 there are deputies; let them implead one another. But if ye  
 inquire any thing concerning other matters it shall be determined  
 40 in a lawful assembly. For we are in danger to be called in question  
 for this day's uproar, there being no cause whereby we may give an  
 41 account of this concourse. And when he had thus spoken, he  
 dismissed the assembly.

XX. **A**ND after the uproar was ceased, Paul called the disciples,  
 and embraced *them*, and departed to go into Macedonia.

2 And when he had gone over those parts, and had given them much  
 3 exhortation, he came into Greece; and he abode three months.

And when the Jews laid wait for him, as he was about to sail into  
 4 Syria, he purposed to return through Macedonia. And there

accompanied him into Asia Sopater of Berea; and of the Thes-  
 salonians, Aristarchus and Secundus; and Gaius of Derbe, and

5 Timotheus; and of Asia, Tychicus and Trophimus. These going  
 6 before tarried for us at Troas. And we sailed away from Philippi

after the days of unleavened bread, and came unto them to Troas  
 7 in five days, where we abode seven days. And upon the first

*day* of the week, when the disciples came together to break bread,  
 Paul preached unto them, ready to depart on the morrow; and he

8 continued his speech until midnight. And there were many lights  
 9 in the upper chamber, where they were gathered together. And

there sat in a window a certain young man named Eutychus, being  
 fallen into a deep sleep, and as Paul was long preaching, he sunk

down with sleep, and fell down from the third loft, and was taken  
 10 up dead. And Paul went down, and fell on him, and embracing

11 *him*, said; Trouble not yourselves; for his life is in him. When  
 he therefore was come up again, and had broken bread, and eaten,

and talked a long while, even till break of day, so he departed.  
 12 And they brought the young man alive, and were not a little

comforted.  
 13 And we went before to ship, and sailed unto Assos, there intending

to take in Paul; for so had he appointed, minding himself to go  
 14 afoot. And when he met with us at Assos, we took him in, and

came to Mitylene; and we sailed thence, and came the next *day*  
 15 over against Chios. And the next *day* we arrived at Samos, and

16 tarried at Trogyllium; and the next *day* we came to Miletus. For  
 Paul had determined to sail by Ephesus, because he would not

spend the time in Asia; for he hasted, if it were possible for him,  
 to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of  
 18 the church. And when they were come to him, he said unto them;

Ye know, from the first day that I came into Asia, after what man-  
 19 ner I have been with you at all seasons, serving the Lord with all

humility of mind, and with many tears, and temptations, which beset  
 20 me by the lying in wait of the Jews; how I kept back nothing

that was profitable, but have showed you, and have taught you  
 21 publicly, and from house to house, testifying both to the Jews, and

also to the Greeks, repentance toward God, and faith toward our  
 22 Lord Jesus Christ. And now behold, I go bound in the spirit unto

23 Jerusalem, not knowing the things that shall befall me there, save  
 that the Holy Ghost witnesseth in every city, saying, that bonds

and afflictions abide me. But none of these things move me, neither 24  
 count I my life dear unto myself, so that I might finish my course  
 with joy, and the ministry which I have received of the Lord  
 Jesus, to testify the gospel of the grace of God. And now behold, 25  
 I know that ye all, among whom I have gone preaching the  
 kingdom of God, shall see my face no more. Wherefore I take 26  
 you to record this day, that I *am* pure from the blood of all; for I 27  
 have not shunned to declare unto you all the counsel of God. Take 28  
 heed therefore unto yourselves, and to all the flock, over the which  
 the Holy Ghost hath made you overseers, to feed the church of  
 God, which he hath purchased with his own blood. For I know 29  
 this, that after my departing shall grievous wolves enter in among  
 you, not sparing the flock; also of your own selves shall men 30  
 arise, speaking perverse things, to draw away disciples after them.  
 Therefore watch, and remember, that by the space of three years 31  
 I ceased not to warn every one night and day with tears. And now, 32  
 brethren, I commend you to God, and to the word of his grace,  
 which is able to build you up, and to give you an inheritance among  
 all them which are sanctified. I have coveted no man's silver or 33  
 gold or apparel; yea, ye yourselves know, that these hands have 34  
 ministered unto my necessities, and to them that were with me. I 35  
 have showed you all things, how that, so labouring, ye ought to  
 support the weak, and to remember the words of the Lord Jesus,  
 how he said; It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed 36  
 with them all. And they all wept sore; and they fell on Paul's 37  
 neck, and kissed him; sorrowing most of all for the words which 38  
 he spake, that they should see his face no more. And they accom-  
 panied him unto the ship.

AND it came to pass, that after we were gotten from them, XXI.  
 and had launched, we came with a straight course unto Coos,  
 and the *day* following unto Rhodes, and from thence unto Patara.  
 And finding a ship sailing over unto Phenicia, we went aboard, 2  
 and set forth. Now when we had discovered Cyprus, we left it 3  
 on the left hand, and sailed into Syria, and landed at Tyre; for  
 there the ship was to unlade her burden. And finding disci- 4  
 ples, we tarried there seven days; who said to Paul through the  
 Spirit, that he should not go up to Jerusalem. And when we had 5  
 accomplished those days, we departed and went our way; and  
 they all brought us on our way, with wives and children, till *we*  
*were* out of the city; and we kneeled down on the shore, and  
 prayed. And when we had taken our leave one of another, we 6  
 took ship; and they returned home again. And when we 7  
 had finished *our* course from Tyre, we came to Ptolemais; and  
 we saluted the brethren, and abode with them one day. And the 8  
 next *day* we that were of Paul's company departed, and came  
 unto Cesarea; and we entered into the house of Philip the  
 evangelist, which was *one* of the seven, and abode with him.  
 And the same man had four daughters, virgins, which did prophesy. 9  
 And as we tarried many days, there came down from Judea a cer- 10  
 tain prophet, named Agabus; and when he was come unto us, he 11  
 took Paul's girdle, and bound his own hands and feet, and said  
 Thus saith the Holy Ghost; So shall the Jews at Jerusalem bind



- the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.
- Then Paul answered; What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying; The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem. There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
- And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord; and they said unto him; Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee; we have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.
- And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out; Men of Israel, help; this is the man, that teacheth all *men* every where against the people, and the law, and this place; and further, he hath brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and he demanded who he was, and what he had done.



And some cried one thing, some another, among the multitude. 34  
 And when he could not know the certainty for the tumult, he  
 commanded him to be carried into the castle. And when he came 35  
 upon the stairs, so it was that he was borne of the soldiers, for the  
 violence of the people; for the multitude of the people followed 36  
 after, crying; Away with him.

And as Paul was to be led into the castle, he said unto the 37  
 chief captain; May I speak unto thee? Who said; canst thou  
 speak Greek? Art not thou that Egyptian, which before these 38  
 days madest an uproar, and leddest out into the wilderness four  
 thousand men that were murderers? But Paul said; I am a man, 39  
 a Jew of Tarsus in Cilicia, a citizen of no mean city; and I beseech  
 thee suffer me to speak unto the people.

And when he had given him license, Paul stood on the stairs, and 40  
 beckoned with the hand unto the people. And when there was made  
 a great silence, he spake unto *them* in the Hebrew tongue, saying;

**M**EN, brethren, and fathers, hear ye my defence *which I XXII.*  
*make* now unto you.—And when they heard that he spake 2  
 in the Hebrew tongue to them, they kept the more silence.—And  
 he saith; I am verily a man, a Jew, born in Tarsus in Cilicia, yet 3  
 brought up in this city at the feet of Gamaliel, taught according  
 to the perfect manner of the law of the fathers, and was zealous 4  
 toward God, as ye all are this day; and I persecuted this way 4  
 unto the death, binding and delivering into prisons both men and  
 women, as also the high priest doth bear me witness, and all the 5  
 estate of the elders; from whom also I received letters unto the  
 brethren, and went to Damascus, to bring them which were there 6  
 bound unto Jerusalem, to be punished. And it came to pass,  
 that as I made my journey, and was come nigh unto Damascus,  
 about noon suddenly there shone from heaven a great light round 7  
 about me; and I fell unto the ground, and heard a voice saying 7  
 unto me; Saul, Saul, why persecutest thou me? And I answered; 8  
 Who art thou, Lord? And he said unto me; I am Jesus of Nazareth,  
 whom thou persecutest. And they that were with me saw indeed 9  
 the light, and were afraid; but they heard not the voice of him  
 that spake to me. And I said; What shall I do, Lord? And the 10  
 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.  
 And when I could not see for the glory of that light, being led by 11  
 the hand of them that were with me, I came into Damascus. And 12  
 one Ananias, a devout man according to the law, having a good  
 report of all the Jews which dwelt *there*, came unto me, and stood, 13  
 and said unto me; Brother Saul, receive thy sight. And the same  
 hour I looked up upon him. And he said; The God of our fathers 14  
 hath chosen thee, that thou shouldest know his will, and see that  
 Just One, and shouldest hear the voice of his mouth; for thou 15  
 shalt be his witness unto all men, of what thou hast seen and heard.  
 And now, why tarriest thou? arise, and be baptized, and wash 16  
 away thy sins, calling on the name of the Lord. And it came 17  
 to pass, that, when I was come again to Jerusalem, even while I  
 prayed in the temple, I was in a trance, and saw him saying unto 18  
 me; Make haste, and get thee quickly out of Jerusalem; for they  
 will not receive thy testimony concerning me. And I said; Lord, 19

they know that I imprisoned, and beat in every synagogue them  
 20 that believed on thee ; and when the blood of thy martyr Stephen  
 was shed, I also was standing by, and consenting unto his death,  
 21 and kept the raiment of them that slew him. And he said unto me ;  
 Depart ; for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and lifted up their  
 voices, and said ; Away with such a *fellow* from the earth ; for it  
 23 is not fit that he should live. And as they cried out, and cast off  
 24 *their* clothes, and threw dust into the air, the chief captain com-  
 manded him to be brought into the castle, and bade that he  
 should be examined by scourging ; that he might know wherefore  
 25 they cried so against him. And as they bound him with thongs,  
 Paul said unto the centurion that stood by ; Is it lawful for you to  
 26 scourge a man that is a Roman, and uncondemned ? When the  
 centurion heard *that*, he went and told the chief captain, saying ;  
 27 Take heed what thou doest ; for this man is a Roman. Then the  
 chief captain came, and said unto him ; Tell me, art thou a Roman ?  
 28 He said ; Yea. And the chief captain answered ; With a great sum  
 obtained I this freedom. And Paul said ; But I was *free* born.  
 29 Then straightway they departed from him which should have  
 examined him ; and the chief captain also was afraid, after he  
 knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty  
 wherefore he was accused of the Jews, he loosed him from *his*  
 bands, and commanded the chief priests and all their council to  
 appear ; and he brought Paul down, and set him before them.

XXIII. **A**ND Paul earnestly beholding the council, said ; Men *and*

2 until this day. And the high priest Ananias commanded them  
 3 that stood by him to smite him on the mouth. Then said Paul  
 unto him ; God shall smite thee, *thou* whited wall ; for sittest thou  
 to judge me after the law, and commandest me to be smitten  
 4 contrary to the law ? And they that stood by said ; Revilest thou  
 5 God's high priest ? Then said Paul ; I wist not, brethren, that he  
 was the high priest ; for it is written ; Thou shalt not speak evil  
 6 of the ruler of thy people. But when Paul perceived that the

one part were Sadducees, and the other Pharisees, he cried out  
 in the council ; Men *and* brethren, I am a Pharisee, the son of a  
 Pharisee ; of the hope and resurrection of the dead I am called in  
 7 question. And when he had so said, there arose a dissension be-  
 tween the Pharisees and the Sadducees, and the multitude was  
 8 divided. For the Sadducees say that there is no resurrection,  
 9 neither angel, nor spirit ; but the Pharisees confess both. And  
 there arose a great cry ; and the scribes of the Pharisees' part  
 arose, and strove, saying ; We find no evil in this man ; but if a  
 spirit or an angel hath spoken to him, let us not fight against God.  
 10 And when there arose a great dissension, the chief captain, fearing  
 lest Paul should have been pulled in pieces of them, commanded  
 the soldiers to go down, and to take him by force from among  
 them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said ; Be of  
 good cheer, Paul ; for as thou hast testified of me in Jerusalem, so  
 12 must thou bear witness also at Rome. And when it was day,

certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul; and they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said; We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, whenever he come near, are ready to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions, and said; Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him and brought *him* to the chief captain, and said; Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went aside privately, and asked; What is that thou hast to tell me? And he said; The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee. So the chief captain let the young man depart, and charged *him*; Tell no man that thou hast showed these things to me. And he called two centurions, saying; Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night, and provide beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner; Claudius Lysias unto the most excellent governor Felix, greeting. This man was taken of the Jews, and was near being killed of them; then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipátris. On the morrow they left the horsemen to go with him, and returned to the castle. Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.



XXIV. **A**ND after five days Ananias the high priest descended with the elders and a certain orator Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying ; Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man pestilent, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, who also hath gone about to profane the temple ; whom we took, and would have judged according to our law. But the chief captian Lysias came, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee ; by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered ; Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself ; because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city ; neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets ; and I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God and men. Now after many years I came to bring alms to my nation, and offerings ; whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult, who ought to have been here before thee, and object, if they had aught against me. Or else let these same say, if they have found any evil-doing in me, while I stood before the council ; except it be for this one voice, that I cried, standing among them ; Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said ; When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness temperance and judgment to come, Felix trembled, and answered ; Go thy way for this time ; when I have a convenient season, I will call for thee. He hoped also that money would have been given him of Paul, that he might loose him ; wherefore he sent for him

the oftener, and communed with him. But after two years 27.  
 Porcius Festus came into Felix's room; and Felix, willing to show  
 the Jews a pleasure, left Paul bound.

**N**OW when Festus was come into the province, after three XXV.  
 days he ascended from Cesarea to Jerusalem. Then the 2  
 high priest and the chief of the Jews informed him against Paul,  
 and besought him, and desired favour against him, that he would 3  
 send for him to Jerusalem; laying wait in the way to kill him. But 4  
 Festus answered, that Paul should be kept at Cesarea, and that he  
 himself would depart shortly *thither*. Let them, therefore, said 5  
 he, which among you are able, go down with *me*, and accuse this  
 man, if there be any wickedness in him. And when he had 6  
 tarried among them more than ten days, he went down unto  
 Cesarea, and the next day sitting on the judgment-seat commanded  
 Paul to be brought. And when he was come, the Jews which 7  
 came down from Jerusalem stood round about, and laid many and  
 grievous complaints against Paul, which they could not prove;  
 while he answered for himself; Neither against the law of the 8  
 Jews, neither against the temple, nor yet against Cesar, have I  
 offended any thing at all. But Festus, willing to do the Jews a 9  
 pleasure, answered Paul, and said; Wilt thou go up to Jerusalem,  
 and there be judged of these things before me? Then said Paul; 10  
 I stand at Cesar's judgment-seat, where I ought to be judged.  
 To the Jews have I done no wrong, as thou very well knowest.  
 For if I be an offender, or have committed any thing worthy of 11  
 death, I refuse not to die; but if there be none of these things  
 whereof these accuse me, no man may deliver me unto them. I  
 appeal unto Cesar. Then Festus, when he had conferred with 12  
 the council, answered; Hast thou appealed unto Cesar? unto  
 Cesar shalt thou go.

And after certain days, king Agrippa and Bernice came unto 13  
 Cesarea to salute Festus. And when they had been there many 14  
 days, Festus declared Paul's cause unto the king, saying; There  
 is a certain man left in bonds by Felix; about whom, when I was 15  
 at Jerusalem, the chief priests and the elders of the Jews informed  
*me*, desiring judgment against him. To whom I answered; It is 16  
 not the manner of the Romans to deliver any man to die, before  
 that he which is accused have the accusers face to face, and have  
 license to answer for himself concerning the crime laid against  
 him. Therefore, when they were come hither, without any delay 17  
 on the morrow I sat on the judgment-seat, and commanded the  
 man to be brought forth. Against whom, when the accusers stood 18  
 up, they brought none accusation of such things as I supposed;  
 but they had certain questions against him of their own supersti- 19  
 tion, and of one Jesus which was dead, whom Paul affirmed to be  
 alive. And because I doubted of such manner of questions, I asked 20  
*him* whether he would go to Jerusalem, and there be judged of  
 these matters. But when Paul had appealed to be reserved unto 21  
 the hearing of Augustus, I commanded him to be kept till I might  
 send him to Cesar. Then Agrippa said unto Festus, I would also 22  
 hear the man myself. To-morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with 23  
 great pomp, and was entered into the place of hearing, with the



chief captains and principal men of the city, at Festus' command-  
 24 ment Paul was brought forth. And Festus said; King Agrippa,  
 and all men which are here present with us, ye see this man, about  
 whom all the multitude of the Jews have dealt with me, both at  
 Jerusalem, and here, crying that he ought not to live any longer.  
 25 But when I found that he had committed nothing worthy of death,  
 and that he himself hath appealed to Augustus, I have determined  
 26 to send him. Of whom I have no certain thing to write unto my  
 lord; wherefore I have brought him forth before you, and specially  
 before thee, O king Agrippa, that, after examination had, I might  
 27 have somewhat to write. For it seemeth to me unreasonable to send  
 a prisoner, and not withal to signify the crimes against him.

XXVI. **T**HEN Agrippa said unto Paul; Thou art permitted to  
 speak for thyself. Then Paul stretched forth the hand,  
 2 and answered for himself; I think myself happy, King Agrippa,  
 because I shall answer for myself this day before thee, touching all  
 3 the things whereof I am accused of the Jews; especially *because*  
*I know* thee to be expert in all customs and questions which are  
 among the Jews. Wherefore I beseech thee to hear me patient-  
 4 ly. My manner of life from my youth, which was at the first  
 5 among mine own nation at Jerusalem, know all the Jews; which  
 knew me from the beginning, (if they would testify,) that after the  
 6 most straitest sect of our religion I lived a Pharisee. And now I  
 stand and am judged for the hope of the promise made of God  
 7 unto our fathers; unto which our twelve tribes, instantly serving  
 God day and night, hope to come; for which hope's sake, king  
 8 Agrippa, I am accused of the Jews. Why should it be thought a  
 9 thing incredible with you, that God should raise the dead? I  
 verily thought with myself, that I ought to do many things contrary  
 10 to the name of Jesus of Nazareth. Which thing I also did in Jeru-  
 salem; and many of the saints did I shut up in prison, having  
 received authority from the chief priests; and when they were put  
 11 to death, I gave my voice against *them*; and I punished them oft  
 in every synagogue, and compelled *them* to blaspheme; and being  
 exceedingly mad against them, I persecuted *them* even unto strange  
 12 cities. Whereupon as I went to Damascus, with authority and  
 13 commission from the chief priests, at mid-day, O king, I saw in the  
 way a light from heaven, above the brightness of the sun, shining  
 14 round about me, and them which journeyed with me. And when  
 we were all fallen to the earth, I heard a voice speaking unto me,  
 and saying, in the Hebrew tongue; Saul, Saul, why persecutest  
 15 thou me? *it is* hard for thee to kick against the pricks. And I  
 said; Who art thou, Lord? And he said; I am Jesus whom thou  
 16 persecutest. But rise, and stand upon thy feet; for I have appeared  
 unto thee for this purpose, to make thee a minister and a witness  
 both of these things which thou hast seen, and of those things in  
 17 the which I will appear unto thee; delivering thee from the peo-  
 ple and the Gentiles, unto whom now I send thee, to open their eyes,  
 to turn from darkness to light and the power of Satan unto God,  
 that they may receive forgiveness of sins and inheritance among  
 19 them which are sanctified by faith that is in me. Whereupon,  
 O king Agrippa, I was not disobedient unto the heavenly vision;  
 20 but I showed first unto them of Damascus, and at Jerusalem, and



throughout all the coasts of Judea, and to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice; Paul, thou art beside thyself; much learning doth make thee mad. But he said; I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul; Almost thou persuadest me to be a Christian. And Paul said; I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them; and when they were gone aside, they talked between themselves, saying; This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus; This man might have been set at liberty, if he had not appealed unto Cesar.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon; and Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them; Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice to winter, an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, 13

supposing that they had obtained *their* purpose, loosing *thence* they  
14 sailed close by Crete. But not long after there arose against it a  
15 tempestuous wind, called Euroclydon. And when the ship was  
caught, and could not bear up into the wind, we let *her* drive.  
16 And running under a certain island which is called Claudia, we  
17 had much work to come by the boat; which when they had taken  
up, they used helps, undergirding the ship; and, fearing lest they  
should fall into the quicksands, they struck sail, and so were driven.  
18 And we being exceedingly tossed with a tempest, the next *day* they  
19 lightened the ship; and the third *day* we cast out with our own  
20 hands the tackling of the ship. And when neither sun nor stars  
in many days appeared, and no small tempest lay on *us*, all hope  
21 that we should be saved was then taken away. But after  
long abstinence, Paul stood forth in the midst of them, and said;  
Sirs, ye should have hearkened unto me, and not have loosed from  
22 Crete, and to have gained this harm and loss. And now I exhort  
you to be of good cheer; for there shall be no loss of life among  
23 you, but of the ship. For there stood by me this night the angel  
24 of God, whose I am, and whom I serve, saying; Fear not, Paul;  
thou must be brought before Cesar; and lo, God hath given thee  
25 all them that sail with thee. Wherefore, sirs, be of good cheer;  
26 for I believe God, that it shall be even as it was told me. Howbeit  
we must be cast upon a certain island.  
27 But when the fourteenth night was come, as we were driven up  
and down in Adria, about midnight the shipmen deemed that they  
28 drew near to some country; and they sounded, and found *it* twenty  
fathoms; and when they had gone a little further, they sounded  
29 again, and found *it* fifteen fathoms; then fearing lest they should  
have fallen upon rocks, they cast four anchors out of the stern,  
30 and wished for the day. And as the shipmen were about to  
flee out of the ship, when they had let down the boat into the sea,  
under colour as though they would have cast anchors out of the  
31 foreship, Paul said to the centurion and to the soldiers; Except  
32 these abide in the ship, ye cannot be saved. Then the soldiers  
33 cut off the ropes of the boat, and let her fall off. And while  
the day was coming on, Paul besought all to take meat, saying;  
This day is the fourteenth day that ye have tarried and continued  
34 fasting, having taken nothing. Wherefore I pray you to take  
meat; for this is for your health; for there shall not an hair fall from  
35 the head of any of you. And when he had thus spoken he took  
bread, and gave thanks to God in presence of them all, and when  
36 he had broken *it*, he began to eat. Then were they all of good  
37 cheer, and they also took meat. And we were in all in the ship  
38 two hundred threescore and sixteen souls. And when they had  
eaten enough, they lightened the ship, and cast out the wheat into  
39 the sea. And when it was day, they knew not the land;  
but they discovered a certain creek with a shore, into the which  
40 they were minded, if it were possible, to thrust in the ship. And  
when they had taken up the anchors, they committed *themselves*  
unto the sea, and loosed the rudder-bands, and hoisted up the  
41 mainsail to the wind, and made toward shore. And falling into  
a place where two seas met, they ran the ship aground; and the  
forepart stuck fast, and remained unmoveable; but the hinder part



was broken by the violence of the waves. And the soldiers' 42  
 counsel was to kill the prisoner, lest any of them should swim out,  
 and escape. But the centurion, willing to save Paul, kept them 43  
 from *their* purpose, and commanded that they which could swim,  
 should cast *themselves* first *into the sea*, and get to land, and the 44  
 rest, some on boards, and some on *pieces* of the ship. And so it  
 came to pass, that they escaped all safe to land.

AND when they were escaped, then they knew that the XXVIII.  
 island was called Melita. And the barbarous people showed 2  
 us no little kindness; for they kindled a fire, and received us every  
 one, because of the present rain, and because of the cold. And 3  
 when Paul had gathered a bundle of sticks, and laid *them* on the  
 fire, there came a viper out of the heat, and fastened on his hand.  
 And when the barbarians saw the beast hang on his hand, they 4  
 said among themselves; No doubt this man is a murderer, whom,  
 though he hath escaped the sea, yet vengeance suffereth not to  
 live. And he shook off the beast into the fire, and felt no harm; 5  
 howbeit, they looked when he should have swollen, or fallen down 6  
 dead suddenly. But after they had looked a great while, and  
 saw no harm come to him, they changed their minds, and said that  
 he was a god. In the same quarters were possessions of the 7  
 chief man of the island, whose name was Publius; who received  
 us, and lodged us three days courteously. And it came to pass, 8  
 that the father of Publius lay sick of a fever and of a bloody-flux;  
 to whom Paul entered in, and prayed, and laid his hands on him,  
 and healed him. So when this was done, others also, which had 9  
 diseases in the island, came, and were healed; who also honoured 10  
 us with many honours, and when we departed, they laded *us* with  
 such things as were necessary.

And after three months we departed in a ship of Alexandria, which 11  
 had wintered in the isle, whose sign was Castor and Pollux. And 12  
 landing at Syracuse, we tarried three days; and from thence we 13  
 fetched a compass, and came to Rhegium; and after one day the  
 south wind blew, and we came the next day to Puteoli; where we 14  
 found brethren, and were desired to tarry with them seven days;  
 and so we went toward Rome. And from thence, when the 15  
 brethren heard of us, they came to meet us as far as Appii Forum,  
 and the Three Taverns; whom when Paul saw, he thanked God,  
 and took courage.

And when we came to Rome, the centurion delivered the 16  
 prisoners to the captain of the guard; but Paul was suffered to  
 dwell by himself, with a soldier that kept him. And it came 17  
 to pass, that after three days Paul called the chief of the Jews  
 together. And when they were come together, he said unto them;  
 Men *and* brethren, though I have committed nothing against the  
 people, or customs of our fathers, yet was I delivered prisoner  
 from Jerusalem into the hands of the Romans; who, when they 18  
 had examined me, would have let *me* go, because there was no  
 cause of death in me. But when the Jews spake against *it*, I was 19  
 constrained to appeal unto Cesar; not that I had aught to accuse  
 my nation of. For this cause therefore have I called for you, to 20  
 see and to speak with *you*; because that for the hope of Israel I  
 am bound with this chain. And they said unto him; We neither 21



received letters out of Judea concerning thee, neither any of the  
 22 brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect,  
 23 we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded, and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses  
 24 and the prophets, from morning till evening. And some believed  
 25 the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the  
 26 prophet unto our fathers, saying; Go unto this people, and say; Hearing ye shall hear, and shall not understand; and seeing ye  
 27 shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted,  
 28 and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear  
 29 it. And when he had said these words, the Jews departed, and had great reasoning among themselves.  
 30 And Paul dwelt two whole years in his own hired house; and he  
 31 received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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### THE EPISTLE OF PAUL TO THE ROMANS.

1. **P**AUL, a servant of Jesus Christ, called *to be* an apostle, separated  
 2 unto the gospel of God, which he had promised afore by his  
 3 prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;  
 4 and declared *to be* the Son of God with power, according to the  
 5 Spirit of holiness, by the resurrection from the dead, by whom we have received grace and apostleship, for obedience to the faith  
 6 among all nations, for his name; among whom are ye also the  
 7 called of Jesus Christ; to all that be in Rome, beloved of God, called *to be* saints, grace to you, and peace, from God our Father, and the Lord Jesus Christ.  
 8 First I thank my God through Jesus Christ for you all, that your  
 9 faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers,  
 10 making request, if by any means now at length I might have a  
 11 prosperous journey, by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift,  
 12 to the end you may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.  
 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might

have some fruit among you also, even as among other Gentiles. I 14  
 am debtor both to the Greeks and to the Barbarians, both to the  
 wise and to the unwise; so, as much as in me is, I am ready to 15  
 preach the gospel to you that are at Rome also. For I am 16  
 not ashamed of the gospel of Christ; for it is the power of God  
 unto salvation to every one that believeth, to the Jew first, and  
 also to the Greek. For therein is the righteousness of God revealed 17  
 from faith to faith as it is written; The just shall live by faith.

For the wrath of God is revealed from heaven against all 18  
 ungodliness and unrighteousness of men, who hold the truth in  
 unrighteousness. Because that which may be known of God is 19  
 manifest in them; for God hath showed *it* unto them. For the 20  
 invisible things of him from the creation of the world are clearly  
 seen, being understood by the things that are made, *even* his  
 eternal power and Godhead; so that they are without excuse.  
 Because that, when they knew God, they glorified *him* not as God, 21  
 neither were thankful, but became vain in their imaginations, and  
 their foolish heart was darkened. Professing themselves to be wise, 22  
 they became fools, and changed the glory of the incorruptible God 23  
 into an image made like to corruptible man, and to birds, and four-  
 footed beasts, and creeping things. Wherefore God also gave 24  
 them up to uncleanness through the lusts of their own hearts, to  
 dishonour their own bodies between themselves; who changed 25  
 the truth of God into a lie, and worshipped and served the  
 creature more than the Creator, who is blessed for ever. Amen.  
 For this cause God gave them up unto vile affections; for even 26  
 their women did change the natural use into that which is against  
 nature; and likewise also the men, leaving the natural use of the 27  
 woman, burned in their lust one toward another, men with men  
 working that which is unseemly, and receiving in themselves that  
 recompense of their error which was meet. And even as they did 28  
 not like to retain God in knowledge, God gave them over to a  
 reprobate mind, to do those things which are not convenient; be- 29  
 ing filled with all unrighteousness, fornication, wickedness, covet-  
 ousness, maliciousness; full of envy, murder, debate, deceit, mal-  
 lignity; whisperers, backbiters, haters of God, despiteful, proud, 30  
 boasters, inventors of evil things, disobedient to parents, without 31  
 understanding, covenant-breakers, without natural affection, im-  
 placable, unmerciful; who knowing the judgment of God, that 32  
 they which commit such things are worthy of death, not only do  
 the same, but have pleasure in them that do them.

**T**HEREFORE thou art inexcusable, O man, whosoever thou II.  
 art that judgest. For wherein thou judgest another, thou  
 condemnest thyself; for thou that judgest doest the same things.  
 But we are sure that the judgment of God is according to truth 2  
 against them which commit such things. And thinkest thou this, 3  
 O man, that judgest them which do such things, and doest the  
 same, that thou shalt escape the judgment of God? Or despisest 4  
 thou the riches of his goodness and forbearance and long-suffering,  
 not knowing that the goodness of God leadeth thee to repentance?  
 But after thy hardness and impenitent heart thou treasurest up 5  
 unto thyself wrath against the day of wrath, and revelation of the  
 righteous judgment of God, who will render to every man accord- 6

7 ing to his deeds; to them who by patient continuance in well-doing  
 8 seek for glory and honour and immortality, eternal life; but unto  
 9 them that are contentious, and do not obey the truth, but obey un-  
 10 righteousness, indignation and wrath. Tribulation and anguish,  
 11 upon every soul of man that doeth evil, of the Jew first, and also  
 12 of the Gentile. But glory honour and peace to every man that  
 13 worketh good, to the Jew first, and also to the Gentile. For  
 14 there is no respect of persons with God. For as many as have  
 15 sinned without law shall also perish without law; and as many  
 16 as have sinned in the law shall be judged by the law, (for not the  
 17 hearers of the law are just before God, but the doers of the law  
 18 shall be justified. For when the Gentiles, which have not the  
 19 law, do by nature the things contained in the law, these, having  
 20 not the law, are a law unto themselves; which show the work of  
 21 the law written in their hearts, their conscience also bearing wit-  
 22 ness, and *their* thoughts the mean while accusing or else excusing  
 23 one another,) in the day when God shall judge the secrets of men  
 24 by Jesus Christ, according to my gospel. Behold, thou art  
 25 called a Jew, and retest in the law, and makest thy boast of God,  
 26 and knowest *his* will, and approvest the things that are more  
 27 excellent, being instructed out of the law; and thou art confident  
 28 that thou thyself art a guide of the blind, a light of them which are  
 29 in darkness, an instructor of the foolish, a teacher of babes, which  
 30 hast the form of knowledge and of the truth in the law; thou there-  
 31 fore which teachest another, teachest thou not thyself? thou that  
 32 preachest a man should not steal, dost thou steal? thou that sayest  
 33 a man should not commit adultery, dost thou commit adultery?  
 34 thou that abhorrest idols, dost thou commit sacrilege? thou that  
 35 makest thy boast of the law, through breaking the law dishonourest  
 36 thou God? For the name of God is blasphemed among the Gen-  
 37 tiles through you, as it is written. For circumcision verily  
 38 profiteth if thou keep the law; but if thou be a breaker of the  
 39 law, thy circumcision is made uncircumcision. Therefore if the  
 40 uncircumcision keep the righteousness of the law, shall not his un-  
 41 circumcision be counted for circumcision? and shall not uncircum-  
 42 cision which is by nature, if it fulfil the law, judge thee, who by the  
 43 letter and circumcision dost transgress the law? For he is not a  
 44 Jew, which is one outwardly; neither *is that* circumcision which  
 45 is outward in the flesh; but he *is* a Jew, which is one inwardly;  
 46 and circumcision *is that* of the heart, in the spirit, not in the letter;  
 47 whose praise *is* not of men, but of God.

III. **W**HAT advantage then hath the Jew? or what profit *is there*  
 2 of circumcision? Much every way. Chiefly, because that  
 3 unto them were committed the oracles of God. For what if some  
 4 did not believe? shall their unbelief make the faith of God with-  
 5 out effect? God forbid; yea, let God be true, but every man a  
 6 liar; as it is written; That thou mightest be justified in thy  
 7 sayings, and mightest overcome when thou art judged. But if  
 8 our unrighteousness commend the righteousness of God, what shall  
 9 we say? *Is* God unrighteous who taketh vengeance? (I speak as  
 10 a man.) God forbid; for then how shall God judge the world?  
 11 For if the truth of God hath more abounded through my lie  
 12 unto his glory, why yet am I also judged as a sinner? and not;



(as we be slanderously reported, and as some affirm that we say,) let us do evil, that good may come? whose damnation is just. What then? are we better *than they*? No, in no wise; 9 for we have before proved both Jews and Gentiles, that they are all under sin; as it is written; There is none righteous, no, not 10 one; there is none that understandeth, there is none that seeketh 11 after God. They are all gone out of the way, they are together 12 become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have 13 used deceit; the poison of asps *is* under their lips; whose mouth 14 *is* full of cursing and bitterness. Their feet *are* swift to shed blood, 15 destruction and misery *are* in their ways; and the way of peace 17 have they not known. There is no fear of God before their eyes. 18 Now we know that what things soever the law saith, it saith to 19 them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by 20 the deeds of the law there shall no flesh be justified in his sight; for by the law *is* the knowledge of sin.

But now the righteousness of God without the law is manifested, 21 being witnessed by the law and the prophets; even the righteous- 22 ness of God, by faith of Jesus Christ unto all, and upon all them that believe. For there is no difference; for all have sinned, and 23 come short of the glory of God, being justified freely by his grace 24 through the redemption that is in Christ Jesus; whom God hath 25 set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare at this time his righteousness, that 26 he might be just, and the justifier of him which believeth in Jesus.

Where *is* boasting then? It is excluded. By what 27 law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gen- 29 tiles? Yes, of the Gentiles also; seeing *it is* one God, which shall 30 justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, 31 we establish the law.

**W**HAT shall we then say that Abraham our father, as per- IV. taining to the flesh, hath found? For if Abraham were 2 justified by works, he hath *whereof* to glory, but not before God. For what saith the scripture? Abraham believed God, and it was 3 counted unto him for righteousness. Now to him that worketh *is* 4 the reward not reckoned of grace, but of debt; but to him that 5 worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth 6 the blessedness of the man, unto whom God imputeth righteousness without works; Blessed *are* they whose iniquities are forgiven, and 7 whose sins are covered. Blessed *is* the man to whom the Lord will 8 not impute sin. *Cometh* this blessedness then upon the cir- 9 cumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it 10 then reckoned? when he was in circumcision, or in uncircum- cision? Not in circumcision, but in uncircumcision. And he re- 11 ceived the sign of circumcision, a seal of the righteousness of the

faith which *he had*, being *yet* uncircumcised ; that he might be the father of all them that believe, though they be not circumcised ;  
 12 (that righteousness might be imputed unto them also ; ) and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father  
 13 Abraham, which *he had*, being *yet* uncircumcised. For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness  
 14 of faith. For if they which are of the law *be* heirs, faith is made  
 15 void, and the promise made of none effect ; because the law worketh  
 16 wrath ; for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us  
 17 all, (as it is written ; I have made thee a father of many nations,) before him whom he believed, God, who quickeneth the dead, and  
 18 calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations, (according to that which was spoken ; So shall  
 19 thy seed be,) and being not weak in faith, he considered not his own body now dead, when he was about an hundred years old,  
 20 neither yet the deadness of Sara's womb ; he staggered not at the promise of God through unbelief, but was strong in faith, giving  
 21 glory to God, and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed  
 24 to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

V. **T**HEREFORE, being justified by faith, we have peace with  
 2 God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in  
 3 hope of the glory of God. And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not  
 4 ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were  
 5 yet without strength, in due time Christ died for the ungodly.  
 6 For scarcely for a righteous man will one die ; yet peradventure  
 7 for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners,  
 8 Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when  
 9 we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.  
 10 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.  
 11 Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have  
 12 sinned. For until the law sin was in the world. But sin is  
 13 not imputed when there is no law ; nevertheless death reigned



from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. 15 For if through the offence of one many be dead, much more the grace of God, and the gift by grace by one man, Jesus Christ, hath abounded unto many. And not as by one that sinned, is the gift. 16 For the judgment *was* by one to condemnation; but the free gift *is* of many offences unto justification. For if by one man's offence 17 death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, *judgment came* 18 upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For 19 as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover 20 the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned 21 unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

**W**HAT shall we say then? shall we continue in sin, that VI. grace may abound? God forbid. How shall we, that are 2 dead to sin, live any longer therein? Know ye not, that so many 3 of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; 4 that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we 5 have been planted together in the likeness of his death, we shall be also of the resurrection; knowing this, that our old man is cru- 6 cified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed 7 from sin. Now if we be dead with Christ, we believe that we 8 shall also live with him, knowing that Christ being raised from 9 the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, 10 he liveth unto God. Likewise reckon ye also yourselves to be 11 dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should 12 obey it in the lusts thereof; neither yield ye your members instru- 13 ments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members instru- 14 ments of righteousness unto God. For sin shall not have do- minion over you; for ye are not under the law, but under 15 grace. What then? shall we sin, because we are not under 16 the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are 17 whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants 18 of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye be- 19 came the servants of righteousness. (I speak after the manner of men, because of the infirmity of your flesh.) For as ye have yielded your members servants to uncleanness and to iniquity



unto iniquity; even so now yield your members servants to  
 20 righteousness unto holiness. For when ye were the servants of  
 21 sin, ye were free from righteousness. What fruit had ye then in  
 those things whereof ye are now ashamed? for the end of those  
 22 things *is* death. But now being made free from sin, and become  
 servants to God, ye have your fruit unto holiness; and the end  
 23 *is* everlasting life. For the wages of sin *is* death; but the gift of  
 God *is* eternal life, through Jesus Christ our Lord.

VII. **K** NOW ye not, brethren, (for I speak to them that know the  
 law,) that the law hath dominion over a man as long as  
 2 he liveth? For the woman which hath an husband is bound by  
 the law to *her* husband so long as he liveth; but if the husband  
 3 be dead, she is loosed from the law of *her* husband. So then, if  
 while *her* husband liveth, she be married to another man, she  
 shall be called an adulteress; but if her husband be dead, she is  
 free from that law, so that she is no adulteress, though she be mar-  
 4 ried to another man. Wherefore, my brethren, ye also are become  
 dead to the law by the body of Christ, that ye should be married to  
 another, to him who is raised from the dead, that we should bring  
 5 forth fruit unto God. For when we were in the flesh, the motions  
 of sins, which were by the law, did work in our members to bring  
 6 forth fruit unto death. But now we are delivered from the law,  
 that being dead wherein we were held; that we should serve in  
 newness of spirit, and not *in* the oldness of the letter.  
 7 What shall we say then? *Is* the law sin? God forbid. Nay, I  
 had not known sin, but by the law; for I had not known lust,  
 8 except the law had said; Thou shalt not covet. But sin, taking  
 occasion by the commandment, wrought in me all manner of con-  
 9 cupiscence; for without the law sin *was* dead. For I was alive  
 without the law once; but when the commandment came, sin  
 10 revived, and I died; and the commandment, which *was* to life, I  
 11 found *to be* unto death. For sin, taking occasion by the command-  
 12 ment, deceived me, and by it slew *me*. Wherefore the law *is*  
 13 holy, and the commandment holy, and just, and good. Was  
 then that which is good made death unto me? God forbid. But  
 sin, that it might appear sin, working death in me by that which is  
 good, that sin by the commandment might become exceeding  
 14 sinful. For we know that the law is spiritual; but I am carnal,  
 15 sold under sin. For that which I do, I allow not; for what I would,  
 16 that do I not; but what I hate, that do I. If then I do that which I  
 17 would not, I consent unto the law that *it is* good. Now then it is  
 18 no more I that do it, but sin that 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 perform that which is good, I find not.  
 19 For the good that I would, I do not; but the evil which I would  
 20 not, that I do. Now if I do that I would not, it is no more I that  
 21 do it, but sin that dwelleth in me. I find then a law, that, when  
 22 I would do good, evil is present with me. For I delight in the law  
 23 of God after the inward man; but I see another law in my mem-  
 bers, warring against the law of my mind, and bringing me into  
 24 captivity to the law of sin which is in my members. O  
 wretched man that I am! who shall deliver me from the body of  
 25 this death? I thank God through Jesus Christ our Lord. So then,

with the mind I myself serve the law of God; but with the flesh the law of sin.

**T**HERE is therefore now no condemnation to them which VIII.  
 are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made 2  
 me free from the law of sin and death. For what the law could 3  
 not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in 4  
 us, who walk not after the flesh, but after the Spirit. For they 5  
 that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is 7  
 not subject to the law of God, neither indeed can be; so then 8  
 they that are in the flesh cannot please God. But ye are not 9  
 in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of 10  
 sin; but the Spirit *is* life because of righteousness. But if the 11  
 Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live 12  
 after the flesh. For if ye live after the flesh, ye shall die; but if 13  
 ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are 14  
 the sons of God. For ye have not received the spirit of bondage 15  
 again to fear, but have received the Spirit of adoption, whereby we cry; Abba, Father. The Spirit itself beareth witness with our 16  
 spirit, that we are the children of God. And if we are children, 17  
 then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

For I reckon that the sufferings of this present time *are* not 18  
 worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the 19  
 manifestation of the sons of God. For the creature was made subject 20  
 to vanity, (not willingly, but by reason of him who hath subjected *the same*,) in hope, that the creature itself also shall be 21  
 delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation 22  
 groaneth and travaileth in pain together until now. And not 23  
 only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope. 24  
 But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, we 25  
 with patience wait for *it*. Likewise the Spirit also helpeth our 26  
 infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts 27  
 knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints, according to God. And we know that 28



all things work together for good to them that love God, to them  
 29 who are the called according to purpose. For whom he did fore-  
 know, he also did predestinate *to be* conformed to the image of his  
 30 Son, that he might be the first-born among many brethren. More-  
 over whom he did predestinate, them he also called; and whom  
 he called, them he also justified; and whom he justified, them  
 he also glorified.

31 What shall we then say to these things? If God *be* for us,  
 32 who *can be* against us? He that spared not his own Son, but de-  
 livered him up for us all, how shall he not with him also freely  
 33 give us all things? Who shall lay any thing to the charge of  
 34 God's elect? God justifieth. Who *is* he that condemneth?  
 Christ died; yea rather, is risen again, who is even at the right  
 35 hand of God, who also maketh intercession for us. Who shall  
 separate us from the love of Christ? *shall* tribulation, or distress,  
 36 or persecution, or famine, or nakedness, or peril, or sword? (As  
 it is written; For thy sake we are killed all the day long; we are  
 37 accounted as sheep for the slaughter.) Nay, in all these things  
 38 we are more than conquerors through him that loved us. For I  
 am persuaded, that neither death nor life, nor angels nor princi-  
 39 palities nor powers, nor things present nor things to come, nor  
 height nor depth, nor any other creature shall be able to separate  
 us from the love of God, which is in Christ Jesus our Lord.

IX. **I** SAY the truth in Christ; I lie not, (my conscience also bearing  
 2 **I** me witness in the Holy Ghost,) that I have great heaviness and  
 3 continual sorrow in my heart. For I could wish that myself were  
 accursed from Christ for my brethren, my kinsman according to the  
 4 flesh; who are Israelites to whom *pertaineth* the adoption and the  
 glory, and the covenants and the giving of the law, and the service,  
 5 and the promises, whose *are* the fathers, and of whom as concerning  
 the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For  
 7 they *are* not all Israel, which are of Israel; neither because they  
 are the seed of Abraham, *are they* all children; but; In Isaac  
 8 shall thy seed be called; that is, they which are the children of  
 the flesh, these *are* not the children of God; but the children of  
 9 the promise are counted for the seed. For this *is* the word of  
 promise; At this time will I come, and Sara shall have a son.  
 10 And not only *this*, but when Rebecca also had conceived by one;  
 11 by our father Isaac, (for *the children* being not yet born, neither  
 having done any good or evil, that the purpose of God according  
 12 to election might stand, not of works, but of him that calleth,) it  
 13 was said unto her; The elder shall serve the younger; as it is  
 written; Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God?  
 15 God forbid. For he saith to Moses; I will have mercy on whom I  
 will have mercy; and I will have compassion on whom I will have  
 16 compassion. So then *it is* not of him that willeth, nor of him that  
 17 runneth, but of God that showeth mercy. For the scripture saith  
 unto Pharaoh; Even for this same purpose have I raised thee up,  
 that I might show my power in thee, and that my name might be  
 18 declared throughout all the earth. Therefore he hath mercy on  
 whom he will; and whom he will, he hardeneth.



Thou wilt say then unto me ; Why doth he yet find fault ? for 19  
 who hath resisted his will ? Nay, but, O man, who art thou that re- 20  
 pliest against God ? shall the thing formed say to him that formed ;  
 Why hast thou made me thus ? Hath not the potter power over the 21  
 clay, of the same lump to make one vessel unto honour and another  
 unto dishonour ? *What* if God, willing to show wrath, and to make 22  
 his power known, endured with much long-suffering the vessels of  
 wrath fitted to destruction ; and that he might make known the 23  
 riches of his glory on the vessels of mercy, which he had afore pre-  
 pared unto glory ; even us, whom he hath called, not of the Jews 24  
 only, but also of the Gentiles ? as he saith also in Hosea ; I will 25  
 call them my people, which were not my people ; and her beloved,  
 which was not beloved. And it shall come to pass, in the place 26  
 where it was said unto them ; *Ye are not my people*, there shall  
 they be called ; the children of the living God. Esaias also crieth 27  
 concerning Israel ; Though the number of the children of Israel  
 be as the sand of the sea, a remnant shall be saved. For he will 28  
 finish the work, and cut short in righteousness ; because a short  
 work will the Lord make upon the earth. And as Esaias said be- 29  
 fore ; Except the Lord of Sabaoth had left us a seed, we had been  
 as Sodoma, and been made like unto Gomorrha.

What shall we say then ? That the Gentiles, which followed 30  
 not after righteousness have attained to righteousness, even the  
 righteousness which is of faith ; but Israel, which followed after 31  
 the law of righteousness, hath not attained to the law of righteous-  
 ness. Wherefore ? Because *they sought it* not by faith, but as it 32  
 were by the works of the law. For they stumbled at that stum-  
 bling-stone ; as it is written ; Behold, I lay in Sion a stumbling- 33  
 stone and rock of offence ; and whosoever believeth on him shall  
 not be ashamed.

**B**RETHREN, my heart's desire and prayer to God for Israel X.  
 is, that they might be saved. For I bear them record that 2  
 they have a zeal of God, but not according to knowledge. For 3  
 they being ignorant of God's righteousness, and going about to  
 establish their own righteousness, have not submitted themselves  
 unto the righteousness of God. For Christ *is* the end of the law 4  
 for righteousness to every one that believeth. For Moses 5  
 describeth the righteousness which is of the law ; The man which  
 doeth these things shall live by them. But the righteousness which 6  
 is of faith speaketh on this wise ; Say not in thine heart ; Who  
 shall ascend into heaven ? (that is, to bring Christ down.) Or ; 7  
 Who shall descend into the deep ? (that is, to bring up Christ  
 again from the dead.) But what saith it ? The word is nigh thee, 8  
 in thy mouth, and in thy heart. That is, the word of faith, which  
 we preach. For if thou shalt confess with thy mouth the Lord 9  
 Jesus, and shalt believe in thine heart, that God hath raised him  
 from the dead, thou shalt be saved. (For with the heart man 10  
 believeth unto righteousness ; and with the mouth confession is  
 made unto salvation.) For the scripture saith ; Whosoever be- 11  
 lieveth on him shall not be ashamed. For there is no difference 12  
 between the Jew and the Greek ; for the same Lord over all is  
 rich unto all that call upon him. For whosoever shall call upon 13  
 the name of the Lord shall be saved. How then shall they 14

call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written; How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith; Lord, who hath believed our report? So then faith is by hearing; and hearing by the word of God. But I say; Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say; Did not Israel know? First, Moses saith; I will provoke you to jealousy by no people, by a foolish nation I will anger you. But Esaias is very bold, and saith; I was found of them that sought me not, I was made manifest unto them that asked not after me. But to Israel he saith; All day long I have stretched forth my hands unto a disobedient and gainsaying people.

XI. **I** SAY then; Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying; Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works; otherwise grace is no more grace; but if of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written; God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith; Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see; and bow down their back always. I say then; Have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office, if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world; what *shall* the receiving *be*, but life from the dead? For if the first fruit *be* holy, the lump *is* also; and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then; The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off,

and thou standest by faith. Be not high-minded, but fear; for if 21  
 God spared not the natural branches, *take heed* lest he also spare  
 not thee.

Behold therefore the goodness and severity of God; 22  
 on them which fell, severity; but toward thee, goodness, if thou  
 continue in goodness; otherwise, thou also shalt be cut off. And 23  
 they also, if they abide not still in unbelief, shall be grafted in;  
 for God is able to graff them in again. For if thou wert cut out 24  
 of the olive-tree which is wild by nature, and wert grafted con-  
 trary to nature into a good olive-tree, how much more shall these,  
 which be the natural *branches*, be grafted into their own olive-  
 tree?

For I would not, brethren, that ye should be ignorant 25  
 of this mystery, (lest ye should be wise in your own conceits,) that  
 blindness in part is happened to Israel, until the fulness of the  
 Gentiles be come in; and so all Israel shall be saved, as it is writ- 26  
 ten; There shall come out of Sion the Deliverer, and shall turn  
 away ungodliness from Jacob. For this *is* my covenant unto them, 27  
 when I shall take away their sins. As concerning the gospel, *they* 28  
*are* enemies for your sakes; but as touching the election, *they are*  
 beloved for the fathers' sakes. For the gifts and calling of God 29  
*are* without repentance. For as ye in times past have not believed 30  
 God, yet have now obtained mercy through their unbelief; even 31  
 so have these also now not believed, that through your mercy they  
 also may obtain mercy. For God hath concluded them all in un- 32  
 belief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of 33  
 God! how unsearchable *are* his judgments, and his ways past find-  
 ing out! For who hath known the mind of the Lord? or who hath 34  
 been his counsellor? or who hath first given to him, and it shall 35  
 be recompensed unto him again? For of him, and through him, 36  
 and to him, *are* all things; to whom *be* glory for ever. Amen.

**I** BESEECH you therefore, brethren, by the mercies of God, XII.  
 that ye present your bodies a living sacrifice, holy, acceptable  
 unto God, your reasonable service; and be not conformed to this 2  
 world, but be transformed by the renewing of your mind, that ye  
 may prove what *is* that good and acceptable and perfect will of  
 God. For I say, through the grace given unto me, to every man 3  
 that is among you, not to think more highly than he ought to think,  
 but to think soberly, according as God hath dealt to every man  
 the measure of faith. For as we have many members in one body, 4  
 and all members have not the same office; so we, *being* many, are 5  
 one body in Christ, and every one members one of another. Hav- 6  
 ing then gifts differing according to the grace that is given to us,  
 whether prophecy, *let us prophesy* according to the proportion of  
 faith; or ministry, *let us wait* on our ministering; or he that teach- 7  
 eth, on teaching; or he that exhorteth, on exhortation; he that 8  
 giveth, *let him do it* with simplicity; he that ruleth, with diligence;  
 he that sheweth mercy, with cheerfulness. *Let* love be with- 9  
 out dissimulation; abhor that which is evil; cleave to that which  
 is good; *be* kindly affectioned one to another with brotherly love; 10  
 in honour preferring one another; not slothful in business; fervent 11  
 in spirit; serving the Lord; rejoicing in hope; patient in tribula- 12  
 tion; continuing instant in prayer; distributing to the necessity 13  
 of saints; given to hospitality. Bless them which persecute you; 14



15 bless, and curse not. Rejoice with them that do rejoice, and weep  
 16 with them that weep. *Be* of the same mind one toward another ;  
 mind not high things, but condescend to men of low estate. *Be*  
 17 not wise in your own conceits. Recompense to no man evil for  
 18 evil ; provide things honest in the sight of all men ; if it be possible,  
 19 as much as lieth in you, live peaceably with all men. Dearly be-  
 loved, avenge not yourselves ; but give place unto wrath. For it  
 20 is written ; Vengeance *is* mine ; I will repay, saith the Lord. There-  
 fore, if thine enemy hunger, feed him ; if he thirst, give him drink.  
 21 For in so doing thou shalt heap coals of fire on his head. *Be* not  
 overcome of evil, but overcome evil with good.

XIII. **L**ET every soul be subject unto the higher powers. For  
 2 there is no power but of God ; the powers that be are  
 3 ordained of God. Whosoever therefore resisteth the power, re-  
 sisteth the ordinance of God ; and they that resist shall receive to  
 4 themselves damnation. For rulers are not a terror to good works,  
 but to the evil. Wilt thou then not be afraid of the power ? do  
 5 that which is good, and thou shalt have praise of the same ; for  
 he is the minister of God to thee for good. But if thou do that  
 which is evil, be afraid ; for he beareth not the sword in vain ; for  
 he is the minister of God, a revenger, to *execute* wrath upon him  
 6 that doeth evil. Wherefore *ye* must needs be subject, not only  
 7 for wrath, but also for conscience' sake. For, for this cause pay  
 ye tribute also ; for they are God's ministers, attending continually  
 8 upon this very thing. Render therefore to all their dues ; tribute  
 to whom tribute ; custom to whom custom ; fear to whom fear ;  
 9 honour to whom honour. Owe no man any thing, but love  
 one another ; for he that loveth another hath fulfilled the law.  
 10 For this ; Thou shalt not commit adultery ; Thou shalt not kill ;  
 Thou shalt not steal ; Thou shalt not bear false witness ; Thou  
 shalt not covet ; and if *there be* any other commandment, it is  
 briefly comprehended in this saying, namely ; Thou shalt love thy  
 11 neighbour as thyself. Love worketh no ill to his neighbour ;  
 therefore love *is* the fulfilling of the law.  
 12 And that, knowing the time, that now *it is* high time to awake  
 out of sleep ; for now *is* our salvation nearer than when we be-  
 13 lieved. The night is far spent, the day is at hand ; let us there-  
 fore cast off the works of darkness, and let us put on the armour  
 14 of light. Let us walk honestly, as in the day ; not in rioting and  
 drunkenness, not in chambering and wantonness, not in strife and  
 envying ; but put ye on the Lord Jesus Christ, and make not  
 provision for the flesh, for lusts.

XIV. **H**IM that is weak in the faith receive ye, not to doubtful  
 2 disputations. For one believeth that he may eat all  
 3 things ; another, who is weak, eateth herbs. Let not him that  
 eateth, despise him that eateth not ; and let not him which eateth  
 4 not, judge him that eateth ; for God hath received him. Who art  
 thou that judgest another man's servant ? to his own master he  
 standeth or falleth ; yea, he shall be holden up ; for God is able  
 5 to make him stand. One man esteemeth one day above another,  
 and another esteemeth every day *alike* ; let every man be fully  
 6 persuaded in his own mind. He that regardeth the day, regardeth  
*it* unto the Lord ; and he that regardeth not the day, to the Lord

he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written; *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean; but if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. And let not your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith; for whatsoever *is* not of faith is sin.

**W**E then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself, but, as it is written; The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers; and that the Gentiles might glorify God for mercy, as it is written; For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith; Rejoice, ye Gentiles, with his people. And again; Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith; There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles

13 trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to  
15 admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind,  
16 because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable,  
17 being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to  
18 God; for I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by  
19 word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about  
20 unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named,  
21 lest I should build upon another man's foundation; but as it is written; To whom he was not spoken of, they shall see; and they  
22 that have not heard shall understand. For which cause also  
23 I have been much hindered from coming to you. But now having no more place in those parts, and having a great desire these many  
24 years to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat  
25 filled with your *company*. But now I go unto Jerusalem to  
26 minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints  
27 which are at Jerusalem. It hath pleased them, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal  
28 things. When therefore I have performed this, and have sealed  
29 to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in  
31 prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my service which *I have* for  
32 Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed.  
33 Now the God of peace *be* with you all. Amen.

XVI. **I** COMMEND unto you Phebe our sister, which is a servant  
2 of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of  
3 many, and of myself also. Greet Priscilla and Aquila, my  
4 helpers in Christ Jesus; (who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches  
5 of the Gentiles;) likewise the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia  
6 unto Christ. Greet Mary, who bestowed much labour on us.



Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners ; 7  
 who are of note among the apostles, who also were in Christ before  
 me. Greet Amplias, my beloved in the Lord. Salute Urbane, 9  
 our helper in Christ, and Stachys my beloved. Salute Apelles 10  
 approved in Christ. Salute them which are of Aristobulus' 11  
*household*. Salute Herodion my kinsman. Greet them that be 12  
 of the *household* of Narcissus, which are in the Lord. Salute 13  
 Tryphena, and Tryphosa, who labour in the Lord. Salute the 14  
 beloved Persis, which laboured much in the Lord. Salute Rufus 15  
 chosen in the Lord, and his mother and mine. Salute Asyncritus, 16  
 Phlegon, Hermas, Patrobas, Hermes, and the brethren which are  
 with them. Salute Philologus, and Julia, Nereus, and his sister, 15  
 and Olympas, and all the saints which are with them. Salute one 16  
 another with a holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, mark them which cause divisions 17  
 and offences, contrary to the doctrine which ye have learned ; and  
 avoid them. For they that are such serve not our Lord Jesus 18  
 Christ, but their own belly ; and by good words and fair speeches  
 deceive the hearts of the simple. For your obedience is come 19  
 abroad unto all ; I am glad therefore on your behalf ; but yet I  
 would have you wise unto that which is good, and simple con-  
 cerning evil. And the God of peace shall bruise Satan under 20  
 your feet shortly. The grace of our Lord Jesus Christ be with  
 you. Amen.

Timotheus my work-fellow and Lucius and Jason and Sosipater 21  
 my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute 22  
 you in the Lord. Gaius mine host, and of the whole church, 23  
 saluteth you. Erastus the chamberlain of the city saluteth you,  
 and Quartus a brother. The grace of our Lord Jesus Christ be 24  
 with you all. Amen.

Now to him that is of power to stablish you according to my 25  
 gospel, and the preaching of Jesus Christ, according to the revela-  
 tion of the mystery, which was kept secret since the world began,  
 but now is made manifest, and by the scriptures of the prophets, 26  
 according to the commandment of the everlasting God, made  
 known to all nations for the obedience of faith ; to God only wise 27  
 be glory through Jesus Christ for ever. Amen.

*Written to the Romans from Corinthus, and sent by Phebe, servant  
 of the church at Cenchrea.*

## THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

**P**AUL, called *to be* an apostle of Jesus Christ, through the will 1.  
 of God, and Sosthenes *our* brother, unto the church of God 2  
 which is at Corinth, to them that are sanctified in Christ Jesus,  
 called *to be* saints, with all that in every place call upon the name  
 of Jesus Christ our Lord, both theirs and ours. Grace be unto 3  
 you, and peace, from God our Father and Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God 4  
 which is given you by Jesus Christ ; (that in every thing ye are 5  
 enriched by him, in all utterance and all knowledge, even as the 6

7 testimony of Christ was confirmed in you, so that ye come behind  
8 in no gift, waiting for the coming of our Lord Jesus Christ;) who  
shall also confirm you unto the end, blameless in the day of our  
9 Lord Jesus Christ. God *is* faithful, by whom ye were called unto  
the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus  
Christ, that ye all *spe*ak the same thing, and *that* there be no  
divisions among you, but *that* ye be perfectly joined together in  
11 the same mind and in the same judgment. For it hath been  
declared unto me of you, my brethren, by them *which are of the*  
12 *house* of Chloe, that there are contentions among you. Now this  
I say, that every one of you saith; I am of Paul, and I of Apollos,  
13 and I of Cephas, and I of Christ. Is Christ divided? was  
Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;  
15 lest any should say that I had baptized in mine own name.  
16 And I baptized also the household of Stephanas; besides, I know  
not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel; not  
with wisdom of words, lest the cross of Christ should be made of  
18 none effect. For the preaching of the cross is to them that perish,  
foolishness, but unto us which are saved it is the power of God.  
19 For it is written; I will destroy the wisdom of the wise, and will  
20 bring to nothing the understanding of the prudent. Where *is* the  
wise? where *is* the scribe? where *is* the disputer of this world?  
21 hath not God made foolish the wisdom of this world? For after  
that in the wisdom of God the world by wisdom knew not God,  
it pleased God by the foolishness of preaching to save them that  
22 believe. For the Jews require a sign, and the Greeks seek after  
23 wisdom; but we preach Christ crucified, unto the Jews a stumbling-  
24 block, and unto the Greeks foolishness; but unto them which are  
called, both Jews and Greeks, Christ the power of God, and the  
25 wisdom of God. Because the foolishness of God is wiser than  
26 men; and the weakness of God is stronger than men.

For ye see your calling, brethren, that there are not many wise men  
27 after the flesh, not many mighty, not many noble; but God hath  
chosen the foolish things of the world, to confound the wise; and  
God hath chosen the weak things of the world, to confound the  
28 things which are mighty; and the base things of the world, and  
the things which are despised, hath God chosen, and things  
29 which are not, to bring to nought things that are; that no flesh  
30 should glory in his presence. But of him are ye in Christ Jesus,  
who of God is made unto us wisdom and righteousness and sanc-  
31 tification and redemption; that, according as it is written; He  
that glorieth, let him glory in the Lord.

II. **A**ND I, brethren, when I came to you, came not with excellency  
of speech or of wisdom, declaring unto you the testimony of  
2 God. For I determined not to know any thing among you, save  
3 Jesus Christ, and him crucified. And I was with you in weakness,  
4 and in fear, and in much trembling. And my speech and my  
preaching *was* not with enticing words of man's wisdom, but in  
5 demonstration of the Spirit and of power; that your faith should  
6 not stand in the wisdom of men, but in the power of God. How-

beit, we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought ; but we speak the wisdom of God in a mystery, the hidden *wisdom*, which God ordained before the world unto our glory, which none of the princes of this world knew ; for had they known *it*, they would not have crucified the Lord of glory. But as it is written ; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God ; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

**A**ND I, brethren, could not speak unto you as unto spiritual, **III.** but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat. For hitherto ye were not able, neither yet now are ye able ; for ye are yet carnal. For whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men ? For while one saith ; I am of Paul ; and another ; I *am* of Apollos ; are ye not carnal ? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man ? I have planted, Apollos watered, but God gave the increase ; so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one ; and every man shall receive his own reward according to his own labour. For we are labourers together with God ; ye are God's husbandry, God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation ; but another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest ; for the day shall declare it ; because it shall be revealed by fire ; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss ; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which ye are. Let no man deceive himself. If any man among you seemeth to be wise



19 in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written; He taketh the wise in their own craftiness. And again; The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's.

IV. **L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self; (for I know nothing by myself; yet am I not hereby justified;) but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes, that ye might learn in us not to think above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world and to angels and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you; but I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and the spirit of meekness?

V. **I**T is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And are ye puffed up? and have ye not rather mourned, that he that hath done this deed

might be taken away from among you. For I verily, as absent in 3  
body, but present in spirit, have judged already, as though I were  
present, him that hath so done this deed, in the name of our Lord 4  
Jesus Christ, (when ye are gathered together, and my spirit,) with  
the power of our Lord Jesus Christ, to deliver such an one unto 5  
Satan for the destruction of the flesh, that the spirit may be saved  
in the day of the Lord Jesus. Your glorying *is* not good. 6  
Know ye not that a little leaven leaveneth the whole lump?  
Purge out therefore the old leaven, that ye may be a new lump, 7  
as ye are unleavened. For even Christ our passover is sacrificed  
for us. Therefore let us keep the feast, not with old leaven, neither 8  
with the leaven of malice and wickedness, but with the unleavened  
*bread* of sincerity and truth.

I wrote unto you in an epistle, not to company with fornicators ; 9  
yet not altogether with the fornicators of this world, or with the 10  
covetous, or extortioners, or with idolaters ; for then must ye needs  
go out of the world. But now I have written unto you not to keep 11  
company, if any man that is called a brother be a fornicator, or  
covetous, or an idolater, or a railer, or a drunkard, or an extor-  
tioner ; with such an one no not to eat. For what have I to do to 12  
judge them also that are without ? do not ye judge them that are  
within ? But them that are without God judgeth. Therefore put 13  
away from among yourselves that wicked person.

**D**ARE any of you, having a matter against another, go to law VI.  
before the unjust, and not before the saints ? Do ye not know 2  
that the saints shall judge the world ? and if the world shall be  
judged by you, are ye unworthy to judge the smallest matters ?  
Know ye not that we shall judge angels ? how much more, things 3  
that pertain to this life ? If then ye have judgments of things 4  
pertaining to this life, set them to judge who are least esteemed  
in the church. I speak to your shame ; is it so, that there is not 5  
one wise man among you who shall be able to judge between his  
brethren ? But brother goeth to law with brother, and that before 6  
the unbelievers. Now therefore there is utterly a fault among 7  
you, because ye go to law one with another. Why do ye not  
rather take wrong ? why do ye not rather be defrauded ? Nay, 8  
ye do wrong, and defraud, and that *your* brethren. Know ye not 9  
that the unrighteous shall not inherit the kingdom of God ? Be not  
deceived ; neither fornicators, nor idolaters, nor adulterers, nor  
effeminate, nor abusers of themselves with mankind, nor thieves, 10  
nor covetous, nor drunkards, nor revilers, nor extortioners, shall  
inherit the kingdom of God. And such were some of you ; but ye 11  
are washed, but ye are sanctified, but ye are justified in the  
name of the Lord Jesus, and by the Spirit of our God.

All things are lawful unto me, but all things are not expedient ; 12  
all things are lawful for me, but I will not be brought under the  
power of any. Meats for the belly, and the belly for meats ; but 13  
God shall destroy both it and them. Now the body *is* not for  
fornication, but for the Lord, and the Lord for the body ; and God 14  
hath both raised up the Lord, and will also raise up us by his own  
power. Know ye not that your bodies are the members of Christ ? 15  
shall I then take the members of Christ, and make the members  
of an harlot ? God forbid. Know ye not that he which is joined to 16

17 an harlot is one body? for the two, saith he, shall be one flesh. But  
18 he that is joined unto the Lord is one spirit. Flee fornication.  
Every sin that a man doeth, is without the body; but he that  
19 committeth fornication sinneth against his own body. Know ye  
not that your body is the temple of the Holy Ghost in you, which  
20 ye have of God, and ye are not your own? For ye are bought  
with a price; therefore glorify God in your body, and in your  
spirit, which are God's.

VII. **N**OW concerning the things whereof ye wrote unto me, *it is*  
2 good for a man not to touch a woman. Nevertheless, to  
*avoid* fornication, let every man have his own wife, and let every  
3 woman have her own husband. Let the husband render unto the  
wife due benevolence; and likewise also the wife unto the hus-  
4 band. The wife hath not power of her own body, but the  
husband; and likewise also the husband hath not power of his  
5 own body, but the wife. Defraud ye not one the other, except  
with consent for a time, that ye may give yourselves to fasting and  
prayer, and come together again, that Satan tempt you not for  
6 your incontinency. But I speak this by permission, not of com-  
7 mandment. For I would that all men were even as I myself;  
but every man hath his proper gift of God, one after this manner,  
8 and another after that. I say therefore to the unmarried and  
9 widows, it is good for them if they abide even as I. But if they  
cannot contain, let them marry; for it is better to marry than to  
10 burn. And unto the married I command, *yet* not I, but the  
11 Lord, let not the wife depart from *her* husband; (but and if she  
depart, let her remain unmarried, or be reconciled to *her* husband;)  
12 and let not the husband put away *his* wife. But to the rest speak  
I, not the Lord; if any brother hath a wife that believeth not, and  
13 she be pleased to dwell with him, let him not put her away; and  
the woman which hath an husband that believeth not, and if he  
14 be pleased to dwell with her, let her not leave him. For the  
unbelieving husband is sanctified by the wife, and the unbelieving  
wife is sanctified by the husband; else were your children unclean,  
15 but now are they holy. But if the unbelieving depart, let him  
depart. A brother or a sister is not under bondage in such *cases*;  
6 but God hath called us to peace. For what knowest thou, O wife,  
whether thou shalt save *thy* husband? or how knowest thou, O  
17 man, whether thou shalt save *thy* wife? But as God hath distrib-  
uted to every man, as the Lord hath called every one, so let him  
18 walk; and so ordain I in all churches. Is any man called being  
circumcised? let him not become uncircumcised. Is any called in  
19 uncircumcision? let him not be circumcised. Circumcision is  
nothing, and uncircumcision is nothing, but the keeping of the  
20 commandments of God. Let every man abide in the same calling  
wherein he was called. Art thou called *being* a servant? care not  
22 for it; but if thou mayest be made free, use *it* rather. For he that  
is called in the Lord, *being* a servant, is the Lord's freeman; like-  
23 wise also he that is called, *being* free, is Christ's servant. Ye are  
24 bought with a price; be not ye the servants of men. Brethren,  
let every man, wherein he is called, therein abide with God.  
25 Now concerning virgins I have no commandment of the Lord;  
yet I give my judgment, as one that hath obtained mercy of the



Lord to be faithful. I suppose therefore that this is good for the present distress, that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you. But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing *it*. For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please *his* wife. There is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require; let him do what he will, he sinneth not; let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth in marriage doeth well; but he that giveth not in marriage doeth better.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

**N**OW as touching things offered unto idols, we know that **VIII.** we all have knowledge. (Knowledge puffeth up, but charity edifieth; and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him.) As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth; (as there be gods many, and lords many;) but to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit *there is* not in every man that knowledge; for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol, and their conscience being weak is defiled. But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak, be ~~en-~~

11 boldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom  
 12 Christ died? But when ye sin so against the brethren, and wound  
 13 their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. **A**M I not an apostle? am I not free? have I not seen Jesus  
 2 Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the  
 3 seal of mine apostleship are ye in the Lord. Mine answer to  
 4 them that do examine me is this; Have we not power to eat and  
 5 to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and  
 6 Cephas? Or I only and Barnabas, have not we power to forbear  
 7 working? Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or  
 8 who feedeth a flock, and eateth not of the milk of the flock? Say  
 9 I these things as a man? or saith not the law the same also? For it is written in the law of Moses; Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for  
 10 oxen? or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.  
 11 If we have sown unto you spiritual things, *is it* a great thing if we  
 12 shall reap your carnal things? If others be partakers of power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of  
 13 Christ. Do ye not know that they which minister about holy things live by the temple, and they which wait at the altar are  
 14 partakers with the altar? Even so hath the Lord ordained that  
 15 they which preach the gospel should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me. For *it were* better for  
 16 me to die, than that any man should make my glorying void. For though I preach the gospel I have nothing to glory of; for necessity is laid upon me. Yea, wo is unto me, if I preach not the  
 17 gospel. For if I do this thing willingly, I have a reward; but if  
 18 against my will, a dispensation is committed unto me. What is my reward then? that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in  
 19 the gospel. For though I be free from all *yet*, have I made  
 20 myself servant unto all, that I might gain the more; and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them  
 21 that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all  
 23 things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof  
 24 with you. Know ye not that they which run in a race, run  
 25 all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things.

Now they *do it* to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep my body under, and bring *it* into subjection ; lest that by any means, when I have preached to others, I myself should be a cast-away.

**M**OREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them ; and that Rock was Christ. But with many of them God was not well pleased ; for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them, as it is written ; The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you but such as is common to man ; but God *is* faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men ; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ? For we *being* many are one bread, *and* one body ; for we are all partakers of that one bread. Behold Israel after the flesh ; are not they which eat of the sacrifices, partakers of the altar ? What say I then ? that the idol is any thing, or that which is offered in sacrifice to idols is any thing ? But that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God ; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils ; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy ? are we stronger than he ?

All things are lawful for me, but all things are not expedient ; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's. Whatsoever is sold in the shambles, eat, asking no question for conscience' sake ; for the earth *is* the Lord's, and the fulness thereof. If any of them that believe not bid you, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you ; This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake. For the earth *is* the Lord's, and the fulness thereof. Conscience, I 29



say, not thine own, but of the other. For why is my liberty judged  
 30 of another's conscience? For if I by grace be a partaker, why am I  
 31 evil spoken of for that for which I give thanks? Whether therefore  
 ye eat, or drink, or whatsoever ye do, do all to the glory of God.  
 32 Give none offence, neither to the Jews, nor to the Gentiles, nor  
 33 to the church of God; even as I please all in all, not seeking  
 mine own profit, but the *profit* of many, that they may be saved.

XI. **B**E ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all  
 3 things, and keep the ordinances, as I delivered to you. But I  
 would have you know, that the head of every man is Christ; and  
 the head of the woman *is* the man; and the head of Christ *is*  
 4 God. Every man praying or prophesying, having *his* head covered,  
 5 dishonoureth his head. But every woman that prayeth or prophe-  
 sieth with *her* head uncovered, dishonoureth her head; for that  
 6 is even all one as if she were shaven. For if the woman be not  
 covered, let her also be shorn; but if it be a shame for a woman  
 7 to be shorn or shaven, let her be covered. For a man indeed  
 ought not to cover *his* head, forasmuch as he is the image and  
 8 glory of God; but the woman is the glory of the man; for the  
 9 man is not of the woman; but the woman of the man. Neither  
 was the man created for the woman; but the woman for the man.  
 10 For this cause ought the woman to have power on *her* head, be-  
 11 cause of the angels. Nevertheless neither is the man without the  
 12 woman, neither the woman without the man, in the Lord; for as  
 the woman *is* of the man, even so *is* the man also by the woman;  
 13 but all things of God. Judge in yourselves; is it comely that a  
 14 woman pray unto God uncovered? doth not even nature itself  
 teach you, that if a man have long hair, it is a shame unto him?  
 15 but if a woman have long hair, it is a glory to her; for *her* hair is  
 16 given her for a covering. But if any man seem to be contentious,  
 we have no such custom, neither the churches of God.

17 Now in this that I declare I praise *you* not, that ye come to-  
 18 gether not for the better, but for the worse. For first of all, when  
 ye come together in the church, I hear that there be divisions  
 19 among you, and I partly believe it. For there must be also  
 heresies among you, that they which are approved may be made  
 20 manifest among you. When ye come together therefore, into one  
 21 place, *this* is not to eat the Lord's supper; for in eating every one  
 taketh before *other* his own supper; and one is hungry, and another  
 22 is drunken. Have ye not houses to eat and to drink in? or despise  
 ye the church of God, and shame them that have not? What shall  
 23 I say to you? shall I praise you in this? I praise *you* not. For  
 I have received of the Lord that which also I delivered unto you,  
 that the Lord Jesus, the night in which he was betrayed, took  
 24 bread. And when he had given thanks, he brake *it*, and said;  
 Take, eat; this is my body, which is broken for you; this do in  
 25 remembrance of me. After the same manner also the cup, when  
 he had supped, saying; This cup is the new testament in my  
 blood; this do ye, as oft as ye drink *it*, in remembrance of me.  
 26 For as often as ye eat this bread, and drink this cup, ye do show  
 27 the Lord's death till he come. Wherefore, whosoever shall eat  
 this bread, and drink *this* cup of the Lord, unworthily, shall be

guilty of the body and blood of the Lord. But let a man examine 28  
himself, and so let him eat of *that* bread, and drink of *that* cup;  
for he that eateth and drinketh unworthily, eateth and drinketh 29  
damnation to himself, not discerning the Lord's body. For this 30  
cause many *are* weak and sickly among you, and many sleep. For 31  
if we would judge ourselves, we should not be judged; but when 32  
we are judged, we are chastened of the Lord, that we should not  
be condemned with the world.

Wherefore, my brethren, when 33  
ye come together to eat, tarry one for another. And if any man 34  
hunger, let him eat at home; that ye come not together unto  
condemnation. And the rest will I set in order when I come.

**N**OW concerning things spiritual, brethren, I would not have XII.  
you ignorant. Ye know that ye were Gentiles, carried away 2  
unto these dumb idols, even as ye were led; wherefore I give you 3  
to understand, that no man speaking by the Spirit of God calleth  
Jesus accursed; and no man can say that Jesus is the Lord, but  
by the Holy Ghost. Now there are diversities of gifts, but 4  
the same Spirit; and there are differences of administrations, but 5  
the same Lord; and there are diversities of operations, but it is 6  
the same God which worketh all in all. But the manifestation of 7  
the Spirit is given to every man to profit withal; for to one is given 8  
by the Spirit the word of wisdom, to another the word of knowledge  
by the same Spirit, to another faith by the same Spirit, to another 9  
the gifts of healing by the same Spirit, to another the working of 10  
miracles, to another prophecy, to another discerning of spirits, to  
another *divers* kinds of tongues, to another the interpretation of  
tongues. But all these worketh that one and the self-same Spirit, 11  
dividing to every man severally as he will.

For as the body is one, and hath many members, and all the 12  
members of that one body, being many, are one body; so also is  
Christ. For by one Spirit are we all baptized into one body; 13  
whether Jews or Gentiles, whether bond or free; and have been  
all made to drink into one Spirit. For the body is not one member, 14  
but many. If the foot shall say; Because I am not the hand, I 15  
am not of the body; is it therefore not of the body? And if the 16  
ear shall say; Because I am not the eye, I am not of the body; is  
it therefore not of the body? If the whole body *were* an eye, 17  
*where were* the hearing? If the whole *were* hearing, *where were*  
the smelling? But now hath God set the members, every one of 18  
them in the body, as it hath pleased him. And if they were all 19  
one member, *where were* the body? But now *are they* many mem- 20  
bers, yet but one body. And the eye cannot say unto the hand; 21  
I have no need of thee; nor again the head to the feet; I have no  
need of you. Nay, much more those members of the body, which 22  
seem to be more feeble, are necessary; and those of the body, 23  
which we think to be less honourable, upon these we bestow more  
abundant honour; and our uncomely *parts* have more abundant  
comeliness; for our comely *parts* have no need. But God hath 24  
tempered the body together, having given more abundant honour  
to that *part* which lacked; that there should be no schism in the 25  
body, but *that* the members should have the same care one for  
another. And whether one member suffer, all the members suffer 26

with it ; or one member be honoured, all the members rejoice with it.

- 27 Now ye are the body of Christ, and members in particular.  
 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings,  
 29 helps, governments, diversities of tongues. *Are all apostles? are all*  
 30 *prophets? are all teachers? are all workers of miracles? have all*  
*the gifts of healing? do all speak with tongues? do all interpret?*  
 31 But covet earnestly the best gifts ; and yet show I unto you a more excellent way.

XIII. **T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become sounding brass, or a tinkling cymbal. And though I have prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth ; but whether *there be* prophecies, they shall fail ; whether tongues, they shall cease ; whether knowledge, it shall vanish away. For we know in part, and we prophesy in part ; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face ; now, I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these *is* charity.

XIV. **F**OLLOW after charity ; and desire things spiritual, but rather that ye may prophesy. For he that speaketh in an *unknown* 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 *to* edification, and exhortation and comfort. He that speaketh in an *unknown* tongue edifieth himself ; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied ; for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine ? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped ? for if the trumpet give an uncertain sound, who shall prepare himself to the battle ? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is*



without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh, a barbarian unto me. Even so ye, forasmuch as ye are zealous of things spiritual, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but 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 I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an *unknown* tongue.

Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. In the law it is written; With other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying is not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two or at the most by three, and by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *anything* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets. For God is not the *author* of confusion, but of peace; as in all churches of the saints.

Let your women keep silence in the churches; for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. Came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord; but if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently, and in order.

XV. **M**OREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles; and last of all he was seen of me also, as of one born out of due time. (For I am the least of the apostles; that am not meet to be called an apostle, because I persecuted 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 in vain, but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.) Therefore, whether I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith *is* vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when *all* things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me? If the dead rise not, let us eat and drink; for tomorrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak *this* to your shame.

But some will say; How are the dead raised up? and with what



body do they come? *Thou* fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh; but *there is* one flesh of men, another flesh of beasts, another of fishes, another of birds. *There are* also bodies celestial, and bodies terrestrial; but the glory of the celestial *is* one, and of the terrestrial another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written; The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. (For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

**N**OW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there be no gatherings when I come. And when I come, whomsoever ye shall approve by letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia;) and it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.



- 10 Now if Timotheus come, see that he may be with you without  
 11 fear; for he worketh the work of the Lord, as I also *do*. Let no  
 man therefore despise him; but conduct him forth in peace, that  
 12 he may come unto me; for I look for him with the brethren. As  
 touching *our* brother Apollos, I greatly desired him to come unto you  
 with the brethren; but his will was not at all to come at this time;  
 13 but he will come when he shall have convenient time. Watch  
 14 ye, stand fast in the faith, quit you like men, be strong; let all  
 your things be done with charity.  
 15 I beseech you, brethren; ye know the house of Stephanas, that it  
 is the first-fruits of Achaia, and *that* they have addicted themselves  
 16 to the ministry of the saints, that ye submit yourselves unto such,  
 17 and to every one that helpeth with *us*, and laboureth. I am  
 glad of the coming of Stephanas and Fortunatus and Achaicus,  
 18 for that which was lacking on your part they have supplied; for  
 they have refreshed my spirit and yours; therefore acknowledge  
 19 ye them that are such. The churches of Asia salute you.  
 Aquila and Priscilla salute you much in the Lord, with the church  
 20 that is in their house; all the brethren greet you. Greet ye one  
 another with an holy kiss.  
 21 The salutation of *me* Paul with mine own hand; (if any man  
 love not the Lord Jesus Christ, let him be Anathema, Maran-atha.)  
 24 The grace of our Lord Jesus Christ *be* with you. My love *be* with  
 you all in Christ Jesus. Amen.  
 The first *epistle* to the Corinthians was written from Philippi, by  
 Stephanas and Fortunatus and Achaicus and Timotheus.

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

- I. **P**AUL, an apostle of Jesus Christ by the will of God, and  
 Timothy *our* brother, unto the church of God which is at  
 2 Corinth, with all the saints which are in all Achaia. Grace *be* to  
 you, and peace, from God our Father, and Lord Jesus Christ.  
 3 Blessed *be* God, even the Father of our Lord Jesus Christ, the  
 4 Father of mercies, and the God of all comfort, who comforteth us  
 in all our tribulation, that we may be able to comfort them which  
 are in any trouble by the comfort wherewith we ourselves are  
 5 comforted of God; for as the sufferings of Christ abound in us, so  
 6 our consolation also aboundeth by Christ. And whether we be  
 afflicted, *it is* for your consolation and salvation; which is effectual  
 in the enduring of the same sufferings which we also suffer; or  
 whether we be comforted, *it is* for your consolation and salvation;  
 7 (and our hope of you *is* steadfast;) knowing that as ye are partakers  
 8 of the sufferings, so also of the consolation. For we would  
 not, brethren, have you ignorant of our trouble which came to us  
 in Asia, that we were pressed out of measure, above strength,  
 9 insomuch that we despaired even of life; but we had the sentence  
 of death in ourselves, that we should not trust in ourselves, but in  
 10 God which raiseth the dead; who delivered us from so great a  
 death, and doth deliver; in whom we trust that he will yet deliver

us, ye also helping together by prayer for us, that for the gift 11  
bestowed upon us by the means of many persons, thanks may be  
given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in 12  
simplicity, and godly sincerity, not with fleshly wisdom, but by the  
grace of God, we have had our conversation in the world, and  
more abundantly to you-ward. For we write none other things 13  
unto you, than what ye read or acknowledge; and I trust ye shall  
acknowledge even to the end, as also ye have acknowledged us 14  
in part; for we are your rejoicing, even as ye also are ours in the  
day of the Lord Jesus. And in this confidence I was minded 15

to come unto you before, that ye might have a second benefit; and 16  
to pass by you into Macedonia, and to come again out of Macedonia  
unto you, and of you to be brought on my way toward Judea.  
When I therefore was thus minded, did I use lightness? or the 17  
things that I purpose, do I purpose according to the flesh, that with  
me there should be yea yea, and nay nay? But as God is true, our 18  
word toward you was not yea and nay. For the Son of God, Jesus 19  
Christ, who was preached among you by us, by me and Silvanus  
and Timotheus, was not yea and nay, but in him was yea. For all 20  
the promises of God in him are yea, and in him Amen, unto the  
glory of God by us. Now he which stablisheth us with you in 21  
Christ, and hath anointed us, is God; who hath also sealed us, 22  
and given the earnest of the Spirit in our hearts. Moreover 23

I call God for a record upon my soul, that to spare you I came  
not as yet unto Corinth; not for that we have dominion over 24  
your faith, but are helpers of your joy; (for by faith ye stand;)

**B**UT I determined this with myself, that I would not come II.  
again to you in heaviness. For if I make you sorry, who is 2  
he then that maketh me glad, but the same which is made sorry  
by me? And I wrote this same unto you, 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 all. For out of 4  
much affliction and anguish of heart I wrote unto you with many  
tears; not that ye should be grieved, but that ye might know the  
love which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in 5  
part, that I may not overcharge you all. Sufficient to such a man 6  
is this punishment, which was inflicted of many; so that contrari- 7  
wise ye ought rather to forgive and comfort him, lest perhaps such  
an one should be swallowed up with overmuch sorrow. Wherefore 8  
I beseech you that ye would confirm your love toward him. For 9  
to this end also did I write, that I might know the proof of you,  
whether ye be obedient in all things. To whom ye forgive any 10  
thing, I forgive also; for if I forgave any thing, to whom I forgave it,  
for your sakes forgave I it in the person of Christ; lest Satan should 11  
get an advantage of us; for we are not ignorant of his devices.

Furthermore, when I came to Troas to preach Christ's gospel, 12  
and a door was opened unto me of the Lord, I had no rest in my 13  
spirit, because I found not Titus my brother; but taking my leave  
of them, I went from thence into Macedonia.

Now thanks be unto God, which always causeth us to triumph 14  
in Christ, and maketh manifest the savour of his knowledge by us



15 in every place. For we are unto God a sweet savour of Christ,  
 16 in them that are saved, and in them that perish; to the one, the  
 savour of death unto death; and to the other the savour of life unto  
 17 life. And who *is* sufficient for these things? For we are not as  
 many, which corrupt the word of God; but as of sincerity, but as  
 of God, in the sight of God speak we in Christ.

III. **D**O we begin again to commend ourselves? or need we, as  
 some *others*, epistles of commendation to you, or of com-  
 2 mendation from you? Ye are our epistle written in our hearts,  
 3 known and read of all men; manifestly declared to be the epistle  
 of Christ ministered by us, written not with ink, but with the  
 Spirit of the living God, not in tables of stone, but in fleshly tables  
 4 of the heart.

And such trust have we through Christ to God-  
 5 ward; not that we are sufficient of ourselves to think any thing as  
 6 of ourselves, but our sufficiency *is* of God; who also hath made  
 us able ministers of the new testament, not of the letter, but of  
 7 the spirit; for the letter killeth, but the spirit giveth life. But if  
 the ministration of death, written *and* engraven in stones, was  
 glorious, so that the children of Israel could not steadfastly behold  
 the face of Moses for the glory of his countenance, which was to  
 8 be done away; how shall not the ministration of the Spirit be  
 9 rather glorious? For if the ministration of condemnation *be* glory,  
 much more doth the ministration of righteousness exceed in glory.  
 10 For even that which was made glorious had no glory in this respect,  
 11 by reason of the glory that excelleth. For if that which was done  
 away *was* glorious, much more that which remaineth *is* glorious.

Seeing then that we have such hope, we use great plainness of  
 12 speech; and not as Moses, *which* put a vail over his face, that the  
 children of Israel could not steadfastly look to the end of that  
 13 which is abolished. But their minds were blinded; for until this  
 day remaineth the same vail untaken away in the reading of the  
 14 old testament, which is done away in Christ; but even unto this  
 15 day, when Moses is read, the vail is upon their heart; nevertheless,  
 16 when it shall turn to the Lord, the vail shall be taken away. Now  
 the Lord is that Spirit; and where the Spirit of the Lord *is*, there  
 17 *is* liberty. But we all, with open face beholding as in a glass the  
 glory of the Lord, are changed into the same image from glory to  
 18 glory, as by the Spirit of the Lord.

IV. **T**HEREFORE, seeing we have this ministry, as we have  
 2 received mercy, we faint not; but we have renounced the  
 hidden things of dishonesty, not walking in craftiness, nor handling  
 the word of God deceitfully, but by manifestation of the truth,  
 commending ourselves to every man's conscience in the sight of  
 3 God.

But if our gospel be hid, it is hid to them that are lost;  
 4 in whom the god of this world hath blinded the minds of them  
 which believe not, lest the light of the glorious gospel of Christ,  
 5 who is the image of God, should shine unto them. For we preach  
 not ourselves, but Christ Jesus the Lord; and ourselves your  
 6 servants for Jesus' sake. For God, who commanded the light to  
 shine out of darkness, hath shined in our hearts, to *give* the light  
 of the knowledge of the glory of God in the face of Jesus  
 7 Christ.

But we have this treasure in earthen vessels, that  
 8 the excellency of the power may be of God, and not of us. *We*



are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man perish, yet the inward is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

**F**OR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God; who also hath given unto us the earnest of the Spirit. Therefore always confident, and knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ, that every one may receive the things in *his* body, according to that he hath done, whether good or bad.

Knowing therefore the terror of the Lord, we persuade men, and are made manifest unto God; and I trust also we are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man be in Christ, *he is* a new creature; old things are passed away, behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in

Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of  
 20 reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us. We pray *you* in Christ's  
 21 stead, be ye reconciled to God; for he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.

VI. **W**E then workers together beseech *you* also that ye receive  
 2 not the grace of God in vain; (for he saith; I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now *is* the accepted time; behold, now *is*  
 3 the day of salvation;) giving no offence in any thing, that the  
 4 ministry be not blamed; but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours,  
 6 in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour,  
 9 by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live;  
 10 as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O Corinthians, our mouth is open unto you, our heart is enlarged.  
 12 Ye are not straitened in us, but ye are straitened in your own bowels.  
 13 Now for a recompense in the same, (I speak as unto children,) be  
 14 ye also enlarged. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with un-  
 15 righteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that  
 16 believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said; I will dwell in them, and walk in *them*; and I will be  
 17 their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the  
 18 unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

VII. **H**AVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no  
 3 man, we have defrauded no man. I speak not to condemn *you*; for I have said before, that ye are in our hearts to die and live  
 4 with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you; I am filled with comfort, I am exceeding joyful in  
 5 all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without  
 6 *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of  
 7 Titus; and not by his coming only, but by the consolation where-with he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced.



the more. For though I made you sorry with a letter, I do not 8  
 repent, though I did repent; for I perceive that the same epistle  
 hath made you sorry, though but for a season. Now I rejoyce, not 9  
 that ye were made sorry, but that ye sorrowed to repentance; for  
 ye were made sorry after a godly manner, that ye might receive  
 damage by us in nothing. For godly sorrow worketh repentance 10  
 to salvation not to be repented of; but the sorrow of the world  
 worketh death. For behold this self-same thing, that ye sorrowed 11  
 after a godly sort, what carefulness it wrought in you; yea, clearing  
 of yourselves, yea, indignation, yea, fear, yea, vehement desire,  
 yea, zeal, yea, revenge! In all ye have approved yourselves to  
 be clear in this matter. Wherefore, though I wrote unto you, *I did* 12  
*it* not for his cause that had done the wrong, nor for his cause that  
 suffered wrong, but that our care for you in the sight of God might  
 appear unto you.

Therefore we were comforted in your comfort; yea, and exceed- 13  
 ingly the more joyed we for the joy of Titus, because his spirit was  
 refreshed by you all; for if I have boasted any thing to him of you, 14  
 I am not ashamed; but as we spake all things to you in truth, even  
 so our boasting, which *I made* before Titus, is found a truth; and 15  
 his inward affection is more abundant toward you, whilst he remem-  
 bereth the obedience of you all, how with fear and trembling you  
 received him. I rejoyce therefore that I have confidence in you 16  
 in all things.

**M**OREOVER, brethren, we do you to wit of the grace of God VIII.  
 bestowed on the churches of Macedonia; that in a great trial 2  
 of affliction, the abundance of their joy and their deep poverty  
 abounded unto the riches of their liberality; for to *their* power (I 3  
 bear record,) yea, and beyond *their* power *they were* willing of 4  
 themselves, praying us with much entreaty that we would receive  
 the gift, and the fellowship of the ministering to the saints; and 5  
 not as we hoped, but first gave their own selves to the Lord, and  
 unto us by the will of God; insomuch that we desired Titus, that 6  
 as he had begun, so he would also finish in you the same grace  
 also. Therefore, as ye abound in every thing, *in* faith, and 7  
 utterance, and knowledge, and all diligence, and *in* your love to  
 us, *see* that ye abound in this grace also. I speak not by command- 8  
 ment, but by occasion of the forwardness of others, and to prove  
 the sincerity of your love; (for ye know the grace of our Lord Jesus 9  
 Christ, that, though he was rich, yet for your sakes he became poor,  
 that ye through his poverty might be rich;) and herein I give 10  
 advice. For this is expedient for you, who have begun before,  
 not only to do, but also to be forward a year ago. Now therefore 11  
 perform the doing, that as *there was* a readiness to will, so *there*  
*may be* a performance also out of that which ye have. For if there 12  
 be first a willing mind, *it is* accepted according to that a man hath,  
 not according to that he hath not. For *I mean* not that other men 13  
 be eased, and you burdened; but by an equality, *that* now at this 14  
 time your abundance *may be* a supply for their want, that their  
 abundance also may be a supply for your want; that there may be  
 equality; as it is written; He that *had gathered* much had nothing 15  
 over; and he that *had gathered* little had no lack.

But thanks be to God, which put the same earnest care into the 16



17 heart of Titus for you. For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.  
 18 And we have sent with him the brother, whose praise *is* in the  
 19 gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and  
 20 *declaration of your ready mind*; avoiding this, that no man should  
 21 blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the  
 22 sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.  
 23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you; or our brethren, *they are* the messengers of the  
 24 churches, the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

IX. **F**OR as touching the ministering to the saints, it is superfluous  
 2 for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.  
 3 Yet have I sent the brethren, lest our boasting of you should be in  
 4 vain in this behalf; that, as I said, ye may be ready; lest haply, if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident  
 5 boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be  
 6 ready, as bounty, and not as *of covetousness*. But this *I say*; He which soweth sparingly shall reap also sparingly; and he  
 7 which soweth bountifully shall reap also bountifully. Let every man do according as he purposeth in his heart; not grudgingly, or  
 8 of necessity. For God loveth a cheerful giver. And God *is* able to make all grace abound toward you, that ye, always having all  
 9 sufficiency in all *things*, may abound to every good work; as it is written; He hath dispersed abroad; he hath given to the poor; his  
 10 righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for food, and multiply your seed  
 11 sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanks-  
 12 giving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many  
 13 thanksgivings unto God, while by the experiment of this ministration they glorify God for your professed subjection unto the  
 14 gospel of Christ, and for liberal distribution unto them, and unto  
 15 all; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

X. **N**OW I Paul myself beseech you by the meekness and gentleness  
 2 of Christ, who in presence *am* base among you, but being absent *am* bold toward you; but I beseech, that I may not be bold when I *am* present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to

the flesh. For though we walk in the flesh, we do not war after  
the flesh, (for the weapons of our warfare *are* not carnal, but  
mighty through God to the pulling down of strong holds,) casting  
down imaginations, and every high thing that exalteth itself against  
the knowledge of God, and bringing into captivity every thought  
to the obedience of Christ, and having in a readiness to revenge  
all disobedience, when your obedience is fulfilled.

Do ye look on things after the outward appearance? If any man  
trust to himself that he is Christ's, let him of himself think this  
again, that, as he *is* Christ's, even so *are* we Christ's. For though  
I should boast somewhat more of our authority, which the Lord  
hath given us for edification, and not for your destruction, I should  
not be ashamed. That I may not seem as if I would terrify you by  
letters;—for *his* letters, say they, *are* weighty, and powerful; but  
*his* bodily presence *is* weak, and *his* speech contemptible;—let  
such an one think this, that such as we are in word by letters when  
we are absent, such *will we be* also in deed when we are present.  
For we dare not make ourselves of the number, or compare our-  
selves with some that commend themselves; but they, measuring  
themselves by themselves, and comparing themselves among them-  
selves, are not wise. But we will not boast of things without  
*our* measure, but according to the measure of the rule which God  
hath distributed to us, a measure to reach even unto you. (For we  
stretch not ourselves beyond *measure*, as though we reached not  
unto you; for we are come as far as to you also in *preaching* the  
gospel of Christ.) Not boasting of things without measure of other  
men's labours, but having hope, when your faith is increased, that  
we shall be enlarged by you according to our rule abundantly, to  
preach the gospel in the *regions* beyond you, not to boast in another  
man's line of things made ready to our hand. But he that glorieth,  
let him glory in the Lord. For not he that commendeth himself is  
approved, but whom the Lord commendeth.

**W**OULD to God ye could bear with me a little in folly. And  
indeed bear with me. For I am jealous over you with godly  
jealousy; for I have espoused you to one husband, that I may pre-  
sent a chaste virgin to Christ; but I fear, lest, by any means, as the  
serpent beguiled Eve through his subtilty, so your minds should  
be corrupted from the simplicity that is in Christ. For if he that  
cometh preacheth another Jesus, whom we have not preached, or  
ye receive another spirit, which ye have not received, or another  
gospel, which ye have not accepted, ye might well bear with  
*him*. For I suppose I was not a whit behind the very chiefest  
apostles. But though *I be* rude in speech, yet not in knowledge;  
but we have been thoroughly made manifest among you in all  
things. Have I committed an offence in abasing myself that ye  
might be exalted, because I have preached to you the gospel of  
God freely? I robbed other churches, taking wages to do you  
service; and when I was present with you, and wanted, I was  
chargeable to no man; (for that which was lacking to me, the  
brethren which came from Macedonia supplied;) and in all *things*  
I have kept myself from being burdensome unto you, and so will I  
keep *myself*. As the truth of Christ is in me, no man shall stop  
*me* of this boasting in the regions of Achaia. Wherefore? because



12 I love you not? God knoweth. But this I do, and will do, that I may cut off occasion from them which desire occasion, that wherein  
 13 they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of  
 14 Christ. And no marvel; for Satan himself is transformed into an angel of light; therefore *it is* no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, let no man think me a fool; if otherwise, yet as a  
 17 fool receive me, that I may boast myself a little. That which I speak, I speak not after the Lord, but as it were foolishly, in this  
 18 confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye are wise.  
 20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite  
 21 you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak  
 22 foolishly) I am bold also. Are they Hebrews? so *am* I; are they  
 23 Israelites? so *am* I; are they the seed of Abraham? so *am* I; are they their ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent,  
 24 in deaths oft; (of the Jews five times received I forty *stripes* save  
 25 one, thrice 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 journeyings often, in perils of waters, perils of robbers, perils by countrymen, perils by the heathen, perils in the city, perils in the  
 27 wilderness, perils in the sea, perils among false brethren; in weariness and painfulness, in watchings often, in hunger and  
 28 thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak?  
 30 who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and  
 31 Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not; in Damascus the governor under Aretas  
 32 the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let  
 33 down by the wall, and escaped his hands.

XII. **I**T is not expedient for me doubtless to glory; I will come to  
 2 visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth,) such an  
 3 one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God  
 4 knoweth,) that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.  
 5 Of such an one will I glory; yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not  
 6 be a fool; for I will say the truth; but I forbear, lest any man should think of me above that which he seeth me *to be*, or he heareth of  
 7 me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be



exalted above measure. For this thing I besought the Lord thrice, 8  
 that it might depart from me ; and he said unto me ; My grace is 9  
 sufficient for thee ; for my strength is made perfect in weakness.  
 Most gladly therefore will I rather glory in my infirmities, that the  
 power of Christ may rest upon me. Therefore I take pleasure in 10  
 infirmities, in reproaches, in necessities, in persecutions, in distresses  
 for Christ's sake ; for when I am weak, then am I strong. I 11  
 am become a fool in glorying ; ye have compelled me. For I  
 ought to have been commended of you ; for in nothing am I  
 behind the very chiefest apostles, though I be nothing. Truly 12  
 the signs of an apostle were wrought among you in all patience,  
 in signs and wonders and mighty deeds. For what is it wherein 13  
 ye were inferior to other churches, except that I myself was not  
 burdensome to you ? Forgive me this wrong. Behold, the third 14  
 time I am ready to come to you, and I will not be burdensome to  
 you ; for I seek not yours, but you. For the children ought not  
 to lay up for the parents, but the parents for the children. And I 15  
 will very gladly spend and be spent for you ; though the more  
 abundantly I love you, the less I be loved.

But be it so, I did not burden you ; nevertheless, being crafty, 16  
 I caught you with guile. Did I make a gain of you by any of them 17  
 whom I sent unto you ? I desired Titus, and with *him* I sent a 18  
 brother ; did Titus make a gain of you ? walked we not in the  
 same spirit ? not in the same steps ?

Again, think ye that we excuse ourselves unto you ? we speak 19  
 before God in Christ ; but *we do* all things, dearly beloved,  
 for your edifying. For I fear, lest, when I come, I shall not 20  
 find you such as I would, and *that* I shall be found unto you  
 such as ye would not ; lest *there be* debates, envyings, wraths,  
 strifes, backbitings, whisperings, swellings, tumults ; lest, when I 21  
 come again, my God will humble me among you, and I shall  
 bewail many which have sinned already, and have not repented  
 of the uncleanness, and fornication, and lasciviousness, which  
 they have committed.

**T**HIS is the third time I am coming to you ; in the mouth XIII.  
 of two or three witnesses shall every word be established.  
 I told before, and foretell (as if I were present, the second time, 2  
 and being absent now) to them which heretofore have sinned, and  
 to all other, that, if I come again, I will not spare ; since ye seek a 3  
 proof of Christ speaking in me, which to you-ward is not weak, but  
 is mighty in you. For though he was crucified through weakness, 4  
 yet he liveth by the power of God ; for we also are weak in him,  
 but we shall live with him by the power of God toward you.  
 Examine yourselves ; if ye be in the faith, prove your own selves ; 5  
 know ye not your own selves, that Jesus Christ is in you, except  
 ye be reprobates ? But I trust that ye shall know that we are 6  
 not reprobates.

Now I pray to God that ye do no evil ; not that we should 7  
 appear approved, but that ye should do that which is honest,  
 though we be as reprobates. For we can do nothing against the 8  
 truth, but for the truth. For we are glad, when we are weak, and 9  
 ye are strong ; and this also we wish, your perfection. Therefore I 10  
 write these things being absent, lest being present I should use

sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

- 11 Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall  
13 be with you. Greet one another with an holy kiss; all the  
14 saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi of Macedonia, by Titus and Lucas.

## THE EPISTLE OF PAUL TO THE GALATIANS.

- 1 **P**AUL, an apostle not of men, nor by man, but by Jesus Christ  
2 and God the Father, who raised him from the dead, and all the brethren which are with me, unto the churches of Galatia.  
3 Grace be to you, and peace, from God the Father and our Lord  
4 Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and  
5 our Father, to whom be glory for ever and ever. Amen.  
6 I marvel that ye are so soon removed from him that called you  
7 into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel  
8 of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto  
9 you, let him be accursed. As we said before, so say I now again, if any preach any other gospel unto you than that ye have received,  
10 let him be accursed. For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be  
11 the servant of Christ. But I certify you, brethren, that the  
12 gospel which was preached of me is not after man; for I neither received it of man, neither was I taught, but by the revelation of  
13 Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, that beyond measure I persecuted the church  
14 of God, and wasted it; and I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly  
15 zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his  
16 grace, to reveal his Son in me, that I might preach him among the  
17 heathen; immediately I conferred not with flesh and blood, nor went up to Jerusalem to them which were apostles before me, but  
18 went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with  
19 him fifteen days; but other of the apostles saw I none, save James  
20 the Lord's brother. (Now the things which I write unto you, behold, before God, I lie not.) Afterwards I came into the regions  
22 of Syria and Cilicia; and I was unknown by face unto the churches  
23 of Judea which were in Christ; but they had heard only, that he which persecuted us in times past, now preacheth the faith which  
24 once he destroyed; and they glorified God in me.



**T**HEN fourteen years after I went up again to Jerusalem with II.  
 Barnabas, and took Titus with *me* also; and I went up by 2  
 revelation, and communicated unto them that gospel which I  
 preach among the gentiles, (but privately to them which were of  
 reputation,) lest by any means I should run, or had run, in vain.  
 But Titus, who was with me, being a Greek, was not compelled 3  
 to be circumcised. And that because of false brethren, unawares 4  
 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 5  
 whom we gave place, by subjection, not for an hour, that the  
 truth of the gospel might continue with you. But of these who 6  
 seemed to be somewhat, (whatsoever they were, it maketh no  
 matter to me; God accepteth no man's person;) for they who  
 seemed to be *somewhat*, in conference added nothing to me, but 7  
 contrariwise, when they saw that the gospel of the uncircumcision  
 was committed unto me, as that of the circumcision *was* unto Peter,  
 (for he that wrought effectually in Peter to the apostleship of the 8  
 circumcision, the same was mighty in me toward the gentiles,)  
 and when James Cephas and John, who seemed to be pillars, 9  
 perceived the grace that was given unto me, they gave to me and  
 Barnabas the right hands of fellowship, that we *should go* unto  
 the heathen, and they unto the circumcision; only that we should 10  
 remember the poor; the same which I also was forward to do.

But when Peter was come to Antioch, I withstood him to the 11  
 face, because he was to be blamed. For before that certain came 12  
 from James, he did eat with the gentiles; but when they were  
 come, he withdrew and separated himself, fearing them which  
 were of the circumcision. And the other Jews dissembled likewise 13  
 with him; insomuch that Barnabas also was carried away with  
 their dissimulation. But when I saw that they walked not up- 14  
 rightly, according to the truth of the gospel, I said unto Peter,  
 before *them* all; If thou, being a Jew, livest after the manner of  
 gentiles, and not as do the Jews, why compellest thou the gentiles  
 to live as do the Jews? We are Jews by nature, and not sinners 15  
 of the gentiles. And knowing that a man is not justified by the 16  
 works of the law, but by the faith of Jesus Christ, we have  
 believed in Jesus Christ, that we might be justified by the faith  
 of Christ, and not by the works of the law; for by the works of  
 the law shall no flesh be justified. But if, while we seek to be 17  
 justified by Christ, we ourselves also are found sinners, *is* therefore  
 Christ the minister of sin? God forbid. For if I build again the 18  
 things which I destroyed, I make myself a transgressor. For I 19  
 through the law am dead to the law, that I might live unto God.  
 I am crucified with Christ; nevertheless I live, yet not I, but 20  
 Christ liveth in me; and the life which I now live in the flesh, I  
 live by the faith of the Son of God, who loved me, and gave himself  
 for me. I do not frustrate the grace of God; for if righteousness 21  
*come* by the law, then Christ is dead in vain.

**F**OOLISH Galatians, who hath bewitched you, that ye III.  
 should not obey the truth? before whose eyes Jesus Christ  
 hath been evidently set forth crucified among you. This only 2  
 would I learn of you; received ye the Spirit by the works of the  
 law, or by the hearing of faith? Are ye so foolish? having begun 3



4 in the Spirit, are ye now made perfect by the flesh? Have ye  
 5 suffered so many things in vain? if *it be* yet in vain. He therefore  
 that ministereth to you the Spirit, and worketh miracles among  
 you, *doeth he it* by the works of the law, or by the hearing of faith?  
 6 Even as Abraham believed God, and it was accounted to him for  
 7 righteousness. Know ye therefore that they which *are* of faith,  
 8 the same are the children of Abraham. And the scripture, fore-  
 seeing that God would justify the heathen through faith, preached  
 before this gospel unto Abraham; In thee shall all nations be  
 9 blessed. So then they which be of faith are blessed with faithful  
 10 Abraham. For as many as are of the works of the law are under  
 the curse. For it is written; Cursed *is* every one that continueth  
 not in all things which are written in the book of the law to do  
 11 them. But that no man is justified by the law in the sight of God,  
 12 *is* evident; for the just shall live by faith; but the law is not of  
 13 faith; but, The man that doeth them shall live in them. Christ  
 hath redeemed us from the curse of the law, being made a curse  
 for us; (for it is written; Cursed *is* every one that hangeth on a  
 14 tree;) that the blessing of Abraham might come on the gentiles  
 through Jesus Christ, that we might receive the promise of the  
 Spirit through faith.

15 Brethren, I speak after the manner of men; though but a man's  
 covenant, yet confirmed, no man disannulleth or addeth thereto.  
 16 Now to Abraham and his seed were the promises made. He saith  
 not; And to seeds, as of many; but as of one; And to thy seed,  
 17 which is Christ. And this I say, the covenant, that was confirmed  
 before of God in Christ, the law, which was four hundred and  
 thirty years after, cannot disannul, that it should make the promise  
 18 of none effect. For if the inheritance *be* of the law, *it is* no more  
 of promise; but God gave *it* to Abraham by promise.

19 Wherefore then is the law? It was added because of transgres-  
 sions, (till the seed should come to whom the promise was made,)  
 20 ordained by angels in the hand of a mediator. Now a mediator is  
 21 not of one; but God is one. *Is* the law then against the promises of  
 God? God forbid. For if there had been a law given which could  
 have given life, verily righteousness should have been by the law;  
 22 but the scripture hath concluded all under sin, that the promise  
 23 by faith of Jesus Christ might be given to them that believe. But  
 before faith came, we were kept under the law, shut up unto the  
 24 faith which should afterwards be revealed. Wherefore the law  
 was our schoolmaster *to bring us* unto Christ, that we might be  
 25 justified by faith; but after that faith is come, we are no longer  
 26 under a schoolmaster. For ye are all the children of God by faith  
 27 in Christ Jesus. For as many of you as have been baptized into  
 28 Christ have put on Christ. There is neither Jew nor Greek;  
 there is neither bond, nor free; there is neither male nor female;  
 29 for ye are all one in Christ Jesus. And if ye *be* Christ's, then are  
 ye Abraham's seed, and heirs according to the promise.

IV. **N**OW I say, the heir, as long as he is a child, differeth nothing  
 2 from a servant, though he be lord of all; but he is under  
 3 tutors and governors until the time appointed of the father. Even  
 so we, when we were children, were in bondage under the elements  
 4 of the world; but when the fulness of the time was come, God

sent forth his Son, made of a woman, made under the law; that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying; Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods; but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Observe ye days, and months, and times, and years? I am afraid of you, lest I have bestowed upon you labour in vain.

Brethren, I beseech you, be as I; for I *am* as ye. Ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation which was in my flesh ye despised not nor rejected, but received me as an angel of God, as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected in good always, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; one by a bondmaid, the other by a freewoman. But he of the bondwoman was born after the flesh; but he of the freewoman by promise. Which things are an allegory. For these are the two covenants; one from the mount Sinai, which gendereth to bondage, which is Agar, (for this Agar is mount Sinai in Arabia,) answereth to Jerusalem which now is, and is in bondage with her children; but Jerusalem, which is above, is free, which is the mother of us all. For it is written; Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him after the Spirit, even so now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

**S**TAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision



availeth any thing, nor uncircumcision; but faith, which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear the judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you.

For, brethren, ye have been called unto liberty, only not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, in this; 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. I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.

VI. **B**RETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself; but let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith.

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But God forbid



that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. For 15  
in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according 16  
to this rule, peace *be* on them, and mercy, and upon the Israel of God.

From henceforth let no man trouble me; for I bear in my body 17  
the marks of the Lord Jesus. Brethren, the grace of our Lord 18  
Jesus Christ *be* with your spirit. Amen.

Unto the Galatians, written from Rome.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

**P**AUL, an apostle of Jesus Christ by the will of God, to the 1.  
saints which are at Ephesus, and to the faithful in Christ  
Jesus. Grace *be* to you, and peace, from God our Father, and 2  
Lord Jesus Christ.

Blessed *be* the God and Father of our Lord Jesus Christ, who 3  
hath blessed us with all spiritual blessings in heavenly things in  
Christ; according as he hath chosen us in him before the founda- 4  
tion of the world, that we should be holy and without blame before  
him in love; having predestinated us unto the adoption of children 5  
by Jesus Christ to himself, according to the good pleasure of his  
will, to the praise of the glory of his grace, wherein he hath made 6  
us accepted in the Beloved; in whom we have redemption through 7  
his blood, the forgiveness of sins, according to the riches of his  
grace, wherein he hath abounded toward us in all wisdom and 8  
prudence, having made known unto us the mystery of his will, 9  
according to his good pleasure, which he hath purposed in himself,  
that in the dispensation of the fulness of times he might gather 10  
together in one all things in Christ, both which are in heaven, and  
which are on earth in him. In whom also we have obtained an 11  
inheritance, being predestinated according to the purpose of him  
who worketh all things after the counsel of his own will, that we 12  
should be to the praise of his glory, who first trusted in Christ;  
in whom ye also *trusted*, (after that ye heard the word of truth, the 13  
gospel of your salvation,) in whom also, after that ye believed, ye  
were sealed with that holy Spirit of promise, which is the earnest 14  
of our inheritance until the redemption of the purchased possession,  
unto the praise of his glory.

Wherefore I also, after I heard of your faith in the Lord Jesus, 15  
and love unto all the saints, cease not to give thanks for you, 16  
making mention of you in my prayers; that the God of our Lord 17  
Jesus Christ, the Father of glory, may give unto you the spirit of  
wisdom and revelation, in the knowledge of him; the eyes of 18  
your understanding being enlightened, that ye may know what is  
the hope of his calling, and what the riches of the glory of his  
inheritance in the saints, and what is the exceeding greatness of 19  
his power to us-ward who believe according to the working of his  
mighty power, which he wrought in Christ, when he raised him 20

from the dead, and set *him* at his own right hand in the heavens,  
 21 (far above all principality and power and might and dominion, and  
 every name that is named not only in this world, but also in that  
 22 which is to come,) and hath put all *things* under his feet, and gave  
 23 *him to be* the head over all *things* to the church, which is his body,  
 the fulness of him that filleth all in all.

II. **A**ND you *hath he quickened*, who were dead in trespasses and  
 2 **A** sins; wherein in time past ye walked according to the course  
 of this world, according to the prince of the power of the air, the  
 3 spirit that now worketh in the children of disobedience; among  
 whom also we all had our conversation in times past in the lusts of  
 our flesh fulfilling the desires of the flesh, and of the mind, and  
 4 were by nature the children of wrath, even as others; but God,  
 who is rich in mercy, for his great love wherewith he loved us,  
 5 even when we were dead in sins, hath quickened us together with  
 6 Christ, (by grace ye are saved,) and hath raised *us* up together,  
 7 and made *us* sit together in heavenly *places* in Christ Jesus; that  
 in the ages to come he might show the exceeding riches of his  
 8 grace in kindness toward us through Christ Jesus. For by grace  
 are ye saved, through faith; and that not of yourselves; *it is* the  
 10 gift of God; not of works, lest any man should boast. For we are  
 his workmanship, created in Christ Jesus unto good works, which  
 11 God hath before ordained that we should walk in them. Where-  
 fore, remember, that ye in time past gentiles in the flesh, (who  
 are called uncircumcision by that which is called the circumcision  
 12 in the flesh made by hands,) that at that time ye were without  
 Christ, being aliens from the commonwealth of Israel, and strangers  
 from the covenants of promise, having no hope, and without God in  
 13 the world; but now in Christ Jesus, ye who sometime were far off  
 14 are made nigh by the blood of Christ. For he is our peace, who  
 hath made both one, and hath broken down the middle wall of  
 15 partition, having abolished in his flesh the enmity, the law of the  
 commandments in ordinances; that he might make in himself of  
 16 twain one new man, making peace; and that he might reconcile  
 both unto God, in one body by the cross, having slain the enmity  
 17 thereby. And he came and preached peace to you which were  
 18 afar off, and to them that were nigh, for through him we both have  
 19 an access by one Spirit unto the Father. Now therefore ye  
 are no more strangers and foreigners, but fellow-citizens with the  
 20 saints, and of the household of God, and are built upon the founda-  
 tion of the apostles and prophets, Jesus Christ himself being the  
 21 chief corner-stone; in whom all the building, fitly framed together,  
 22 groweth unto an holy temple in the Lord; in whom ye also are  
 builded together for an habitation of God through the Spirit.

III. **F**OR this cause I Paul, the prisoner of Jesus Christ for you gentiles;  
 2 **F** if ye have heard of the dispensation of the grace of God which  
 3 is given me to you-ward, that by revelation he made known unto  
 4 me the mystery; (as I wrote afore in few words, whereby, when  
 ye read, ye may understand my knowledge in the mystery of  
 5 Christ;) which in other ages was not made known unto the sons of  
 men, as it is now revealed unto his holy apostles and prophets by  
 6 the Spirit; that the gentiles should be fellow-heirs, and of the same  
 7 body, and partakers of his promise in Christ by the gospel, whereof



I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ, and make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, that now unto the principalities and powers in heavenly things, might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what *is* the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**I** THEREFORE, the prisoner of the Lord, I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep a unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called, in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith; When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, we may grow up into him in all things, which is the head, Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.



17 This I say therefore, and testify in the Lord, that ye henceforth  
18 walk not as other gentiles walk, in the vanity of their mind,  
19 having the understanding darkened, being alienated from the  
20 life of God through the ignorance that is in them because of  
21 the blindness of their heart; who being past feeling have given  
22 themselves over unto lasciviousness, to work all uncleanness with  
23 greediness. But ye have not so learned Christ, if so be that ye  
24 have heard him, and have been taught by him, as the truth is  
25 in Jesus; that ye put off, concerning the former conversation, the  
26 old man, which is corrupt according to the deceitful lusts; and be  
27 renewed in the spirit of your mind, and put on the new man, which  
28 after God is created in righteousness and true holiness. Wherefore  
29 putting away lying, speak every man truth with his neighbour; for  
30 we are members one of another. Be ye angry, and sin not; let  
31 not the sun go down upon your wrath, neither give place to the  
32 devil. Let him that stole steal no more, but rather let him  
33 labour, working with *his* hands the thing which is good, that he  
34 may have to give to him that needeth. Let no corrupt commu-  
35 nication proceed out of your mouth, but that which is good to the  
36 use of edifying, that it may minister grace unto the hearers; and  
37 grieve not the holy Spirit of God, whereby ye are sealed unto the  
38 day of redemption. Let all bitterness and wrath and anger  
39 and clamour and evil speaking be put away from you, with all  
40 malice; and be ye kind one to another, tender-hearted, forgiving  
41 one another, even as God for Christ's sake hath forgiven you.

V. **B**E ye therefore followers of God, as dear children; and walk  
in love, as Christ also hath loved us, and hath given himself  
for us an offering and a sacrifice to God for a sweet-smelling  
savour.

3 But fornication, and all uncleanness, or covetousness, let it not  
4 be once named among you, (as becometh saints,) neither filthiness,  
5 nor foolish talking, nor jesting, which are not convenient; but  
6 rather giving of thanks. For this ye know, that no whoremonger,  
7 nor unclean person, nor covetous man, who is an idolater, hath  
8 any inheritance in the kingdom of Christ and of God. Let no  
9 man deceive you with vain words; for because of these things  
10 cometh the wrath of God upon the children of disobedience. Be  
11 not ye therefore partakers with them. For ye were sometimes  
12 darkness, but now light in the Lord; walk as children of light;  
13 (for the fruit of the Spirit is in all goodness and righteousness and  
14 truth;) proving what is acceptable unto the Lord. And have no  
15 fellowship with the unfruitful works of darkness, but rather re-  
16 prove them. For it is a shame even to speak of those things which  
17 are done of them in secret. But all things that are reprov'd are  
18 made manifest by the light; for whatsoever doth make manifest is  
19 light. Wherefore he saith; Awake thou that sleepest, and arise  
20 from the dead; and Christ shall give thee light. See then that  
21 ye walk circumspectly; not as fools, but as wise; redeeming the  
22 time, because the days are evil. Wherefore be ye not unwise,  
23 but understanding what the will of the Lord is; and be not drunk  
24 with wine, wherein is excess; but be filled with the Spirit, speaking  
25 to yourselves in psalms and hymns, and spiritual songs, singing and

making melody in your heart to the Lord ; giving thanks always 20  
for all things unto God and the Father in the name of our Lord  
Jesus Christ.

Submit one to another in the fear of God ; wives, submit your- 22  
selves unto your own husbands, as unto the Lord ; for the husband 23  
is the head of the wife, even as Christ is the head of the church,  
and is the Saviour of the body. Therefore, as the church is subject 24  
unto Christ, so *let* the wives *be* to their own husbands in every  
thing.

Husbands, love your wives, even as Christ also loved 25  
the church, and gave himself for it, that he might sanctify and 26  
cleanse it with the washing of water by the word, that he might 27  
present it to himself a glorious church, not having spot, or wrinkle,  
or any such thing, but that it should be holy and without blemish.  
So ought men to love their wives as their own bodies. He that 28  
loveth his wife loveth himself ; for no man ever yet hated his 29  
own flesh, but nourisheth and cherisheth it, even as the Lord  
the church. For we are members of his body, of his flesh, and of 30  
his bones. For this cause shall a man leave his father and mother, 31  
and shall be joined unto his wife ; and they two shall be one flesh.  
This is a great mystery ; but I speak concerning Christ and the 32  
church. Nevertheless, let every one of you in particular so love 33  
his wife even as himself ; and the wife *see* that she reverence  
*her* husband.

**C**HILDREN, obey your parents in the Lord ; for this is right. VI.  
Honour thy father and mother ; which is the first command- 2  
ment with promise ; That it may be well with thee, and thou mayest 3  
live long on the earth. And ye fathers, provoke not your children 4  
to wrath, but bring them up in the nurture and admonition of the  
Lord. Servants, be obedient to them that are masters according 5  
to the flesh, with fear and trembling, in singleness of your heart,  
as unto Christ ; not with eye-service, as men-pleasers ; but as the 6  
servants of Christ, doing the will of God from the heart ; with good 7  
will doing service, as to the Lord, and not to men ; knowing, that 8  
whatsoever good thing any man doeth, the same shall he receive  
of the Lord, whether bond, or free. And ye, masters, do the 9  
same things unto them, forbearing threatening ; knowing that  
your Master also is in heaven, neither is there respect of persons  
with him.

Finally, my brethren, be strong in the Lord, and in the power 10  
of his might. Put on the whole armour of God, that ye may 11  
be able to stand against the wiles of the devil. For we wrestle 12  
not against flesh and blood, but against principalities, against  
powers, against the rulers of the darkness of this world, against  
spiritual wickedness in high *places*. Wherefore take unto you the 13  
whole armour of God, that ye may be able to withstand in the evil  
day, and having done all, to stand. Stand therefore, having your 14  
loins girt about with truth, and having on the breast-plate of  
righteousness, and your feet shod with the preparation of the 15  
gospel of peace ; above all, taking the shield of faith, wherewith 16  
ye shall be able to quench all the fiery darts of the wicked ; and 17  
take the helmet of salvation, and the sword of the Spirit, which is  
the word of God ; praying always with all prayer and supplication 18  
in the Spirit, and watching thereunto with all perseverance and



19 supplication for all the saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known  
20 the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make  
22 known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the  
24 Father, and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

### THE EPISTLE OF PAUL TO THE PHILIPPIANS.

1. **P**AUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and  
2 deacons. Grace *be* unto you, and peace from God our Father and Lord Jesus Christ.

4 I thank my God upon every remembrance of you, always in  
5 every prayer of mine for you all, making request with joy, for your  
6 fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in  
7 you, will perform *it* until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and con-  
8 firmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus  
9 Christ. And this I pray, that your love may abound yet more  
10 and more in knowledge and all judgment, that ye may approve things that are excellent, that ye may be sincere and without  
11 offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance  
13 of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other *places*, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak  
15 the word without fear. Some indeed preach Christ even of envy  
16 and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;  
17 but the other of love, knowing that I am set for the defence of the  
18 gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice,  
19 yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus  
20 Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed, but 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; and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better; nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear in me.

**I**F *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind, doing nothing through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things* in heaven and *things* in earth and *things* under the earth, and every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath

23 served with me in the gospel. Him therefore I hope to send pre-  
 24 sently, so soon as I shall see how it will go with me. But I trust in  
 25 the Lord that I also myself shall come shortly. Yet I supposed  
 it necessary to send to you Epaphroditus, my brother, and com-  
 panion in labour, and fellow-soldier, but your messenger, and he  
 26 that ministered to my wants. For he longed after you all, and was  
 full of heaviness, because that ye had heard that he had been sick.  
 27 For indeed he was sick nigh unto death; but God had mercy  
 on him; and not on him only, but on me also, lest I should have  
 28 sorrow upon sorrow. I sent him therefore the more carefully, that,  
 when ye see him again, ye may rejoice, and that I may be the less  
 29 sorrowful. Receive him therefore in the Lord with all gladness,  
 30 and hold such in reputation. Because for the work of Christ he  
 was nigh unto death, not regarding his life, to supply your lack of  
 service toward me.

III. **F**INALLY, my brethren, rejoice in the Lord. To write the  
 same things to you, to me indeed *is* not grievous, but for you,  
 2 *it is* safe. Beware of dogs, beware of evil workers, beware of  
 3 the concision. For we are the circumcision, which worship God  
 in the Spirit, and rejoice in Christ Jesus, and have no confidence  
 4 in the flesh; though I might also have confidence in the flesh. If  
 any other man thinketh that he hath whereof he might trust in the  
 5 flesh, I more; circumcised the eighth day, of the stock of Israel, the  
 tribe of Benjamin, an Hebrew of the Hebrews, as touching the law,  
 6 a Pharisee, concerning zeal, persecuting the church, touching the  
 7 righteousness which is in the law, blameless. But what things were  
 8 gain to me, those I counted loss for Christ. Yea doubtless, and I  
 count all things loss for the excellency of the knowledge of Christ  
 Jesus my Lord; for whom I have suffered the loss of all things, and  
 9 do count them dung, that I may win Christ, and be found in him,  
 not having mine own righteousness, which is of the law, but that  
 which is through the faith of Christ, the righteousness which is of  
 10 God by faith; that I may know him, and the power of his resurrec-  
 tion, and the fellowship of his sufferings, being made conformable  
 11 unto his death, if by any means I might attain unto the resurrection  
 12 of the dead. Not as though I had already attained, either were  
 already perfect; but I follow after, if that I may apprehend that  
 13 for which also I am apprehended of Christ Jesus. Brethren, I  
 count not myself to have apprehended; but one thing *I do*, for-  
 getting those things which are behind, and reaching forth unto  
 14 those things which are before, I press toward the mark for the prize  
 15 of the high calling of God in Christ Jesus. Let us therefore, as  
 many as be perfect, be thus minded; and if in any thing ye be  
 16 otherwise minded, God shall reveal even this unto you. Never-  
 theless, whereto we have already attained, let us walk by the same  
 rule, let us mind the same thing.

17 Brethren, be followers together with me, and mark them  
 18 which walk so, - as ye have us for an ensample. For many  
 walk, of whom I have told you often, and now tell you even  
 19 weeping, *that they are* the enemies of the cross of Christ, whose  
 end *is* destruction, whose god *is* their belly, and *whose* glory *is*  
 20 in their shame, who mind earthly things. For our conversation  
 is in heaven; from whence also we look for the Saviour, the

Lord Jesus Christ, who shall change our vile body, that it may 21  
be fashioned like unto his glorious body, according to the work-  
ing whereby he is able even to subdue all things unto himself.

**T**HEREFORE, my brethren, dearly beloved and longed for, IV.  
my joy and crown, so stand fast in the Lord, *my* dearly  
beloved.

I beseech Euodias, and beseech Syntyche, that they be of the 2  
same mind in the Lord ; and I entreat thee also, true yoke-fellow, 3  
help those women which laboured with me in the gospel, with  
Clement also, and *with* other my fellow-labourers, whose names  
*are* in the book of life. Rejoice in the Lord always; again 4

I say, rejoice. Let your moderation be known unto all men. 5  
The Lord *is* at hand; be careful for nothing, but in every thing by 6  
prayer and supplication with thanksgiving let your requests be  
made known unto God ; and the peace of God, which passeth all 7  
understanding, shall keep your hearts and minds through Christ  
Jesus. Finally, brethren, whatsoever things are true, what- 8

soever things *are* honest, whatsoever things *are* just, whatsoever  
things *are* pure, whatsoever things *are* lovely, whatsoever things  
*are* of good report, if *there be* any virtue, and if any praise, think  
on these things ; those things, which ye have both learned, and 9  
received, and heard, and seen in me, do ; and the God of peace  
shall be with you.

But I rejoiced in the Lord greatly, that now at the last your 10  
care of me hath flourished again ; wherein ye were also careful,  
but ye lacked opportunity. Not that I speak in respect of want ; 11  
for I have learned, in whatsoever state I am, to be content. I 12  
know both how to be abased, and I know how to abound ; every  
where and in all things I am instructed, both to be full and to be  
hungry, both to abound and to suffer need ; I can do all things 13  
through Christ which strengtheneth me. Notwithstanding ye have 14  
well done, that ye did communicate with my affliction. Now, 15  
ye Philippians, know also, that in the beginning of the gospel,  
when I departed from Macedonia, no church communicated with  
me as concerning giving and receiving, but ye only ; for even in 16  
Thessalonica, ye sent once and again unto my necessity. Not 17  
because I desire a gift, but I desire fruit that may abound to your  
account. But I have all, and abound ; I am full, having received 18  
of Epaphroditus the things *sent* from you, an odour of a sweet smell,  
a sacrifice acceptable, well-pleasing to God. But my God shall 19  
supply all your need, according to his riches in glory, by Christ  
Jesus. Now unto God and our Father *be* glory for ever and 20  
ever. Amen.

Salute every saint in Christ Jesus. The brethren which are with 21  
me greet you. All the saints salute you, chiefly they that are of 22  
Cesar's household. The grace of our Lord Jesus Christ *be* with 23  
you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.



## THE EPISTLE OF PAUL TO THE COLOSSIANS.

1. **P**AUL, an apostle of Jesus Christ by the will of God, and
- 2 **T**imotheus *our* brother, to the saints and faithful brethren in Christ which are at Colosse. Grace *be* unto you, and peace, from God our Father and Lord Jesus Christ.
- 3 We give thanks to God and the Father of our Lord Jesus Christ,
- 4 praying always for you, since we heard of your faith in Christ
- 5 Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the
- 6 word of the truth of the gospel, which is come unto you, as *it is* in all the world, and bringeth forth fruit, as also in you, since the day
- 7 ye heard and knew the grace of God in truth; as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful
- 8 minister of Christ, who also declared unto us your love in the
- 9 Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding,
- 10 to walk worthy of the Lord unto all pleasing; being fruitful in every
- 11 good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience
- 12 and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the
- 13 saints in light, who hath delivered us from the power of darkness,
- 14 and hath translated *us* into the kingdom of his dear Son, in whom we
- 15 have redemption through his blood, the forgiveness of sins. Who is the image of the invisible God, the first-born of every creature;
- 16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him, and for
- 17 him; and he is before all things, and by him all things consist;
- 18 and he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all *things* he might have the
- 19 pre-eminence. For it pleased *the Father* that in him should all
- 20 fulness dwell, and having made peace through the blood of his cross by him, to reconcile all things unto himself by him, whether
- 21 things in earth, or things in heaven. And you, that were sometime alienated, and enemies in mind by wicked works, yet now hath he
- 22 reconciled in the body of his flesh through death, to present you
- 23 holy and unblamable and unreprouvable in his sight; if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, which was preached to every creature which is under heaven, whereof I Paul am made a minister.
- 24 Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake,
- 25 which is the church; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the
- 26 word of God, the mystery which hath been hid from ages and from
- 27 generations, but now is made manifest to his saints; to whom God would make known what *is* the riches of the glory of this mystery
- 28 among the gentiles, which is Christ in you, the hope of glory;
- 29 whom we preach, warning every man, and teaching every man in

all wisdom, that we may present every man perfect in Christ Jesus ; whereunto I also labour, striving according to his working, which 29 worketh in me mightily.

**F**OR I would that ye knew what great conflict I have for you 11. and them at Laodicea and as many as have not seen my face in the flesh ; that their hearts might be comforted, being knit 2 together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of 3 wisdom and knowledge. And this I say, lest any man should 4 beguile you with enticing words. For though I be absent in the 5 flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye 6 have therefore received Christ Jesus the Lord, walk ye in him, rooted and built up in him, and stablished in the faith, as ye have 7 been taught, abounding therein with thanksgiving. Beware lest 8 any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, 9 and ye are complete in him ; who is the head of all principality 10 and power ; in whom also ye are circumcised with the circumcision 11 made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with him in baptism, wherein 12 also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead ; and you, being dead in your 13 sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ; blotting out 14 the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ; having spoiled principalities and powers, he made a show of them 15 openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in respect 16 of an holy-day, or of the new moon, or of the sabbath-days ; which 17 are a shadow of things to come, but the body *is* of Christ. Let no 18 man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the 19 head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Wherefore, if ye be dead with Christ from the 20 rudiments of the world, why, as though living in the world, are ye subject to ordinances ? Touch not, taste not, handle not ; which 22 all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom 23 in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

**I**F ye then be risen with Christ, seek those things which are 111. above, where Christ sitteth on the right hand of God ; set your affection on things above, not on things on the earth. For ye are 3 dead, and your life is hid with Christ in God ; when Christ, our life, 4 shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth, 5 fornication, uncleanness, inordinate affection, evil concupiscence,



6 and covetousness, which is idolatry ; for which things' sake the  
 7 wrath of God cometh on the children of disobedience ; in the which  
 8 ye also walked some time, when ye lived in them ; but now ye  
 also put off all these, anger, wrath, malice, blasphemy, filthy  
 9 communication out of your mouth ; lie not one to another, seeing  
 10 that ye have put off the old man with his deeds, and have put  
 on the new, which is renewed in knowledge after the image of  
 11 him that created him ; where there is neither Greek nor Jew,  
 circumcision nor uncircumcision, Barbarian, Scythian, bond, free,  
 12 but Christ *is* all, and in all. Put on therefore, as the elect of  
 God, holy and beloved, bowels of mercies, kindness, humbleness  
 13 of mind, meekness, long-suffering ; (forbearing one another, and  
 forgiving one another, if any man have a quarrel against any ;  
 14 even as Christ forgave you, so also *do* ye ; ) and above all these  
 15 things charity, which is the bond of perfectness ; and let the peace  
 of God rule in your hearts, to the which also ye are called in one  
 body ; and be ye thankful.

16 Let the word of Christ dwell in you richly ; in all wisdom teaching  
 and admonishing one another ; in psalms and hymns and spiritual  
 17 songs with grace, singing in your hearts to the Lord ; and what-  
 soever ye do in word or deed, *do* all in the name of the Lord Jesus,  
 giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit  
 19 in the Lord. Husbands, love *your* wives, and be not bitter against  
 20 them. Children, obey *your* parents in all things ; for this is  
 21 well-pleasing unto the Lord. Fathers, provoke not your children,  
 22 lest they be discouraged. Servants, obey in all things *your*  
 masters according to the flesh ; not with eye-service, as men-  
 23 pleasers, but in singleness of heart, fearing God ; and whatsoever  
 24 ye do, do heartily, as to the Lord, and not unto men ; knowing that  
 of the Lord ye shall receive the reward of the inheritance ; for ye  
 25 serve the Lord Christ. But he that doeth wrong shall receive for  
 the wrong which he hath done ; and there is no respect of persons.

IV. **M**ASTERS, give unto *your* servants that which is just and  
 equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving ;  
 3 withal praying also for us, that God would open unto us a door of  
 utterance, to speak the mystery of Christ, for which I am also in  
 5 bonds ; that I may make it manifest, as I ought to speak. Walk  
 6 in wisdom toward them that are without, redeeming the time. Let  
 your speech *be* always with grace, seasoned with salt, that ye may  
 know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, a beloved brother,  
 8 and a faithful minister and fellow-servant in the Lord ; whom I  
 have sent unto you for the same purpose that he might know your  
 9 state, and comfort your hearts, with Onesimus, a faithful and be-  
 loved brother, who is *one* of you ; they shall make known unto you  
 10 all things which *are done* here. Aristarchus my fellow-prisoner

saluteth you, and Marcus, sister's son to Barnabas, touching whom  
 ye received commandments ; (if he come unto you, receive him ; )

11 and Jesus, which is called Justus, who are of the circumcision.  
 These only *are* my fellow-workers unto the kingdom of God, which  
 12 have been a comfort unto me. Epaphras, who is *one* of you, a



servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, 13 and them in Laodicea, and them in Hierapolis. Luke, the beloved 14 physician, and Demas, greet you.

Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the *epistle* from Laodicea. And say to Archippus; Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. 18

Written from Rome to the Colossians by Tychicus and Onesimus.

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

**P**AUL, and Silvanus, and Timotheus, unto the church of the I. Thessalonians in God the Father and Lord Jesus Christ. Grace be unto you, and peace from God our Father and Lord Jesus Christ.

We give thanks to God always for you all, making 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, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, which delivered us from the wrath to come. 10

**F**OR yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God, with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know; nor a cloak of covetousness, God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ; but we were gentle among you. Even as a nurse cherisheth her children, so, being affectionately desirous of you, we were 8

willing to have imparted unto you, not the gospel of God only,  
 9 but also our own souls, because ye were dear unto us. For ye  
 remember, brethren, our labour and travail; for labouring night  
 and day, because we would not be chargeable unto any of you,  
 10 we preached unto you the gospel of God. Ye *are* witnesses, and  
 God *also*, how holily and justly and unblamably we behaved our-  
 11 selves among you that believe; as ye know how we exhorted, and  
 comforted and charged every one of you, as a father his children,  
 12 that ye would walk worthy of God, who hath called you unto his  
 13 kingdom and glory. For this cause also we thank God without  
 ceasing, because, when ye received the word of God which ye  
 heard of us, ye received *it* not *as* the word of men, but as it is in  
 truth, the word of God, which effectually worketh also in you that  
 14 believe. For ye, brethren, became followers of the churches of  
 God which in Judea are in Christ Jesus, for ye also have suffered  
 like things of your own countrymen, even as they *have* of the Jews;  
 15 who both killed the Lord Jesus, and their own prophets; and have  
 persecuted us, and they please not God, and are contrary to all  
 16 men; forbidding us to speak to the gentiles, that they might be  
 saved, to fill up their sins always; for the wrath is come upon  
 them to the uttermost.

But we, brethren, being taken from you for a short time *in*  
 presence; not in heart, endeavoured the more abundantly to see  
 18 your face with great desire. Wherefore we would have come  
 unto you; even I Paul, once and again; but Satan hindered us.  
 19 For what *is* our hope or joy or crown of rejoicing? *Are* not even  
 20 ye in the presence of our Lord Jesus Christ at his coming? For ye  
 are our glory and joy.

III. **W**HEREFORE when we could no longer forbear, we thought  
 2 it good to be left at Athens alone, and sent Timotheus,  
 our brother, and minister of God, and our fellow-labourer in the  
 gospel of Christ, to establish you, and to comfort you concerning  
 3 your faith, that no man should be moved by these afflictions; (for  
 4 yourselves know that we are appointed thereunto; for verily,  
 when we were with you, we told you before that we should suffer  
 5 tribulation, even as it came to pass, and ye know;) for this cause,  
 when I could no longer forbear, I sent to know your faith, lest by  
 some means the tempter have tempted you, and our labour be in  
 6 vain. But now, when Timotheus came from you unto us,  
 and brought us good tidings of your faith and charity, and that ye  
 have good remembrance of us always, desiring greatly to see us,  
 7 as we also you; therefore, brethren, we were comforted over you  
 8 in all our affliction and distress by your faith; for now we live, if  
 9 ye stand fast in the Lord. For what thanks can we render to  
 God again for you, for all the joy wherewith we joy for your sakes  
 10 before our God? night and day praying exceedingly that we might  
 see your face, and might perfect that which is lacking in your  
 11 faith. Now God himself and our Father, and our Lord Jesus  
 12 Christ, direct our way unto you; and the Lord make you to increase  
 and abound in love one toward another, and toward all even as  
 13 we *do* toward you, that he may stablish your hearts unblamable in  
 holiness before God, even our Father, at the coming of our Lord  
 Jesus Christ with all his saints



**F**URTHERMORE then we beseech you, brethren, and exhort **IV.**  
*you* by the Lord Jesus, that as ye have received of us how  
 ye ought to walk and to please God, ye would abound more and  
 more; for ye know what commandments we gave you by the Lord **2**  
 Jesus. For this is the will of God, your sanctification; that ye **3**  
 should abstain from fornication; that every one of you should **4**  
 know how to possess his vessel in sanctification and honour, not **5**  
 in the lust of concupiscence, even as the gentiles which know not  
 God; that no *man* go beyond and defraud his brother in *any* mat- **6**  
 ter; because that the Lord is the avenger of all such, as we also  
 have forewarned you, and testified. For God hath not called us **7**  
 unto uncleanness, but unto holiness. He therefore that despiseth, **8**  
 despiseth not man, but God, who hath also given unto us his Holy  
 Spirit. But as touching brotherly love ye need not that I write **9**  
 unto you; for ye yourselves are taught of God to love one another;  
 and indeed ye do it toward all the brethren which are in all Mace- **10**  
 donia. But we beseech you, brethren, that ye increase more and  
 more; and that ye study to be quiet, and to do your own business, **11**  
 and to work with your own hands, as we commanded you; that ye **12**  
 may walk honestly toward them that are without, and may have  
 lack of nothing.

But I would not have you to be ignorant, brethren, concerning **13**  
 them which are asleep; that ye sorrow not, even as others, which  
 have no hope. For if we believe that Jesus died and rose again, **14**  
 even so them also which sleep in Jesus will God bring with him.  
 For this we say unto you by the word of the Lord, that we which **15**  
 are alive *and* remain unto the coming of the Lord shall not prevent  
 them which are asleep. For the Lord himself shall descend from **16**  
 heaven with a shout, with the voice of the archangel, and with  
 the trump of God, and the dead in Christ shall rise first; then **17**  
 we which are alive *and* remain shall be caught up together with  
 them in the clouds, to meet the Lord in the air; and so shall we  
 ever be with the Lord. Wherefore comfort one another with **18**  
 these words.

**B**UT of the times and the seasons, brethren, ye have no need **V.**  
 that I write unto you; for yourselves know perfectly that **2**  
 the day of the Lord so cometh as a thief in the night. For when **3**  
 they shall say; Peace and safety, then sudden destruction cometh  
 upon them, as travail upon a woman with child, and they shall not  
 escape. But ye, brethren, are not in darkness, that that day **4**  
 should overtake you as a thief; ye are all the children of light, **5**  
 and the children of the day; we are not of the night, nor of dark-  
 ness. Therefore let us not sleep, as others, but let us watch and **6**  
 be sober. For they that sleep, sleep in the night; and they that **7**  
 be drunken, are drunken in the night. But let us, who are of **8**  
 the day, be sober, putting on the breast-plate of faith and love,  
 and for an helmet, the hope of salvation; for God hath not **9**  
 appointed us to wrath, but to obtain salvation by our Lord Jesus  
 Christ; who died for us, that, whether we wake or sleep, we **10**  
 should live together with him. Wherefore comfort yourselves **11**  
 together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour **12**  
 among you, and are over you in the Lord, and admonish you, and **13**



to esteem them very highly in love, for their work's sake. Be  
 14 at peace among yourselves. Now we exhort you, brethren,  
 warn them that are unruly, comfort the feeble-minded, support the  
 15 weak; be patient toward all. See that none render evil for  
 evil unto any; but ever follow that which is good, both among  
 17 yourselves and to all *men*. Rejoice evermore; pray without  
 18 ceasing; in every thing give thanks. For this is the will of God  
 19 in Christ Jesus concerning you. Quench not the Spirit;  
 21 despise not prophesyings. Prove all things; hold fast that which  
 23 is good. Abstain from all appearance of evil. And the very  
 God of peace sanctify you wholly; and may your whole spirit and  
 soul and body be preserved blameless unto the coming of our Lord  
 24 Jesus Christ. Faithful *is* he that calleth you, who also will do  
 26 *it*. Brethren, pray for us. Greet all the brethren with an  
 27 holy kiss. I charge you by the Lord, that this epistle be read  
 28 unto all the holy brethren. The grace of our Lord Jesus Christ  
 be with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

- I. **P**AUL, and Silvanus, and Timotheus, unto the church of the  
 Thessalonians, in God our Father and Lord Jesus Christ.
- 2 Grace unto you, and peace, from God our Father and Lord Jesus  
 Christ.
- 3 We are bound to thank God always for you, brethren, as it is  
 meet, because that your faith groweth exceedingly, and the charity  
 4 of every one of you all toward each other aboundeth; so that we  
 ourselves glory in you in the churches of God, for your patience  
 and faith in all your persecutions and tribulations that ye endure;  
 5 a manifest token of the righteous judgment of God, that ye may  
 be counted worthy of the kingdom of God, for which ye also suffer.
- 6 Seeing *it is* a righteous thing with God to recompense tribulation  
 7 to them that trouble you, and to you who are troubled, rest with us,  
 when the Lord Jesus shall be revealed from heaven, with his mighty  
 8 angels, in flaming fire, taking vengeance on them that know not  
 9 God, and that obey not the gospel of our Lord Jesus Christ; who  
 shall be punished with everlasting destruction from the presence  
 10 of the Lord, and from the glory of his power; when he shall come  
 to be glorified in his saints, and to be admired in all them that  
 believe. (because our testimony among you was believed) in that  
 11 day. Wherefore also we pray always for you, that our God  
 would count you worthy of calling, and fulfil all the good pleasure of  
 12 goodness and the work of faith with power; that the name of our  
 Lord Jesus Christ may be glorified in you, and ye in him, according  
 to the grace of our God and of the Lord Jesus Christ.
- II. **N**OW we beseech you, brethren, by the coming of our Lord  
 2 Jesus Christ, and our gathering together unto him, that ye  
 be not soon shaken in mind, or be troubled, neither by spirit, nor  
 by word, nor by letter, as from us, as that the day of Christ is at

hand. Let no man deceive you by any means ; for *that day shall* 3  
*not come*, except there come a falling away first, and that man of sin  
 be revealed, the son of perdition, who opposeth and exalteth himself 4  
 above all that is called God, or that is worshipped, so that he as God  
 sitteth in the temple of God, showing himself that he is God. Re- 5  
 member ye not, that, when I was yet with you, I told you these  
 things ? And now ye know what withholdeth, that he might be re- 6  
 vealed in his time. For the mystery of iniquity doth already work ; 7  
 only he who now letteth, *will let*, until he be taken out of the way ;—  
 and then shall that wicked be revealed, whom the Lord shall con- 8  
 sume with the spirit of his mouth, and shall destroy with the bright-  
 ness of his coming ;—whose coming is after the working of Satan, 9  
 with all power and signs, and lying wonders, and with all deceiva- 10  
 bleness of unrighteousness in them that perish, because they received  
 not the love of the truth, that they might be saved. And for this cause 11  
 God shall send them strong delusion, that they should believe a  
 lie ; that they all might be damned who believed not the truth, 12  
 but had pleasure in unrighteousness. But we are bound to 13  
 give thanks always to God for you, brethren, beloved of the Lord,  
 because God hath from the beginning chosen you to salvation,  
 through sanctification of the Spirit, and belief of the truth ;  
 whereunto he called you by our gospel, to the obtaining of the 14  
 glory of our Lord Jesus Christ. Therefore, brethren, stand fast, 15  
 and hold the traditions which ye have been taught, whether by  
 word, or our epistle. Now our Lord Jesus Christ himself, and God, 16  
 even our Father, which hath loved us, and hath given everlasting  
 consolation and good hope through grace, comfort your hearts, and 17  
 stablish you in every good word and work.

**F**INALLY, brethren, pray for us, that the word of the Lord may III.  
 have free course, and be glorified, even as with you, and that 2  
 we may be delivered from unreasonable and wicked men ; for all  
 have not faith. But the Lord is faithful, who shall stablish you 3  
 and keep from evil. And we have confidence in the Lord touching 4  
 you, that ye both do and will do the things which we command  
 you. And the Lord direct your hearts into the love of God, and 5  
 into the patient waiting for Christ.

Now we command you, brethren, in the name of our Lord Jesus 6  
 Christ, that ye withdraw yourselves from every brother that walketh  
 disorderly, and not after the tradition which he received of us. For 7  
 yourselves know how ye ought to follow us ; for we behaved not  
 ourselves disorderly among you, neither did we eat any man's 8  
 bread for nought, but wrought with labour and travail night and  
 day, that we might not be chargeable to any of you ; not because 9  
 we have not power, but to make ourselves an ensample unto you to  
 follow us. For even when we were with you, this we commanded 10  
 you, that if any would not work, neither should he eat. For we 11  
 hear that there are some which walk among you disorderly,  
 working not at all, but are busy-bodies. Now them that are such 12  
 we command and exhort by our Lord Jesus Christ, that with quiet-  
 ness they work, and eat their own bread. But ye, brethren, be 13  
 not weary in well-doing. And if any man obey not our word 14  
 by this epistle, note that man ; and have no company with him,  
 that he may be ashamed ; but count *him* not as an enemy, but 15

16 admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token  
18 in every epistle; so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

## THE FIRST EPISTLE OF PAUL TO TIMOTHY.

1 **P**AUL, an apostle of Jesus Christ by the commandment of God  
2 our Saviour and Lord Jesus Christ, our hope, unto Timothy,  
*my* own son in the faith. Grace, mercy, *and* peace, from God our  
Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into  
Macedonia, that thou mightest charge some that they teach no  
4 other doctrine, neither give heed to fables and endless genealogies,  
which minister questions, rather than godly edifying which is in  
5 faith; *so do*. Now the end of the commandment is charity out of a  
6 pure heart and a good conscience, and faith unfeigned; from which  
7 some having swerved have turned aside unto vain jangling, desiring  
to be teachers of the law, understanding neither what they say,  
8 nor whereof they affirm. But we know that the law *is* good, if a  
9 man use it lawfully, knowing this, that the law is not made for a  
righteous man, but for the lawless and disobedient, for the ungodly  
and for sinners, for unholy and profane, for murderers of fathers  
10 and murderers of mothers, for man-slayers, for whoremongers, for  
them that defile themselves with mankind, for men-stealers, for  
liars, for perjured persons, and if there be any other thing that is  
11 contrary to sound doctrine, according to the glorious gospel of the  
12 blessed God, which was committed to my trust. And I thank  
Christ Jesus our Lord, who hath enabled me, for that he counted  
13 me faithful, putting me into the ministry, who was before a blas-  
phemer, and a persecutor, and injurious; but I obtained mercy,  
14 because I did *it* ignorantly in unbelief, and the grace of our Lord  
was exceeding abundant, with faith and love which is in Christ  
15 Jesus. This *is* a faithful saying, and worthy of all acceptation,  
that Christ Jesus came into the world to save sinners; of whom I  
16 am chief. Howbeit for this cause I obtained mercy, that in me  
first Jesus Christ might show forth all long-suffering, for a pattern  
to them which should hereafter believe on him to life everlasting.  
17 Now unto the King eternal, immortal, invisible, the only wise God,  
*be* honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the  
prophecies which went before on thee, that thou by them mightest  
19 war a good warfare, holding faith, and a good conscience, which  
20 some having put away, concerning faith have made shipwreck; of  
whom is Hymeneus and Alexander, whom I have delivered unto  
Satan, that they may learn not to blaspheme.



**I** EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting; in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) with good works. Let the woman learn in silence, with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression; notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

**T**HIS *is* a true saying; If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil; and he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. Likewise the deacons *must be* grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience; and let these also first be proved, then let them use the office of a deacon, being blameless. Even so *must* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and ground of the truth, and without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.

**N**OW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, com-

*manding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the  
 4 truth. For every creature of God *is* good, and nothing to be re-  
 5 fused, if it be received with thanksgiving; for it is sanctified by  
 6 the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine;  
 7 whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself unto godliness. For bodily exercise  
 8 profiteth little; but godliness is profitable unto all things, having  
 9 promise of the life that now is, and of that which is to come. This  
 10 is a faithful saying, and worthy of all acceptation; for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that be-  
 11 lieve. These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in  
 13 purity. Till I come, give attendance to reading, to exhortation, to  
 14 doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presby-  
 15 tery. Meditate upon these things, give thyself wholly to them;  
 16 that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them. For in doing this thou shalt both save thyself, and them that hear thee.

V. **R**EBUKE not an elder, but entreat *him* as a father; *and* the  
 2 younger men as brethren; the elder women as mothers; the  
 3 younger as sisters, with all purity. Honour widows that are  
 4 widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents;  
 5 for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in  
 6 supplications and prayers night and day; but she that liveth in  
 7 pleasure is dead while she liveth. And these things give in  
 8 charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied  
 9 the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the  
 10 wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have  
 11 diligently followed every good work. But the younger widows refuse; for when they have begun to wax wanton against Christ,  
 12 they will marry; having damnation, because they have cast off  
 13 their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busy-  
 14 bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give  
 15 none occasion to the adversary to speak reproachfully. For some  
 16 are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed.  
 17 Let the elders that rule well be counted worthy of double  
 18 honour; especially they who labour in the word and doctrine. For



the scripture saith; Thou shalt not muzzle the ox that treadeth out the corn; and the labourer *is* worthy of his reward. Against 19  
 an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may 20  
 fear. I charge before God, and the Lord Jesus Christ, and the 21  
 elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands sud- 22  
 denly on no man, neither be partaker of other men's sins. Keep thyself pure. Drink no longer water, but use a little wine, for thy 23  
 stomach's sake, and thine often infirmities. Some men's sins 24  
 are open beforehand, going before to judgment; and some they follow after. Likewise also the good works of *some* are manifest 25  
 beforehand; and they that are otherwise cannot be hid.

**L**ET as many servants as are under the yoke count their own VI.  
 masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing mas- 2  
 ters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If any man teach otherwise, and consent not to wholesome 3  
 words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting 4  
 about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt 5  
 minds and destitute of the truth, supposing that gain is godliness. From such withdraw thyself. But godliness with contentment 6  
 is great gain. For we brought nothing into *this* world; *it is* certain, 7  
 we can carry nothing out. And having food and raiment, let us 8  
 be therewith content. But they that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown 9  
 men in destruction and perdition. For the love of money is the 10  
 root of all evil; which while some coveted, they have erred from the faith, and pierced themselves through with many sorrows. But 11  
 thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness; fight the good 12  
 fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, 13  
 and Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep *this* commandment without spot, unrebuk- 14  
 able, until the appearing of our Lord Jesus Christ, which in his 15  
 times he shall show, the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in 16  
 the light which no man can approach unto, whom no man hath seen, nor can see; to whom *be* honour and power everlasting. Amen.

Charge them that are rich in this world, that they be not high- 17  
 minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they 18  
 be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time 19  
 to come, that they may lay hold on eternal life.

O Timothy, keep that which is committed to thy trust, avoiding 20



profane vain babblings, and oppositions of science falsely so called ;  
 21 which some professing have erred concerning the faith. Grace be  
 with thee. Amen.

The first to Timothy was written from Laodicea, which is the  
 chiefest city of Phrygia Pacatiana.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY.

I. **P**AUL, an apostle of Jesus Christ by the will of God, according  
 2 to the promise of life which is in Christ Jesus, to Timothy,  
*my* dearly beloved son. Grace, mercy, *and* peace, from God the  
 Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure con-  
 science, (as without ceasing I have remembrance of thee in my  
 4 prayers, night and day, greatly desiring to see thee, being mind-  
 5 ful of thy tears, that I may be filled with joy,) when I call to re-  
 membrance the unfeigned faith that is in thee, which dwelt first in  
 thy grandmother Lois, and thy mother Eunice ; and I am persuad-  
 6 ed that in thee also.

Wherefore I put thee in remembrance  
 that thou stir up the gift of God, which is in thee by the putting  
 7 on of my hands ; for God hath not given us the spirit of fear, but  
 8 of power, and of love, and of a sound mind. Be not thou therefore  
 ashamed of the testimony of our Lord, nor of me his prisoner ; but  
 be thou partaker of the afflictions of the gospel, according to the  
 9 power of God, who hath saved us and called with an holy calling,  
 not according to our works, but according to his own purpose and  
 grace, which was given us in Christ Jesus before the world began,  
 10 but is now made manifest by the appearing of our Saviour Jesus  
 Christ, who hath abolished death, and hath brought life and im-  
 mortality to light through the gospel ; whereunto I am appointed a  
 11 preacher, and an apostle, and a teacher of the gentiles. For the  
 12 which cause I also suffer these things, but am not ashamed ; for I  
 know whom I have believed, and am persuaded that he is able  
 to keep that which I have committed unto him against that  
 13 day. Hold fast the form of sound words, which thou hast heard  
 14 of me, in faith and love, which is in Christ Jesus ; that good thing  
 which was committed unto thee keep by the Holy Ghost which  
 dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned  
 16 away from me, of whom are Phygellus and Hermogenes. The Lord  
 give mercy unto the house of Onesiphorus ; for he oft refreshed  
 17 me, and was not ashamed of my chain, but when he was in Rome,  
 18 he sought me out very diligently, and found *me* ; the Lord grant  
 unto him that he may find mercy of the Lord in that day ; and  
 in how many things he ministered unto me at Ephesus, thou know-  
 est very well.

II. **T**HOU therefore, my son, be strong in the grace that is in Christ  
 2 Jesus ; and the things that thou hast heard of me among  
 many witnesses, the same commit thou to faithful men, who shall

be able to teach others also. Thou therefore endure hardness, 3  
 as a good soldier of Jesus Christ. No man that warreth entangleth 4  
 himself with the affairs of *this* life, that he may please him who  
 hath chosen him to be a soldier. And if a man also strive for mas- 5  
 teries he is not crowned, except he strive lawfully. The husband- 6  
 man that laboureth, must be first partaker of the fruits. Consider 7  
 what I say; and the Lord give thee understanding in all things.  
 Remember that Jesus Christ of the seed of David was raised from 8  
 the dead according to my gospel; wherein I suffer trouble, as an 9  
 evil-doer, unto bonds; but the word of God is not bound. There- 10  
 fore I endure all things for the elect's sakes, that they may also ob-  
 tain the salvation which is in Christ Jesus with eternal glory. *It* 11  
*is* a faithful saying; for if we be dead with *him*, we shall also live  
 with *him*; if we suffer, we shall also reign with *him*; if we deny 12  
*him*, he also will deny us; if we believe not, he abideth faithful; 13  
 he cannot deny himself.

Of these things put *them* in remembrance, charging before 14  
 the Lord that they strive not about words to no profit, to the sub-  
 verting of the hearers. Study to show thyself approved unto God, 15  
 a workman that needeth not to be ashamed, rightly dividing the  
 word of truth. But shun profane and vain babblings; for they will 16  
 increase unto more ungodliness, and their word will eat as doth a 17  
 canker; of whom is Hymeneus and Philetus, who concerning the 18  
 truth have erred, saying that the resurrection is past already, and  
 overthrow the faith of some. Nevertheless the foundation of God 19  
 standeth sure, having this seal; The Lord knoweth them that are  
 his; and; Let every one that nameth the name of Christ depart 20  
 from iniquity. But in a great house there are not only vessels of  
 gold and of silver, but also of wood and of earth; and some to hon-  
 our, and some to dishonour. If a man therefore purge himself from 21  
 these, he shall be a vessel unto honour, sanctified, and meet  
 for the master's use, prepared unto every good work. Flee 22  
 also youthful lusts; but follow righteousness, faith, charity, peace,  
 with them that call on the Lord out of a pure heart. But foolish 23  
 and unlearned questions avoid, knowing that they do gender strifes;  
 and the servant of the Lord must not strive, but be gentle unto all, 24  
 apt to teach, patient, in meekness instructing those that oppose 25  
 themselves; if God peradventure will give them repentance to  
 the acknowledging of the truth, and they may recover themselves 26  
 out of the snare of the devil, who are taken captive by him at  
 his will.

**T**HIS know also, that in the last days perilous times shall come. III.  
 For men shall be lovers of their own selves, covetous, boast- 2  
 ers, proud, blasphemers, disobedient to parents, unthankful, un-  
 holy, without natural affection, truce-breakers, false accusers, in- 3  
 continent, fierce, despisers of those that are good, traitors, heady, 4  
 high-minded, lovers of pleasure more than lovers of God, having 5  
 a form of godliness, but denying the power thereof. From such  
 turn away. For of this sort are they which creep into houses, and 6  
 lead captive silly women laden with sins, led away with divers  
 lusts, ever learning, and never able to come to the knowledge of the 7  
 truth. Now as Jannes and Jambres withstood Moses, so do these 8

also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of all, the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

**I** CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring, and the books, especially the parchments. Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou aware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me; may it not be laid to their charge; notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and all the gentiles might hear; and I was delivered out of the mouth of the lion; and the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth; but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus



greeteth thee, and Prudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* 22  
with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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### THE EPISTLE OF PAUL TO TITUS.

**P**AUL, a servant of God, and an apostle of Jesus Christ, (accord- I.  
ing to the faith of God's elect, and the acknowledging of the  
truth which is after godliness, in hope of eternal life, which God, 2  
that cannot lie, promised before the world began, but hath in 3  
due times manifested his word through preaching, which is commit-  
ted unto me according to the commandment of God our Saviour,)  
to Titus, *mine* own son after the common faith. Grace, mercy, 4  
and peace, from God the Father, and the Lord Jesus Christ our  
Saviour.

For this cause left I thee in Crete, that thou shouldest set in order 5  
the things that are wanting, and ordain elders in every city, as I  
had appointed thee ; if any be blameless, the husband of one wife, 6  
having faithful children, not accused of riot, or unruly. For a 7  
bishop must be blameless, as the steward of God ; not self-willed,  
not soon angry, not given to wine, no striker, not given to filthy lu-  
cre, but a lover of hospitality, a lover of good men, sober, just, 8  
holy, temperate, holding fast the faithful word, as he hath been 9  
taught, that he may be able by sound doctrine both to exhort and  
to convince the gainsayers. For there are many unruly and 10  
vain talkers and deceivers, specially they of the circumcision,  
whose mouths must be stopped ; who subvert whole houses, teach- 11  
ing things which they ought not, for filthy lucre's sake. One of 12  
themselves, a prophet of their own, said ; The Cretians *are* always  
liars, evil beasts, slow-bellies. This witness is true. Wherefore 13  
rebuke them sharply, that they may be sound in the faith, not giv- 14  
ing heed to jewish fables, and commandments of men, that turn  
from the truth. Unto the pure all things *are* pure ; but unto them 15  
that are defiled and unbelieving nothing *is* pure, but even their  
mind and conscience is defiled. They profess that they know God, 16  
but in works they deny *him*, being abominable, and disobedient,  
and unto every good work reprobate.

**B**UT speak thou the things which become sound doctrine ; that II.  
the aged men be sober, grave, temperate, sound in faith, in  
charity, in patience ; the aged women likewise, that *they be* in be- 3  
haviour as becometh holiness, not false accusers, not given to much  
wine, teachers of good things, that they may teach the young wo- 4  
men to be sober, to love their husbands, to love their children, *to be* 5  
discreet, chaste, keepers at home, good, obedient to their own hus-  
bands, that the word of God be not blasphemed. Young men 6  
likewise exhort to be sober-minded ; in all things showing thyself 7  
a pattern of good works, in doctrine, uncorruptness, gravity, sin-  
cerity, sound speech, that cannot be condemned ; that he that is of 8

the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, to please well in all things, not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority; let no man despise thee.

III. **P**UT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another; but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life. *This is* a faithful saying; and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter. Bring Zenas the lawyer and Apollos, on their journey diligently, that nothing be wanting to them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

## THE EPISTLE OF PAUL TO PHILEMON

I. **P**AUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellow-labourer, and to *our* beloved Apphia, and Archippus *our* fellow-soldier, and to the church in thy house. Grace to you, and peace, from God *our* Fa-

ther and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me, whom I have sent again; thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever, not now as a servant, but above a servant, a brother beloved, especially to me; but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth aught, put that on mine account. I Paul have written with mine own hand; I will repay. Albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

The grace of our Lord Jesus Christ *be* with your spirit. Amen. Written from Rome to Philemon, by Onesimus a servant.

## THE EPISTLE OF PAUL TO THE HEBREWS.

**G**OD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent 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



6 Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith; And let all the  
 7 angels of God worship him. And of the angels he saith; Who  
 8 maketh his angels spirits, and his ministers a flame of fire. But  
 9 unto the Son; Thy throne, O God, *is* for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast  
 10 loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.  
 11 And; Thou, Lord, in the beginning hast laid the foundation of  
 12 the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest. And they all shall wax old as  
 13 doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall  
 14 not fail. But to which of the angels said he at any time; Sit on my right hand, until I make thine enemies thy footstool?  
 15 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

16 **T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let  
 17 *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense  
 18 of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed  
 19 unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles,  
 20 and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come,  
 21 whereof we speak. But one in a certain place testified, saying; What is man, that thou art mindful of him? or the son of man, that  
 22 thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set  
 23 him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under  
 24 him, he left nothing not put under him. But now we see not yet all things put under him. But we see Jesus, who was  
 25 made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God  
 26 should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many  
 27 sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who  
 28 are sanctified, *are* all of one; for which cause he is not ashamed to call them brethren, saying; I will declare thy name unto my  
 29 brethren, in the midst of the church will I sing praise unto thee. And again; I will put my trust in him. And again; Behold, I,  
 30 and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself  
 31 likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver  
 32 them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on *him* the nature of angels;  
 33 but he took on *him* the seed of Abraham. Wherefore in all things it behooved him to be made like unto *his* brethren; that he might

be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

**W**HEREFORE, holy brethren, partakers of the heavenly III: calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed 2 him, as also *was* Moses in all his house. For this *man* was count- 3 ed worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house. For every 4 house is builded by some *man*; but he that built all things is God. And Moses verily *was* faithful in all his house, as a ser- 5 vant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are 6 we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

Wherefore, as the Holy Ghost saith; To-day if ye will hear 7 his voice, harden not your hearts, as in the provocation, in the 8 day of temptation in the wilderness; when your fathers tempted 9 me, proved me, and saw my works forty years. Wherefore I was 10 grieved with that generation, and said; They do always err in *their* heart, and they have not known my ways. So I sware in 11 my wrath; They shall not enter into my rest.

Take heed, brethren, lest there be in any of you an evil heart 12 of unbelief, in departing from the living God. But exhort one 13 another daily, while it is called to-day; lest any of you be hard ened through the deceitfulness of sin. For we are made par- 14 takers of Christ, if we hold the beginning of our confidence stead- fast unto the end; while it is said; To-day if ye will hear his 15 voice, harden not your hearts as in the provocation. For some, 16 when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty 17 years? *was it* not with them that had sinned? whose carcasses fell in the wilderness. And to whom sware he, that they should not 18 enter into his rest, but to them that believed not? So we see that 19 they could not enter in because of unbelief.

**L**ET us therefore fear, lest a promise being left *us* of entering IV. into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but 2 the Word preached did not profit them, not being mixed with faith in them that heard. For we which have believed do enter into 3 rest, as he said; As I have sworn in my wrath; If they shall enter into my rest; although the works were finished from the 4 foundation of the world. For he spake in a certain place of the seventh *day* on this wise; And God did rest the seventh day from 5 all his works; and in this again; If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of un- 7 belief; again, he limiteth a certain day, saying in David; To- day, after so long a time; (as it is said;) To-day if ye will hear 8 his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterwards have spoken of another day. 9 There remaineth therefore a rest to the people of God. For he 10

that is entered into his rest, he also hath ceased from his own works, as God from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things *are* naked and open unto the eyes of him with whom we have to do.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we*, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. **F**OR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant, and on them that are out of the way, for he himself also is compassed with infirmity; and by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself, to be made an high priest, but he that said unto him; Thou art my Son, to-day have I begotten thee; as he saith also in another *place*; Thou *art* a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared, though he were a Son, yet learned obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him, called of God an high priest after the order of Melchisedec.

Concerning whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and ye are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil.

VI. **T**HEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.



For the earth which drinketh in the rain that cometh oft upon it, 7  
 and bringeth forth herbs meet for them by whom it is dressed, re- 8  
 ceiveth blessing from God; but that which beareth thorns and 8  
 briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be  
 burned. But, beloved, we are persuaded better things of 9  
 you, and things that accompany salvation, though we thus speak.  
 For God *is* not unrighteous, to forget your work and labour of love, 10  
 which ye have showed towards his name, in that ye have minister- 11  
 ed to the saints, and do minister. And we desire that every 11  
 one of you do show the same diligence to the full assurance of  
 hope unto the end; that ye be not slothful, but followers of them 12  
 who through faith and patience inherit the promises. For when 13  
 God made promise to Abraham, because he could swear by no  
 greater, he swore by himself, saying; Surely blessing I will bless 14  
 thee, and multiplying I will multiply thee. And so, after he had 15  
 patiently endured, he obtained the promise. For men verily 16  
 swear by the greater, and an oath for confirmation *is* to them an  
 end of all strife. Wherein God, willing more abundantly to show 17  
 unto the heirs of promise the immutability of his counsel, confirmed  
*it* by an oath, that by two immutable things, in which *it was* 18  
 impossible for God to lie, we might have a strong consolation, who  
 have fled for refuge to lay hold upon the hope set before us;  
 which we have as an anchor of the soul, both sure and steadfast, 19  
 and which entereth into that within the vail, whither the forerun- 20  
 ner is for us entered, Jesus, made an high priest for ever after the  
 order of Melchisedec.

**F**OR this Melchisedec, king of Salem, priest of the most high VII.  
 God, who met Abraham returning from the slaughter of the  
 kings, and blessed him, to whom also Abraham gave a tenth part 2  
 of all, first being by interpretation King of righteousness, and after  
 that also King of Salem, (which is King of peace,) without fa- 3  
 ther, without mother, without descent, having neither beginning  
 of days nor end of life, but made like unto the Son of God, abid-  
 eth a priest continually. Now consider how great this man 4  
*was*, unto whom even the patriarch Abraham gave the tenth of  
 the spoils. And verily they that are of the sons of Levi, who re- 5  
 ceive the office of the priesthood, have a commandment to take  
 tithes of the people according to the law, that is, of their bre-  
 thren, though they come out of the loins of Abraham; but he whose 6  
 descent is not counted from them received tithes of Abraham, and  
 blessed him that had the promises. And without all contradic- 7  
 tion the less is blessed of the better. And here men, that die, 8  
 receive tithes; but there he, of whom it is witnessed that he liv-  
 eth. And as I may so say, Levi also, who receiveth tithes, paid 9  
 tithes in Abraham. For he was yet in the loins of his father, 10  
 when Melchisedec met him. If therefore perfection were 11  
 by the Levitical priesthood; (for under it the people received the  
 law;) what further need *was there* that another priest should rise  
 after the order of Melchisedec, and not be called after the or-  
 der of Aaron? For the priesthood being changed, there is made of 12  
 necessity a change also of the law. For he of whom these things 13  
 are spoken pertaineth to another tribe, of which no man gave at-  
 tendance at the altar; for *it is* evident that our Lord sprang out 14

of Juda, of which tribe Moses spake nothing concerning priesthood.  
 15 And it is yet far more evident, that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.  
 16 For he testifieth; Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof;  
 17 (for the law made nothing perfect;) and the bringing in of a better hope, by which we draw nigh unto God. And inasmuch  
 18 as not without an oath; (for those priests were made without an oath; but this with an oath, by him that said unto him; The Lord sware and will not repent; Thou *art* a priest for ever after the order of Melchisedec;) by so much was Jesus made a surety  
 19 of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death;  
 20 but this, because he continueth ever, hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.  
 21 For such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for  
 22 this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son consecrated for evermore.

VIII. **N**OW of the things which we have spoken, *this is* the sum; we have such an high priest, who is set on the right hand  
 2 of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not  
 3 man. For every high priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat  
 4 also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the  
 5 law; (who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; For see, saith he, thou make all things according to  
 6 the pattern showed to thee in the mount;) but now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better  
 7 promises. For if that first *covenant* had been faultless, then  
 8 should no place have been sought for the second. For finding fault with them, he saith; Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and  
 9 with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord.  
 10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a  
 11 God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying; Know the Lord; for all shall know me, from the least to the



greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away

**T**HEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein *was* the candlestick, and the table; and the show-bread, which is called the sanctuary. And after the second vail, the tabernacle, which is called the Holiest of all, had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service, but into the second *went* the high priest alone once every year, not without blood, which he offered for himself and the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building,) neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator; for a testament *is* of force after men are dead, otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying; This *is* the blood of the testament which God hath enjoined unto you; and he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, the figures of the true, but



into heaven itself, now to appear in the presence of God for us.  
 25 Nor yet that he should offer himself often, as the high priest en-  
 26 tereth into the holy place every year with blood of others; (for  
 then must he often have suffered since the foundation of the world;)   
 but now once in the end of the world hath he appeared, to put  
 27 away sin by the sacrifice of himself. And as it is appointed unto  
 28 men once to die, but after this the judgment; so Christ was once  
 offered to bear the sins of many, and unto them that look for him  
 shall he appear the second time without sin unto salvation.

X. **F**OR the law having a shadow of good things to come, *and* not  
 the very image of the things, can never with those sacrifices  
 which they offered year by year continually make the comers  
 2 thereunto perfect. For then would they not have ceased to be  
 offered because that the worshippers once purged should have had  
 3 no more conscience of sins. But in those a remembrance *is* again  
 4 made of sins every year. For *it is* not possible that the blood of  
 5 bulls and of goats should take away sins. Wherefore, when he  
 cometh into the world, he saith; Sacrifice and offering thou would-  
 6 est not, but a body hast thou prepared me; in burnt-offerings and  
 7 sacrifices for sin thou hast had no pleasure. Then said I; Lo, I  
 come, (in the volume of the book it is written of me,) to do thy  
 8 will, O God. Above, when he said; Sacrifice and offering and  
 burnt-offerings and offering for sin thou wouldest not, neither  
 9 hadst pleasure; (which are offered by the law;) then said he;  
 Lo, I come to do thy will, O God. He taketh away the first,  
 10 that he may establish the second. By which will we are sanctified  
 11 through the offering of the body of Jesus Christ once. And  
 every priest standeth daily ministering and offering oftentimes the  
 12 same sacrifices, which can never take away sins; but this man,  
 after he had offered one sacrifice for sins, for ever sat down on the  
 13 right hand of God, from henceforth expecting till his enemies be  
 14 made his footstool. For by one offering he hath perfected for ever  
 15 them that are sanctified. The Holy Ghost also is a witness to us.  
 16 For after that he had said before; This *is* the covenant that I  
 will make with them after those days; saith the Lord; I will put  
 my laws into their hearts, and in their minds will I write them,  
 18 and their sins and iniquities will I remember no more. Now  
 19 where remission of these *is*, *there is* no more offering for sin. Hav-  
 ing therefore, brethren, boldness to enter into the holiest by the  
 20 blood of Jesus, by a new and living way, which he hath conse-  
 21 crated for us, through the vail, (that is to say, his flesh,) and *hav-*  
 22 *ing* an high priest over the house of God; let us draw near with  
 a true heart, in full assurance of faith, having our hearts sprinkled  
 from an evil conscience, and our bodies washed with pure water;  
 23 let us hold fast the profession of faith without wavering; (for he  
 24 *is* faithful that promised;) and let us consider one another to pro-  
 25 voke unto love and to good works, not forsaking the assembling of  
 ourselves together, as the manner of some *is*, but exhorting; and  
 26 so much the more, as ye see the day approaching. For if we  
 sin wilfully after that we have received the knowledge of the  
 27 truth, there remaineth no more sacrifice for sins; but a certain  
 fearful looking for of judgment and fiery indignation, which shall  
 28 devour the adversaries. He that despised Moses' law died with-

out mercy under two or three witnesses ; of how much sorer punish- 29  
ment suppose ye, shall he be thought worthy, who hath trodden  
under foot the Son of God, and hath counted the blood of the cov-  
enant, wherewith he was sanctified, an unholy thing, and hath  
done despite unto the Spirit of grace ? For we know him that 30  
hath said ; Vengeance *belongeth* unto me, I will recompense, saith  
the Lord ; and again ; The Lord shall judge his people. *It is* a 31  
fearful thing to fall into the hands of the living God. But 32  
call to remembrance the former days, in which, after ye  
were illuminated, ye endured a great fight of afflictions ; partly, 33  
whilst ye were made a gazing-stock both by reproaches and afflic-  
tions ; and partly, whilst ye became companions of them that  
were so used. For ye had compassion of me in my bonds, and 34  
took joyfully the spoiling of your goods, knowing in yourselves,  
that ye have in heaven a better and an enduring substance. Cast 35  
not away therefore your confidence, which hath great recompense  
of reward. For ye have need of patience, that, after ye have 36  
done the will of God, ye might receive the promise. For yet a 37  
little while, and he that shall come, will come, and will not tarry.  
And the just shall live by faith ; but if *any man* draw back, my 38  
soul shall have no pleasure in him. But we are not of them who 39  
draw back unto perdition ; but of them that believe to the saving  
of the soul.

**N**OW faith is the substance of things hoped for, the evidence XI.  
of things not seen. For by it the elders obtained a good re- 2  
port. Through faith we understand that the worlds were 3  
framed by the word of God, so that things which are seen were  
not made of things which do appear. By faith Abel offered 4  
unto God a more excellent sacrifice than Cain, by which he ob-  
tained witness that he was righteous, God testifying of his gifts ;  
and by it he being dead yet speaketh. By faith Enoch was trans- 5  
lated, that he should not see death ; and he was not found, because  
God had translated him. For before his translation he had this  
testimony, that he pleased God ; but without faith *it is* impossible 6  
to please *him*. For he that cometh to God must believe that he  
is, and *that* he is a rewarder of them that diligently seek him.  
By faith, Noah, being warned of God of things not seen as yet, 7  
moved with fear, prepared an ark to the saving of his house ; by  
which he condemned the world, and became heir of the righteous-  
ness which is by faith. By faith Abraham, when he was 8  
called to go out into a place which he should after receive for an  
inheritance, obeyed ; and he went out, not knowing whither he  
went. By faith he sojourned in the land of promise as a strange 9  
country, dwelling in tabernacles with Isaac and Jacob, the heirs  
with him of the same promise ; for he looked for a city which 10  
hath foundations, whose builder and maker *is* God. Through 11  
faith also Sara herself received strength to conceive seed, and was  
delivered of a child when she was past age, because she judged  
him faithful who had promised. Therefore sprang there even of 12  
one, and him as good as dead, *so many* as the stars of the sky in  
multitude, and as the sand which is by the sea-shore innumera-  
ble. These all died in faith, not having received the promises, 13  
but having seen them afar off, and were persuaded of *them*, and

embraced *them* and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that from whence they came out, they might have had opportunity to have returned; but now they desire a better, that is, an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten, of whom it was said; That in Isaac shall thy seed be called; accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and he worshipped upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry *land*; which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I say more? For the time would fail me to tell of Gedeon, and Barak and Samson, and Jephthae, David also and Samuel, and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword, wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better *thing* for us, that they without us should not be made perfect.

XII. **W**HEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every



weight, and the sin which doth so easily beset *us*, and let *us* run with patience the race that is set before *us*; looking unto Jesus the author and finisher of *our* faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin; and ye have forgotten the exhortation which speaketh unto you as unto children; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and he scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard entreated that the word should not be spoken to them any more, (for they could not endure that which was commanded; And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said; I exceedingly fear and quake,) but ye are come unto mount Sion; and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than *that* of Abel.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven. Whose voice then shook the earth; but now he hath promised, say-

ing ; Yet once more I shake not the earth only, but also heaven.  
 27 And this, yet once more, signifieth the removing of those things  
 that are shaken, as of things that are made, that those things  
 28 which cannot be shaken may remain. Wherefore we receiving  
 a kingdom which cannot be moved, let us have grace, whereby  
 we may serve God acceptably with reverence and godly fear.  
 29 For our God *is* a consuming fire.

XIII. ¶ **LET** brotherly love continue. Be not forgetful to entertain  
 1 strangers ; for thereby some have entertained angels una-  
 3 wares. Remember them that are in bonds, as bound with them ;  
 them, which suffer adversity, as being yourselves also in the  
 4 body. Marriage *is* honourable in all, and the bed undefiled ;  
 5 but whoremongers and adulterers God will judge. *Let your con-*  
*versation be without covetousness ; be content with such things as*  
*ye have.* For he hath said ; I will never leave thee, nor forsake  
 6 thee ; so that we may boldly say ; The Lord *is* my helper, and I  
 7 will not fear what man shall do unto me. Remember them  
 which have the rule over you, who have spoken unto you  
 the word of God ; whose faith follow, considering the end of *their*  
 8 conversation. Jesus Christ *is* the same yesterday, and to-day, and  
 9 for ever. Be not carried about with divers and strange doctrines ;  
 for *it is* a good thing that the heart be established with grace, not  
 with meats, which have not profited them that have been occu-  
 10 pied therein. We have an altar, whereof they have no right to  
 11 eat which serve the tabernacle. For the bodies of those beasts,  
 whose blood is brought into the sanctuary by the high priest for  
 12 sin, are burned without the camp. Wherefore Jesus also, that he  
 might sanctify the people with his own blood, suffered without  
 13 the gate. Let us go forth therefore unto him without the camp,  
 14 bearing his reproach ; for here have we no continuing city, but  
 15 we seek one to come. By him therefore let us offer the sacri-  
 fice of praise to God continually, that is, the fruit of *our* lips, giving  
 16 thanks to his name. But to do good and to communicate forget  
 17 not ; for with such sacrifices God is well pleased. Obey them  
 that have the rule over you, and submit yourselves ; for they  
 watch for your souls, as they that must give account, that they  
 may do it with joy, and not with grief ; for that *is* unprofitable  
 18 for you. Pray for us ; for we trust we have a good conscience,  
 19 in all things willing to live honestly. But I beseech the rather  
 to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our  
 Lord Jesus, that great Shepherd of the sheep, through the blood  
 21 of the everlasting covenant, make you perfect in every good  
 work to do his will ; working in you that which is well-pleasing  
 in his sight, through Jesus Christ ; to whom *be* glory for ever and  
 ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation ;  
 23 for I have written a letter unto you in few words. Know ye  
 that *our* brother Timothy is set at liberty ; with whom, if he  
 24 come shortly, I will see you. Salute all them that have the  
 rule over you, and all the saints. They of Italy salute you.  
 25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy, by Timothy.

## THE GENERAL EPISTLE OF JAMES.

**J**AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. I.

My brethren count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience ; but let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted ; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth ; so also shall the rich man fade away in his ways. 2

Blessed *is* the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted ; I am tempted of God ; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed ; then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 12

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass ; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, to keep himself unspotted from the world. 26

**M**Y brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come II. 2



unto your assembly a man with a gold ring, in goodly apparel, and  
 3 there come in also a poor man in vile raiment, and ye have respect  
 to him that weareth the gay clothing, and say unto him ; Sit thou  
 here in a good place ; and say to the poor ; Stand thou there, or sit  
 4 here under my footstool ; are ye not then partial in yourselves, and  
 5 are become judges of evil thoughts ? Hearken, my beloved brethren,  
 hath not God chosen the poor of this world rich in faith, and  
 heirs of the kingdom which he hath promised to them that love  
 6 him ? but ye have despised the poor. Do not rich men oppress  
 7 you, and draw you before the judgment-seats ? Do not they blas-  
 8 pheme that worthy name by the which ye are called ? If ye fulfil  
 the royal law according to the scripture ; Thou shalt love thy  
 9 neighbour as thyself, ye do well ; but if ye have respect to persons,  
 ye commit sin, and are convinced of the law as transgressors.  
 10 For whosoever shall keep the whole law, and yet offend in one,  
 11 he is guilty of all. For he that said ; Do not commit adultery,  
 said also ; Do not kill ; and if thou commit no adultery, yet if  
 12 thou kill, thou art become a transgressor of the law. So speak ye,  
 and so do, as they that shall be judged by the law of liberty.  
 13 For he shall have judgment without mercy, that hath showed no  
 mercy ; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath  
 15 faith, and have not works ? can faith save him ? If a brother or  
 16 sister be naked, and destitute of daily food, and one of you say  
 unto them ; Depart in peace, be ye warmed and filled, and ye  
 give them not those things which are needful to the body ; what  
 17 *doth it* profit ? Even so faith, if it hath not works, is dead, being  
 18 alone.

Yea, a man may say ; Thou hast faith, and I have  
 works ; show me thy faith without thy works, and I will show thee  
 19 my faith by my works. Thou believest that there is one God ;  
 20 thou doest well ; the devils also believe, and tremble. But wilt  
 21 thou know, O vain man, that faith without works is dead ? Was  
 not Abraham our father justified by works, when he had offered  
 22 Isaac his son upon the altar ? Seest thou how faith wrought with his  
 23 works, and by works was faith made perfect ? And the scripture  
 was fulfilled which saith ; Abraham believed God, and it was im-  
 puted unto him for righteousness ; and he was called the Friend  
 24 of God.

Ye see then how that by works a man is justified,  
 25 and not by faith only. Likewise also was not Rahab the harlot  
 justified by works, when she had received the messengers, and  
 26 had sent *them* out another way ? For as the body without the  
 spirit is dead, so faith without works is dead also.

III. **M**Y brethren, be not many masters, knowing that we shall re-  
 2 ceive the greater condemnation ; for in many things we of-  
 fend all. If any man offend not in word, the same *is* a perfect man,  
 3 able also to bridle the whole body. Behold, we put bits in the  
 horses' mouths, that they may obey us ; and we turn about their  
 4 whole body. Behold also the ships, which though they *be* so great,  
 and *are* driven of fierce winds, yet are they turned about with a  
 5 very small helm, whithersoever the governor listeth. Even so the  
 tongue is a little member, and boasteth great things. Behold,  
 6 how great a matter a little fire kindleth ! and the tongue *is* a fire,  
 a world of iniquity. So is the tongue among our members, that

it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind ; but the tongue can no man tame ; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God ; out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter ? Can the fig-tree, my brethren, bear olive-berries, or a vine, figs ? so *can* no fountain yield both salt water and fresh.

Who *is* a wise man and endued with knowledge among you ? let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

**F**ROM whence *come* wars and fightings among you ? *come they* not hence, of your lusts that war in your members ? Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not ; ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever therefore will be a friend of the world, is the enemy of God. Do ye think that the scripture saith in vain ; The spirit that dwelleth in us lusteth to envy ? But he giveth more grace ; wherefore he saith ; God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God ; resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded. Be afflicted and mourn and weep ; let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law ; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy ; who art thou that judgest another ?

Go to now, ye that say ; To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain ; whereas ye know not what *shall be* on the morrow ; (for what *is* your life ? it is even a vapour, that appeareth for a little time, and then vanisheth away ; ) for that ye *ought* to say ; If the Lord will, we shall live, and do this, or that ; but now ye rejoice in your boastings. All such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

**G**O to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your

3 garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the  
4 last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears  
5 of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of  
6 slaughter. Ye have condemned *and* killed the just; he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter  
8 rain; be ye also patient, stablish your hearts; for the coming of  
9 the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and  
11 of patience. Behold, we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted, let him pray; is any merry, let him  
14 sing psalms. Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with  
15 oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have com-  
16 mitted sins, they shall be forgiven him. Confess faults one to another, and pray one for another, that ye may be healed. The  
17 effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space  
18 of three years and six months. And he prayed again, and the  
19 heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him,  
20 let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

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### THE FIRST EPISTLE OF PETER.

1. **P**ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace, be multiplied.



Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season, (if need be,) ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen ye love, in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of *your* souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written; Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear; forasmuch as ye know that ye were not redeemed with corruptible things, silver and gold, from your vain conversation *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

**W**HEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord *is* gracious. To whom coming, a living stone, disallowed indeed of men, but cho-

5 sen of God, precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices,  
 6 acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture; Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.  
 7 Unto you therefore which believe *he is* precious; but unto them which be disobedient, the stone which the builders disallowed,  
 8 the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *to them* which stumble at the word, being  
 9 disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath  
 10 called you out of darkness into his marvellous light; which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the gentiles; that, whereas they speak against you as evil-doers, they may by the good works, which  
 13 they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake;  
 14 whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and  
 15 for the praise of them that do well; (for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish  
 16 men;) as free, and not using liberty for a cloak of maliciousness,  
 17 but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear, not only to the  
 19 good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering  
 20 wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and  
 21 suffer, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called; because Christ also suffered for us,  
 22 leaving us an example, that ye should follow his steps; who did  
 23 no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered, he threatened not,  
 24 but committed *himself* to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being  
 25 dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but ye are now returned unto the Shepherd and Bishop of your souls.

III. **L**IKEWISE, ye wives, *be* in subjection to your own husbands, that, if any obey not the word, they also may without the  
 2 word be won by the conversation of the wives, while they behold  
 3 your chaste conversation with fear. Whose adorning let it not be that outward of plaiting the hair, and of wearing of gold, or of  
 4 putting on of apparel; but the hidden man of the heart, in that which is not corruptible, of a meek and quiet spirit, which is in the  
 5 sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves,



being in subjection unto their own husbands ; even as Sara obeyed Abraham, calling him lord ; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, courteous, not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile ; let him shun evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers ; but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good ? But if ye suffer for righteousness' sake, happy *are ye*. And be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts.

And *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear ; having a good conscience ; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God ; being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water ; the like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

**F**ORASMUCH then as Christ hath suffered for us in the flesh, IV. arm yourselves likewise with the same mind, (for he that hath suffered in the flesh hath ceased from sin,) that he no longer should live the rest of time in the flesh to the lusts of men, but to the will of God. For the time past of life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries ; wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you* ; who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are 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 sober, and watch unto prayer. And above all things have fervent charity among yourselves ; for charity shall cover the multitude of sins.



10 Use hospitality one to another without grudging. As every man hath received the gift, minister the same one to another, as good  
 11 stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it as* of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you;  
 13 but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with  
 14 exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.  
 15 But let none of you suffer as a murderer or a thief or an evil-doer or as a busy-body in other men's matters; but if as a Christian, let him not be ashamed, but let him glorify God on this  
 17 behalf. For the time *is come* that judgment must begin at the house of God; and if *it first begin* at us, what shall the end  
 18 *be* of them that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?  
 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls in well-doing, as unto a faithful Creator.

V. **T**HE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a  
 2 partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight, not by constraint,  
 3 but willingly; not for filthy lucre, but of a ready mind; neither as being lords over the heritage, but being ensamples to the flock.  
 4 And when the chief Shepherd shall appear, ye shall receive a  
 5 crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all be subject one to another, and be clothed with humility; for God resisteth the  
 6 proud, and giveth 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 care upon him, (for he careth  
 8 for you,) be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;  
 9 whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make  
 11 you perfect, stablish, strengthen, settle *you*. To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true  
 13 grace of God wherein ye stand. The *church* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.  
 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

## THE SECOND EPISTLE OF PETER.

**S**IMON Peter, a servant and an apostle of Jesus Christ, to them 1.  
that have obtained the precious faith with us through the 2  
righteousness of God and our Saviour Jesus Christ. Grace, and  
peace, be multiplied unto you through the knowledge of God, and  
of Jesus our Lord.

According as his divine power hath given unto us all things 3  
that *pertain* unto life and godliness, through the knowledge of him 4  
that hath called us to glory and virtue ; (whereby are given unto 5  
us exceeding great and precious promises, that by these you might 6  
be partakers of the divine nature, having escaped the corruption 7  
that is in the world through lust ; ) and besides this, giving all dili- 8  
gence, add to your faith virtue, and to virtue knowledge, and to 9  
knowledge temperance, and to temperance patience, and to pa-  
tience godliness, and to godliness brotherly kindness, and to bro-  
therly kindness charity. For if these things be in you, and abound, 10  
they make *you* neither barren nor unfruitful in the knowledge of  
our Lord Jesus Christ. But he that lacketh these things is blind, 11  
and cannot see afar off, and hath forgotten that he was purged  
from his old sins. Wherefore rather, brethren, give diligence to 12  
make your calling and election sure ; for if ye do these things, ye  
shall never fall. For so an entrance shall be ministered unto you 13  
abundantly into the everlasting kingdom of our Lord and Saviour  
Jesus Christ.

Wherefore I will not be negligent to put you always in remem- 14  
brance of these things, though ye know *them*, and be established  
in the present truth. Yea, I think it meet, as long as I am in this 15  
tabernacle, to stir you up, by putting *you* in remembrance ; know- 16  
ing that shortly I must put off my tabernacle, even as our Lord  
Jesus Christ hath showed me. Moreover I will endeavour that 17  
you may be able, after my decease to have these things always in  
remembrance. For we have not followed cunningly devised 18  
fables, when we made known unto you the power and coming of  
our Lord Jesus Christ, but were eye-witnesses of his majesty. For 19  
he received from God the Father honour and glory, when there  
came such a voice to him from the excellent glory ; This is my  
beloved Son, in whom I am well pleased. And this voice which 20  
came from heaven we heard, when we were with him in the holy  
mount. We have also a more sure word of prophecy, where- 21  
unto ye do well that ye take heed, as unto a light that shineth in  
a dark place, until the day dawn, and the day-star arise in your  
hearts ; knowing this first, that no prophecy of the scripture is of  
any private interpretation. For the prophecy came not in old time  
by the will of man, but holy men of God spake, being moved by  
the Holy Ghost.

**B**UT there were false prophets also among the people, even as II.  
there shall be false teachers among you, who privily shall  
bring in damnable heresies, even denying the Lord that bought  
them, and bring upon themselves swift destruction ; and many 2  
shall follow their pernicious ways, (by reason of whom the way  
of truth shall be evil spoken of,) and through covetousness 3

shall they with feigned words make merchandise of you ; whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be  
5 reserved unto judgment ; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the  
6 flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should  
7 live ungodly ; and delivered just Lot, vexed with the filthy conversation of the wicked ; (for that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds ;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day  
10 of judgment to be punished ; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous and self-willed, they are not afraid to speak evil of  
11 dignities ; whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly  
13 perish in their own corruption, and shall receive the reward of unrighteousness ; they that count it pleasure to riot in the day-time, are spots and blemishes, sporting themselves with their own  
14 deceivings while they feast with you, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practices, cursed children,  
15 which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages  
16 of unrighteousness, but was rebuked for his iniquity ; the dumb ass speaking with man's voice forbade the madness of the  
17 prophet. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for  
18 ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, and wantonness, those  
19 that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption ; for of whom a man is overcome, of the same is he  
20 brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the  
21 latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb ; The dog *is* turned to his own vomit again ; and ; The sow that was washed to her wallowing in the mire.

III. **T**HIS second epistle, beloved, I now write unto you, in which  
2 I stir up your pure minds by way of remembrance ; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the



Lord and Saviour ; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying ; Where is the promise of his coming ? for since the fathers fell asleep, all things continue as from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished ; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Since then all these things shall be dissolved, what manner of *persons* ought ye to be in holy conversation and godliness ! looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account the long-suffering of our Lord, salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness ; but grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen.

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### THE FIRST EPISTLE OF JOHN.

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (for the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us ; ) that which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness  
 6 at all. If we say that we have fellowship with him, and walk in  
 7 darkness, 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 Christ his Son cleanseth us from all  
 8 sin. If we say that we have no sin, we deceive ourselves,  
 9 and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unright-  
 10 eousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. **M**Y little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the  
 2 Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for *those* of the whole  
 3 world. And hereby we know that we know him, if we keep  
 4 his commandments. He that saith; I know him, and keepeth not  
 5 his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God per-  
 6 fected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he  
 7 walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning; the  
 8 old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which  
 9 thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and  
 10 hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stum-  
 11 bling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because  
 12 that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake.  
 13 I write unto you, fathers, because ye have known him *that is* from the beginning; I write unto you, young men, because ye have overcome the wicked one; I write unto you, little children, because  
 14 ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning; I have  
 15 written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked  
 16 one. Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him;  
 17 for all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.  
 18 And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.  
 19 Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; where-  
 20 by we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would  
 21 have continued with us; but *they went out*, that they might be made manifest, that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not

written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath the Father also. Let that therefore abide in you which ye have heard from the beginning; if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us, eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

**B**EHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. 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 that ye heard from the beginning, that we should love one another; not as Cain, who was of that wicked one, and slew his brother; and wherefore slew him? because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know, that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but



19 in deed and in truth. And hereby we know that we are of  
 20 the truth, and shall assure our hearts before him, for if our heart  
 condemn us, God is greater than our heart, and knoweth all  
 21 things. Beloved, if our heart condemn us not, we have confi-  
 22 dence towards God, and whatsoever we ask, we receive of him,  
 because we keep his commandments, and do those things that  
 23 are pleasing in his sight. And this is his commandment, that  
 we should believe on the name of his Son Jesus Christ, and love  
 24 one another, as he gave us commandment. And he that keepeth  
 his commandments dwelleth in him, and he in him; and hereby  
 we know that he abideth in us, by the Spirit which he hath  
 given us.

IV. **B**ELOVED, believe not every spirit, but try the spirits whe-  
 ther they are of God; because many false prophets are  
 2 gone out into the world. Hereby know ye the Spirit of God;  
 Every spirit that confesseth that Jesus Christ is come in the flesh,  
 3 is of God. And every spirit that confesseth not that Jesus Christ  
 is come in the flesh, is not of God; and this is that of antichrist,  
 whereof ye have heard that it should come, and even now already  
 4 is it in the world. Ye are of God, little children, and have over-  
 come them; because greater is he that is in you, than he that is  
 5 in the world. They are of the world; therefore speak they of the  
 6 world, and the world heareth them. We are of God; he that  
 knoweth God heareth us; he that is not of God heareth not us.  
 Hereby know we the spirit of truth, and the spirit of error.  
 7 Beloved, let us love one another; for love is of God, and every  
 8 one that loveth is born of God, and knoweth God; he that loveth  
 9 not, knoweth not God, for God is love. In this was manifested  
 the love of God toward us, because that God sent his only-begot-  
 10 ten Son into the world, that we might live through him. Herein  
 is love, not that we loved God, but that he loved us, and sent his  
 11 Son a propitiation for our sins. Beloved, if God so loved us, we  
 12 ought also to love one another. No man hath seen God at any  
 time; if we love one another, God dwelleth in us, and his love is  
 13 perfected in us. Hereby know we that we dwell in him, and he in  
 14 us, because he hath given us of his Spirit. And we have seen  
 and do testify that the Father sent the Son to be the Saviour of the  
 15 world. Whosoever shall confess that Jesus is the Son of God,  
 16 God dwelleth in him, and he in God. And we have known and  
 believed the love that God hath to us. God is love, and he that  
 17 dwelleth in love, dwelleth in God, and God in him. (Herein is  
 our love made perfect, that we may have boldness in the day of  
 18 judgment, because as he is, so are we in this world. There is no  
 fear in love, but perfect love casteth out fear; because fear hath  
 19 torment; he that feareth is not made perfect in love. We love  
 20 him, because he first loved us.) If a man say; I love God, and  
 hateth his brother, he is a liar. For he that loveth not his bro-  
 ther whom he hath seen, how can he love God whom he hath not  
 21 seen? And this commandment have we from him, that he who  
 loveth God, love his brother also.

**W**HOSOEVER believeth that Jesus is the Christ, is born of V.  
God ; and every one that loveth him that begat, loveth  
him also that is begotten of him. By this we know that we love 2  
the children of God, when we love God, and keep his command-  
ments. For this is the love of God, that we keep his command- 3  
ment ; and his commandments are not grievous. For whatso- 4  
ever is born of God overcometh the world ; and this is the victory  
that overcometh the world, our faith. Who is he that overcometh 5  
the world, but he that believeth that Jesus is the Son of God ?

This is he that came by water and blood, Jesus Christ ; not by 6  
water only, but by water and blood ; and it is the Spirit that bear-  
eth witness, because the Spirit is truth. For there are three that 7  
bear record in heaven, the Father, the Word, and the Holy  
Ghost ; and these three are one. And there are three that bear 8  
witness in earth, the spirit, and the water, and the blood ; and  
these three are in one. If we receive the witness of men, the 9  
witness of God is greater ; for this is the witness of God which he  
hath testified of his Son. He that believeth on the Son of God 10  
hath the witness in himself ; he that believeth not God hath made  
him a liar ; because he believeth not the record that God gave of  
his Son. And this is the record, that God hath given to us eter- 11  
nal life ; and this life is in his Son. He that hath the Son hath 12  
life ; he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name 13  
of the Son of God, that ye may know that ye have eternal life,  
and that ye may believe on the name of the Son of God. And 14  
this is the confidence that we have in him, that if we ask any  
thing according to his will, he heareth us ; and if we know that 15  
he hear us, whatsoever we ask, we know that we have the peti-  
tions that we desired of him. If any man see his brother sin 16  
a sin, *which is* not unto death, he shall ask, and he shall give him  
life for them that sin not unto death. There is a sin unto death ;  
I do not say that he shall pray for it. All unrighteousness is sin ; 17  
and there is a sin not unto death. We know that whosoever 18  
is born of God sinneth not ; but he that is begotten of God keep-  
eth himself, and the wicked one toucheth him not. We know 19  
that we are of God, and the whole world lieth in wickedness.  
And we know that the Son of God is come, and hath given us an  
understanding, that we may know him that is true ; and we are 20  
in him that is true, in his Son Jesus Christ. This is the true God,  
and eternal life. Little children, keep yourselves from idols. 21  
Amen.

## THE SECOND EPISTLE OF JOHN.

**T**HE elder unto the elect lady and her children, whom I love in the truth, (and not I only, but also all they that have known the truth,) for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.

Having many things to write unto you, I would not write with paper and ink; for I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

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## THE THIRD EPISTLE OF JOHN.

**T**HE elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to the strangers, which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.



I wrote unto the church ; but Diotrephes, who loveth to have 9  
 the pre-eminence among them, receiveth us not. Wherefore, if I 10  
 come, I will remember his deeds which he doeth, prating against  
 us with malicious words ; and not content therewith, neither doth  
 he himself receive the brethren, and forbiddeth them that would,  
 and casteth *them* out of the church. Beloved, follow not that 11  
 which is evil, but that which is good. He that doeth good is of  
 God ; but he that doeth evil hath not seen God. Demetrius 12  
 hath good report of all, and of the truth itself ; yea, and we bear  
 record, and ye know that our record is true.

I had many things to write, but I will not with ink and pen 13  
 write unto thee ; but I trust I shall shortly see thee, and we shall 14  
 speak face to face. Peace *be* to thee. *Our* friends salute thee ;  
 greet the friends by name.

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### THE EPISTLE OF JUDE.

**J**UDE, the servant of Jesus Christ, and brother of James, to  
 them that are sanctified by God the Father, and preserved in  
 Jesus Christ, *and* called. Mercy unto you, and peace, and love, 2  
 be multiplied.

Beloved, when I gave all diligence to write unto you of the 3  
 common salvation, it was needful for me to write unto you, and  
 exhort that ye should earnestly contend for the faith which was  
 once delivered unto the saints. For there are certain men crept 4  
 in unawares, who were before of old ordained to this condem-  
 nation, ungodly men, turning the grace of our God into lascivi-  
 ousness, and denying the only Lord God and our Lord Jesus  
 Christ. I will therefore put you in remembrance, though ye 5  
 once knew this, how that the Lord, having saved the people out  
 of the land of Egypt, afterward destroyed them that believed not ;  
 and the angels which kept not their first estate, but left their own 6  
 habitation, he hath reserved in everlasting chains under darkness,  
 unto the judgment of the great day ; even as Sodom and Gomor- 7  
 rha, and the cities about them in like manner, giving themselves  
 over to fornication, and going after strange flesh, are set forth for  
 an example, suffering the vengeance of eternal fire. Like 8  
 wise also these dreamers defile the flesh, despise dominion, and  
 speak evil of dignities. Yet Michael the archangel, when con- 9  
 tending with the devil, he disputed about the body of Moses, durst  
 not bring against him a railing accusation, but said ; The Lord re-  
 buke thee. But these speak evil of those things which they know 10  
 not ; but what they know naturally, as brute beasts, in those things

- 11 they corrupt themselves. Wo unto them ! for they have gone in  
the way of Cain, and ran greedily after the error of Balaam for  
12 reward, and perished in the gainsaying of Core. These are  
spots in your feasts of charity, when they feast with you, feeding  
themselves without fear ; clouds without water, carried about of  
winds ; trees whose fruit withereth, without fruit, twice dead,  
13 plucked up by the roots ; raging waves of the sea, foaming out  
their own shame ; wandering stars, to whom is reserved the black-  
14 ness of darkness for ever. And Enoch also the seventh from  
Adam, prophesied of these, saying ; Behold, the Lord cometh with  
15 ten thousand of his saints, to execute judgment upon all, and to  
convince all that are ungodly among them of all their ungodly  
deeds, which they have ungodly committed, and of all the hard  
16 things which ungodly sinners have spoken against him. These  
are murmurers, complainers, walking after their own lusts ; and  
their mouth speaketh great swelling *words*, having men's persons  
17 in admiration because of advantage. But, beloved, remem-  
ber ye the words which were spoken before, of the apostles of our  
18 Lord Jesus Christ ; for they told you there should be mockers in  
the last time, who should walk after their own ungodly lusts.  
19 These be they who separate themselves, sensual, having not the  
20 Spirit. But ye, beloved, building up yourselves on your most holy  
21 faith, praying in the Holy Ghost, keep yourselves in the love of  
God, looking for the mercy of our Lord Jesus Christ unto eter-  
22 nal life. And of some have compassion, making a difference ;  
23 and others save with fear, pulling *them* out of the fire ; hating even  
the garment spotted by the flesh.  
24 Now unto him that is able to keep you from falling, and to pre-  
sent *you* faultless before the presence of his glory with exceeding  
25 joy, to the only wise God our Saviour, *be* glory and majesty, do-  
minion and power, both now and ever. Amen.

**T**HE Revelation of Jesus Christ, which God gave unto him, I.  
 to show unto his servants things which must shortly come to  
 pass, and sent and signified by his angel unto his servant John;  
 who bare record of the word of God, and of the testimony of Jesus 2  
 Christ, and of all things that he saw. Blessed is he that readeth, 3  
 and they that hear the words of this prophecy, and keep those  
 things which are written therein; for the time is at hand.

**J**OHN to the seven churches which are in Asia. Grace be 4  
 unto you and peace from him which is and which was and  
 which is to come; and from the seven spirits which are before his  
 throne; and from Jesus Christ, the faithful witness, the first-be- 5  
 gotten of the dead, and the prince of the kings of the earth; unto  
 him that loved us and washed us from our sins in his own blood,  
 and hath made us kings and priests unto God and his Father, to 6  
 him be glory and dominion for ever and ever. Amen. Behold, 7  
 he cometh with clouds, and every eye shall see him, and they  
 which pierced him; and all kindreds of the earth shall wail be- 8  
 cause of him; even so, Amen. I am the Alpha and the Omega,  
 the beginning and the ending, saith the Lord, which is and which  
 was and which is to come, the Almighty. I John, who also 9  
 am your brother, and companion in tribulation, and in the king-  
 dom and patience of Jesus Christ, was in the isle that is called  
 Patmos, for the word of God, and for the testimony of Jesus  
 Christ; I was in the Spirit on the Lord's day; and I heard be- 10  
 hind me a great voice, as of a trumpet, saying; I am the Alpha 11  
 and the Omega, the first and the last; what thou seest write in a  
 book, and send unto the seven churches which are in Asia, unto  
 Ephesus, and unto Smyrna, and unto Pergamos, and unto Thya-  
 tira, and unto Sardis, and unto Philadelphia, and unto Laodi-  
 cea. And I turned to see the voice that spake with me; 12  
 and being turned, I saw seven golden candlesticks, and in the 13  
 midst of the seven candlesticks one like unto the Son of man,  
 clothed with a garment down to the foot, and girt about the paps  
 with a golden girdle; his head and hairs were white like wool, as 14  
 white as snow; and his eyes were as a flame of fire; and his feet 15  
 like unto fine brass, as if they burned in a furnace; and his voice  
 as the sound of many waters; and he had in his right hand seven 16  
 stars; and out of his mouth went a sharp two-edged sword; and  
 his countenance was, as the sun shineth in his strength. And 17  
 when I saw him, I fell at his feet as dead; and he laid his right  
 hand upon me, saying unto me; Fear not; I am the first and the  
 last; he that liveth, and was dead; and behold, I am alive for 18  
 evermore, Amen; and I have the keys of hell and of death. 19  
 Write the things which thou hast seen, and the things which are, 20  
 and the things which shall be hereafter; the mystery of the seven  
 stars which thou sawest in my right hand, and the seven golden  
 candlesticks. The seven stars are the angels of the seven church-  
 es; and the seven candlesticks which thou sawest, are the seven  
 churches.



II. **U**NTO the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;  
 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and thou hast  
 3 found them liars ; and thou hast borne, and hast patience, and for  
 4 my name's sake hast laboured, and hast not fainted. Nevertheless,  
 5 I have against thee, that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will re-  
 6 move thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans,  
 7 which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write ; These things  
 9 saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich,) and the blasphemy of them which say they are Jews, and are not, but  
 10 are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of  
 11 life. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write ; These things saith he which hath the sharp sword with two edges ;  
 13 I know thy works, and where thou dwellest, *even* where Satan's seat *is* ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr,  
 14 who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto  
 15 idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent ;  
 16 or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him  
 17 hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame  
 19 of fire, and his feet *are* like fine brass ; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last *to be* more than the first. Notwithstanding I have a  
 20 few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce

my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds, and I will kill her children with death. And all the churches shall know that I am he which searcheth the reins and hearts ; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, (as they speak ; ) I will put upon you none other burden ; but that which ye have, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations ; (and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers ; ) even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

AND unto the angel of the church in Sardis write ; These things saith he that hath the seven spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die. For I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments ; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth ; I know thy works ; behold, I have set before thee an open door, and no man can shut it ; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly ; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church of the Laodiceans write ;

These things saith the Amen, the faithful and true witness, the  
 15 beginning of the creation of God ; I know thy works, that thou  
 16 art neither cold, nor hot. I would thou wert cold, or hot ! So  
 then, because thou art lukewarm, and neither cold nor hot, I will  
 17 spue thee out of my mouth. Because thou sayest ; I am rich,  
 and increased with goods, and have need of nothing, and know-  
 est not that thou art wretched, and miserable, and poor, and blind,  
 18 and naked ; I counsel thee to buy of me gold tried in the fire,  
 that thou mayest be rich ; and white raiment that thou mayest  
 be clothed, and *that* the shame of thy nakedness do not appear ;  
 19 and anoint thine eyes with eye-salve, that thou mayest see. As  
 many as I love, I rebuke and chasten ; be zealous therefore, and  
 20 repent. Behold, I stand at the door, and knock ; if any man hear  
 my voice, and open the door, I will come in to him, and will sup  
 21 with him, and he with me. To him that overcometh will I  
 grant to sit with me in my throne, even as I also overcame, and  
 22 am set down with my Father in his throne. He that hath an ear,  
 let him hear what the Spirit saith unto the churches.

IV. **A**FTER this I looked, and behold, a door opened in heaven,  
 and the first voice which I heard *was* as it were of a trumpet  
 talking with me, which said ; Come up hither, and I will show  
 2 thee things which must be hereafter. And immediately I was in  
 the spirit ; and behold, a throne was set in heaven, and *one* sat  
 3 on the throne ; and he that sat was to look upon like a jasper and  
 a sardine stone ; and *there was* a rainbow round about the throne,  
 4 in sight like unto an emerald. And round about the throne *were*  
 four and twenty seats ; and upon the seats I saw four and twenty  
 elders sitting, clothed in white raiment, and they had on their  
 5 heads crowns of gold. And out of the throne proceeded light-  
 nings and thunderings and voices ; and *there were* seven lamps  
 of fire burning before the throne, which are the seven spirits  
 6 of God ; and before the throne *was* a sea of glass like unto  
 crystal. And in the midst of the throne, and round about the  
 7 throne, *were* four beasts full of eyes before and behind. And the  
 first beast *was* like a lion, and the second beast like a calf, and the  
 third beast had a face as a man, and the fourth beast *was* like a fly-  
 8 ing eagle. And the four beasts had each of them six wings about  
 and within full of eyes ; and they rest not day and night, saying ;  
 Holy, holy, holy, Lord God Almighty, which was and is and is to  
 9 come. And when those beasts give glory and honour and thanks  
 to him that sat on the throne, who liveth for ever and ever,  
 10 the four and twenty elders fall down before him that sat on the  
 throne, and worship him that liveth for ever and ever, and cast  
 11 their crowns before the throne, saying ; Thou art worthy, O Lord,  
 to receive glory and honour and power ; for thou hast created all  
 things, and for thy pleasure they are and were created.

V. **A**ND I saw in the right hand of him that sat on the throne a  
 book written within and on the back side, sealed with seven  
 2 seals. And I saw a strong angel proclaiming with a loud voice ;  
 Who is worthy to open the book, and to loose the seals there-  
 3 of ? And no man in heaven, nor in earth, neither under the  
 4 earth, was able to open the book, neither to look thereon. And I  
 wept much, because no man was found worthy to open and to



read the book, neither to look thereon. And one of the elders saith unto me ; Weep not ; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints ; and they sung a new song, saying ; Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice ; Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying ; Blessing and honour and glory and power *be* unto him that sitteth upon the throne and unto the Lamb for ever and ever. And the four beasts said ; Amen ! and the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying ; Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow ; and a crown was given unto him, and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say ; Come and see. And there went out another horse, red ; and it was given to him that sat thereon to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say ; Come and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say ; A measure of wheat for a penny, and three measures of barley for a penny ; and *see* thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say ; Come and see. And I looked, and behold, a pale horse, and his name that sat on him was Death ; and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held ; and they cried with a loud voice, saying ;

How long, O Lord, holy and true, dost thou not judge and avenge  
 11 our blood on them that dwell on the earth? And white robes  
 were given unto every one of them, and it was said unto them,  
 that they should rest yet for a little season, until their fellow-ser-  
 vants also, and their brethren, that should be killed as they *were*,  
 12 should be fulfilled. And I beheld, when he had opened the sixth  
 seal, and lo, there was a great earthquake, and the sun became  
 13 black as sackcloth of hair, and the moon became as blood, and  
 the stars of heaven fell unto the earth, even as a fig-tree casteth  
 14 her untimely figs when she is shaken of a mighty wind; and the  
 heaven departed as a scroll when it is rolled together, and every  
 15 mountain and island were moved out of their places; and the  
 kings of the earth and the great men and the rich men and the  
 chief captains and the mighty men and every bondman and every  
 freeman hid themselves in the dens and in the rocks of the moun-  
 16 tains, and said to the mountains and rocks; Fall on us, and hide  
 us from the face of him that sitteth on the throne, and from the  
 17 wrath of the Lamb; for the great day of his wrath is come, and  
 who shall be able to stand?

VII. **A**ND after these things I saw four angels standing on the four  
 corners of the earth, holding the four winds of the earth,  
 that the wind should not blow on the earth, nor on the sea, nor on  
 2 any tree. And I saw another angel ascending from the east, hav-  
 ing the seal of the living God; and he cried with a loud voice  
 to the four angels, to whom it was given to hurt the earth and  
 3 the sea, saying; Hurt not the earth, neither the sea, nor the  
 trees, till we have sealed the servants of our God in their fore-  
 4 heads. And I heard the number of them which were sealed;  
*there were sealed an hundred forty and four thousand of all the*  
 5 *tribes of the children of Israel; of the tribe of Juda were sealed*  
*twelve thousand; of the tribe of Reuben were sealed twelve*  
*thousand; of the tribe of Gad were sealed twelve thousand;*  
 6 *of the tribe of Aser were sealed twelve thousand; of the*  
*tribe of Nephthalim were sealed twelve thousand; of the tribe of*  
 7 *Manasses were sealed twelve thousand; of the tribe of Simeon*  
*were sealed twelve thousand; of the tribe of Levi were sealed*  
*twelve thousand; of the tribe of Issachar were sealed twelve*  
 8 *thousand; of the tribe of Zabulon were sealed twelve thousand;*  
*of the tribe of Joseph were sealed twelve thousand; of the tribe*  
 9 *of Benjamin were sealed twelve thousand.* After this I be-  
 held, and lo, a great multitude, which no man could number, of  
 all nations and kindreds and people and tongues, stood before the  
 throne, and before the Lamb, clothed with white robes, and palms  
 10 in their hands; and they cried with a loud voice, saying; Salvation  
 to our God which sitteth upon the throne, and unto the Lamb.  
 11 And all the angels stood round about the throne and the elders  
 and the four beasts, and fell before the throne on their faces, and  
 12 worshipped God, saying; Amen; Blessing and glory and wisdom  
 and thanksgiving and honour and power and might *be* unto our  
 13 God for ever and ever. Amen. And one of the elders answered,  
 saying unto me; What are these which are arrayed in white  
 14 robes? and whence came they? And I said unto him; Sir, thou  
 knowest. And he said to me; These are they which came out

of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came, and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices and thunderings and lightnings and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and fell upon the third part of the rivers, and upon the fountains of 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. And the fourth angel sounded, and the third part of the sun and the third part of the moon and the third part of the stars were smitten, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice; Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit; and he opened the bottomless pit. And there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power; and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that



they should be tormented five months ; and their torment *was* as  
6 the torment of a scorpion, when he striketh a man. And in those  
days shall men seek death, and shall not find it ; and shall desire  
7 to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle, and on their  
heads *were* as it were crowns like gold, and their faces *were* as the  
8 faces of men, and they had hair as the hair of women, and their  
9 teeth were as of lions, and they had breastplates, as it were  
breastplates of iron, and the sound of their wings *was* as the sound  
10 of chariots of many horses running to battle. And they had tails  
like unto scorpions, and there were stings in their tails ; and their  
11 power *was* to hurt men five months. And they had a king over  
them, the angel of the bottomless pit ; whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue he hath *his*  
12 name Apollyon. One wo is past ; behold, there come two woes  
13 more hereafter. And the sixth angel sounded, and I heard a  
voice from the four horns of the golden altar which is before God,  
14 saying to the sixth angel which had the trumpet ; Loose the four  
15 angels which are bound in the great river Euphrates. And the  
four angels were loosed, which were prepared for an hour and a  
day and a month and a year, for to slay the third part of men.  
16 And the number of the army of the horsemen *were* two hundred  
17 thousand thousand ; and I heard the number of them. And thus  
I saw the horses in the vision, and them that sat on them, having  
breastplates of fire, and of jacinth, and brimstone ; and the heads  
of the horses *were* as the heads of lions, and out of their mouths  
18 issued fire and smoke and brimstone. By these three was the  
third part of men killed, by the fire and by the smoke and by the  
19 brimstone, which issued out of their mouths. For their power is  
in their mouth, and in their tails ; for their tails *were* like unto  
20 serpents, and had heads, and with them they do hurt. And the  
rest of the men which were not killed by these plagues, yet repented  
not of the works of their hands, that they should not worship  
devils, and idols of gold, and silver, and brass, and stone, and  
21 of wood, which neither can see, nor hear, nor walk ; neither repented  
they of their murders, nor of their sorceries, nor of their  
fornication, nor of their thefts.

X. **A**ND I saw another mighty angel come down from heaven,  
2 clothed with a cloud, and a rainbow *was* upon his head, and  
his face *was* as it were the sun, and his feet as pillars of fire ; and  
he had in his hand a little book open ; and he set his right foot  
3 upon the sea, and *his* left on the earth ; and he cried with a loud  
voice, as *when* a lion roareth. And when he had cried, seven  
4 thunders uttered their voices. And when the seven thunders had  
uttered their voices, I was about to write ; and I heard a voice  
from heaven saying unto me ; Seal up those things which the  
5 seven thunders uttered, and write them not. And the angel  
which I saw stand upon the sea and upon the earth lifted up his  
6 hand to heaven, and sware by him that liveth for ever and ever,  
who created heaven and the things that therein are, and the  
earth and the things that therein are, and the sea and the things  
7 which therein are, that there should be time no longer ; but in  
the days of the voice of the seventh angel, when he shall begin

to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said ; Go, take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him ; Give me the little book. And he said unto me ; Take and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey ; and as soon as I had eaten it, my belly was bitter. And he said unto me ; Thou must prophesy again before many peoples and nations and tongues and kings.

AND there was given me a reed like unto a rod ; and the angel stood, saying ; Rise, and measure the temple of God, and the altar, and them that worship therein ; but the court which is without the temple leave out, and measure it not, for it is given unto the gentiles ; and the holy city shall they tread under foot forty-two months. And I will give power unto 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 two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy ; and they have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them ; and they stood upon their feet ; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them ; Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand ; and the remnant were affrighted, and gave glory to the God of heaven. The second wo is past ; behold, the third wo cometh quickly.

And the seventh angel sounded, and there were great voices in heaven, saying ; The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying ; We give thee thanks, O Lord God Almighty, which art and wast



and art to come, because thou hast taken to thee thy great power,  
18 and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets and the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII. **A**ND there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and  
2 upon her head a crown of twelve stars ; and she being with child,  
3 cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his  
4 heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child  
5 as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron ; and her child was  
6 caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore  
7 days. And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought and his angels,  
8 and prevailed not, neither was their place found any more in heaven ; and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, was  
9 cast out into the earth, and his angels were cast out with him.  
10 And I heard a loud voice saying in heaven ; Now is come salvation and strength and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which  
11 accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death. Therefore rejoice, O  
12 heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short  
13 time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man  
14 child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the face of  
15 the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away  
16 of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon  
17 cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.



AND I stood upon the sand of the sea, and saw a beast rise XIII.  
 up out of the sea, having seven heads and ten horns, and  
 upon his horns ten crowns, and upon his heads the name of blas-  
 phemy. And the beast which I saw was like unto a leopard, and 2  
 his feet were as of a bear, and his mouth as the mouth of a lion.  
 And the dragon gave him his power, and his seat, and great au-  
 thority. And I saw one of his heads as it were wounded to death, 3  
 and his deadly wound was healed. And all the world wondered  
 after the beast ; and they worshipped the dragon which gave 4  
 power unto the beast, and they worshipped the beast, saying ;  
 Who is like unto the beast ? Who is able to make war with him ?  
 And there was given unto him a mouth speaking great things and 5  
 blasphemies ; and power was given unto him to continue forty-two  
 months. And he opened his mouth in blasphemy against God, 6  
 to blaspheme his name, and his tabernacle, and them that dwell  
 in heaven. And it was given unto him to make war with the 7  
 saints, and to overcome them ; and power was given him over all  
 kindreds and tongues and nations. And all that dwell upon the 8  
 earth shall worship him, whose names are not written in the book  
 of life of the Lamb slain from the foundation of the world. If any 9  
 man have an ear, let him hear. He that leadeth into captivity, 10  
 shall go into captivity ; he that killeth with the sword must be  
 killed with the sword. Here is the patience and the faith of the  
 saints. And I beheld another beast coming up out of the 11  
 earth, and he had two horns like a lamb, and he spake as a dra-  
 gon. And he exerciseth all the power of the first beast before him ; 12  
 and he causeth the earth and them which dwell therein to wor-  
 ship the first beast, whose deadly wound was healed ; and he do- 13  
 eth great wonders, so that he maketh fire come down from heaven  
 on the earth in the sight of men. And he deceiveth them that 14  
 dwell on the earth by those miracles which he had power to do in  
 the sight of the beast ; saying to them that dwell on the earth,  
 that they should make an image to the beast, which had the  
 wound by a sword, and did live. And he had power to give life 15  
 unto the image of the beast, that the image of the beast should  
 even speak, and cause, that as many as would not worship the im-  
 age of the beast should be killed. And he causeth all, both small 16  
 and great, rich and poor, free and bond, to receive a mark in their  
 right hand, or in their foreheads ; and that no man might buy or 17  
 sell, save he that had the mark, or the name of the beast, or the  
 number of his name. Here is wisdom ; let him that hath under- 18  
 standing count the number of the beast ; for it is the number of  
 a man, and his number is six hundred threescore and six.

AND I looked, and lo a Lamb stood on the mount Sion, and XIV.  
 with him an hundred forty-four thousand, having his Fa-  
 ther's name written in their foreheads. And I heard a voice from 2  
 heaven, as the voice of many waters, and as the voice of a great  
 thunder ; and I heard the voice of harpers harping with their  
 harps, and they sung as it were a new song before the throne and 3  
 before the four beasts and the elders ; and no man could learn that  
 song but the hundred forty-four thousand, which were redeemed  
 from the earth. These are they which were not defiled with wo-  
 men ; for they are virgins ; these are they which follow the Lamb, 19

whithersoever he goeth. These were redeemed from among men, the first-fruits unto God and to the Lamb ; and in their mouth was found no guile ; for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people ; saying with a loud voice ; Fear God, and give glory to him, for the hour of his judgment is come ; and worship him that made the heaven and the earth and the sea and the fountains of waters. And there followed another angel, saying ; Babylon is fallen, is fallen, that great city ; because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice ; If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints ; here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me ; Write ; Blessed *are* the dead which die in the Lord from henceforth ; (yea, saith the Spirit ;) that they may rest from their labours, their works do follow them. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud ; Thrust in thy sickle, and reap ; for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying ; Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand six hundred furlongs.

XV. **A**ND I saw another sign in heaven great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image and over his mark *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying ; Great and marvellous *are* thy works, Lord God Almighty ; just and true *are* thy ways, thou King of saints ;



who shall not fear thee, O Lord, and glorify thy name ? *for thou* 4  
only *art* holy ; for all nations shall come and worship before thee ;  
for thy judgments are made manifest. And after that I look- 5  
ed, and behold the temple of the tabernacle of the testimony in  
heaven was opened ; and the seven angels came out of the tem- 6  
ple, having the seven plagues, clothed in pure and white linen,  
and having their breasts girded with golden girdles. And one of 7  
the four beasts gave unto the seven angels seven golden vials full  
of the wrath of God, who liveth for ever and ever. And the 8  
temple was filled with smoke from the glory of God and from his  
power ; and no man was able to enter into the temple, till the  
seven plagues of the seven angels were fulfilled.

**A**ND I heard a great voice out of the temple, saying to the XVI.  
seven angels ; Go your ways and pour out the vials of the  
wrath of God upon the earth. And the first went, and pour- 2  
ed out his vial upon the earth ; and there fell a noisome and griev-  
ous sore upon the men which had the mark of the beast, and them  
which worshipped his image. And the second angel poured 3  
out his vial upon the sea ; and it became blood as of a dead *man*,  
and every living soul died in the sea. And the third angel 4  
poured out his vial upon the rivers and the fountains of waters ; and  
they became blood. And I heard the angel of the waters say ; 5  
Thou art righteous, O Lord, which art and wast and shalt be, be-  
cause thou hast judged thus ; for they have shed the blood of 6  
saints and prophets, and thou hast given them blood to drink ; for  
they are worthy. And I heard another out of the altar say ; 7  
Even so, Lord God Almighty, true and righteous *are* thy judg-  
ments. And the fourth angel poured out his vial upon the 8  
sun ; and power was given unto him to scorch men with fire.  
And men were scorched with great heat ; and they blasphemed 9  
the name of God which hath power over these plagues, and re-  
pent not to give him glory. And the fifth angel poured out 10  
his vial upon the seat of the beast ; and his kingdom was full of  
darkness ; and they gnawed their tongues for pain, and blasphem- 11  
ed the God of heaven because of their pains and their sores,  
and repented not of their deeds. And the sixth angel pour- 12  
ed out his vial upon the great river Euphrates ; and the water  
thereof was dried up, that the way of the kings of the east might  
be prepared. And I saw three unclean spirits like frogs *come* out 13  
of the mouth of the dragon, and out of the mouth of the beast,  
and out of the mouth of the false prophet ; (for they are the spir- 14  
its of devils, working miracles,) *which* go forth unto the kings of  
the earth and of the whole world, to gather them to the battle of  
that great day of God Almighty. Behold, I come as a thief. 15  
Blessed *is* he that watcheth, and keepeth his garments, lest he  
walk naked, and they see his shame. And he gathered them 16  
together into a place called in the Hebrew tongue Armaged-  
don. And the seventh angel poured out his vial into the air ; 17  
and there came a great voice out of the temple of heaven, from  
the throne, saying ; It is done. And there were voices and thun- 18  
ders and lightnings ; and there was a great earthquake, such as  
was not since men were upon the earth, so mighty an earthquake  
*and* so great. And the great city was divided into three parts, 19



and the cities of the nations fell ; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, about the weight of a talent ; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.

XVII. **A**ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me ; Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters ; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead a name written ; MYSTERY ; BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. And the angel said unto me ; Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings ; five are fallen, and one is, the other is not yet come, and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb ; and the Lamb shall overcome them ; for he is Lord of lords, and King of kings ; and they that are with him are called and chosen and faithful. And he saith unto me ; The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

**A**ND after these things I saw another angel come down XVIII.  
 from heaven, having great power ; and the earth was light-  
 ened with his glory. And he cried mightily with a strong voice, 2  
 saying ; Babylon the great is fallen, is fallen, and is become the  
 habitation of devils, and the hold of every foul spirit, and the 3  
 cage of every unclean and hateful bird ; for all nations have  
 drunk of the wine of the wrath of her fornication, and the kings  
 of the earth have committed fornication with her, and the mer-  
 chants of the earth are waxed rich through the abundance of her  
 delicacies. And I heard another voice from heaven, saying ; 4  
 Come out of her, my people, that ye be not partakers of her sins,  
 and that ye receive not of her plagues ; for her sins have reach- 5  
 ed unto heaven, and God hath remembered her iniquities. Re- 6  
 ward her even as she rewarded you, and double unto her double  
 according to her works ; in the cup which she hath filled, fill to 7  
 her double ; how much she hath glorified herself, and lived deli-  
 ciously, so much torment and sorrow give her. Because she saith 7  
 in her heart ; I sit a queen, and am no widow, and shall see no sor-  
 row ; therefore shall her plagues come in one day, death, and mourn- 8  
 ing, and famine ; and she shall be utterly burned with fire ; for  
 strong *is* the Lord God who judgeth her. And the kings of 9  
 the earth, who have committed fornication and lived deliciously  
 with her, shall bewail her and lament for her, when they shall see  
 the smoke of her burning, standing afar off for the fear of her 10  
 torment, saying ; Alas, alas, that great city Babylon, that mighty  
 city ! for in one hour is thy judgment come. And the merchants 11  
 of the earth shall weep and mourn over her, for no man buyeth  
 their merchandise any more ; the merchandise of gold and silver, 12  
 and precious stones and of pearls, and fine linen and purple, and  
 silk and scarlet ; and all thyne wood and all manner vessels of  
 ivory, and all manner vessels of most precious wood, and of brass,  
 and iron, and marble ; and cinnamon and odours, and ointments 13  
 and frankincense, and wine and oil, and fine flour and wheat, and  
 beasts and sheep ; and horses, and chariots, and slaves ; and souls  
 of men. And the fruits that thy soul lusted after are departed 14  
 from thee, and all things which were dainty and goodly are de-  
 parted from thee, and thou shalt find them no more at all. The 15  
 merchants of these things, which were made rich by her, shall  
 stand afar off for the fear of her torment, weeping and wailing,  
 and saying ; Alas, alas, that great city, that was clothed in fine 16  
 linen and purple and scarlet, and decked with gold and precious  
 stones and pearls ! for in one hour so great riches is come to nought.  
 And every shipmaster, and all the company in ships, and sailors, 17  
 and as many as trade by sea, stood afar off, and cried, when they 18  
 saw the smoke of her burning, saying ; What *is* like unto this  
 great city ! and they cast dust on their heads, and cried, weeping 19  
 and wailing, saying ; Alas, alas, that great city, wherein were  
 made rich all that had ships in the sea, by reason of her costli-  
 ness ! for in one hour is she made desolate. Rejoice over her, 20  
 O heaven, and ye holy apostles and prophets, for God hath aveng-  
 ed you on her. And a mighty angel took up a stone like a great 21  
 millstone, and cast into the sea, saying ; Thus with violence  
 shall that great city Babylon be thrown down, and shall be found.



22 no more at all. And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee, and no craftsman of whatsoever craft shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

XIX. **A**ND after these things I heard a great voice of much people in heaven, saying ; Alleluia ! Salvation, and glory, and 2 honour, and power, unto the Lord our God ; for true and righteous *are* his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath aveng- 3 ed the blood of his servants at her hand. And again they said ; 4 Alleluia ! and her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped 5 God that sat on the throne, saying ; Amen ; Alleluia. And a voice came out of the throne, saying ; Praise our God, all ye his 6 servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying ; Alle- 7 luia ! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is 8 come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white. For 9 the fine linen is the righteousness of saints. And he saith unto me ; Write ; Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me ; These 10 are the true sayings of God. And I fell at his feet to worship him ; and he said unto me ; See *thou do it* not ; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus ; worship God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse, and he that sat upon him called Faithful and True, and in righteousness 12 he doth judge and make war ; his eyes were as a flame of fire, and on his head *were* many crowns ; and he had a name written, 13 that no man knew but he himself ; and he *was* clothed with a vesture dipped in blood ; and his name is called ; The Word of God. 14 And the armies in heaven followed him upon white horses, 15 clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written ; 17 KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven ; Come and gather yourselves together unto the supper of the great 18 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 on them, and the flesh of all free and bond, both small and great. And I saw the beast and the kings of the earth 19 and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, 20 and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image ; these both were cast alive into a lake of fire burning with brimstone. And the rem- 21 nant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth ; and all the fowls were filled with their flesh.

AND I saw an angel come down from heaven, having the XX. key of the bottomless pit and a great chain in his hand. And 2 he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the 3 bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season. And I saw thrones ; and they sat upon them, and judg- 4 ment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received *his* mark upon their foreheads or in their hands ; and they lived and reigned with Christ a thousand years ; but the 5 rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he 6 that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thou- 7 sand years are expired, Satan shall be loosed out of his prison, and 8 shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom *is* as the sand of the sea. And they went 9 up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven and devoured them ; and the devil that deceived 10 them was cast into the lake of fire and brimstone, where the beast and the false prophet *are* ; and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from 11 whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, 12 stand before God, and the books were opened ; and another book was opened, which is of life ; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and 13 death and hell delivered up the dead which were in them ; and they were judged every man according to their works ; and death 14 and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast 15 into the lake of fire.

AND I saw a new heaven and a new earth ; for the first XXI. heaven and the first earth were passed away ; and there was

2 no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned  
3 for her husband. And I heard a great voice out of heaven, saying; Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people, and God himself shall  
4 be with them, their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former  
5 things are passed away. And he that sat upon the throne said; Behold, I make all things new. And he said unto me; Write;  
6 for these words are true and faithful. And he said unto me; It is done. I am the Alpha and the Omega, the beginning and the  
7 end. I will give unto him that is athirst of the fountain of the  
8 water of life freely; he that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is  
9 the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying; Come hither, I will show thee the  
10 bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the  
11 holy Jerusalem, descending out of heaven from God, having the glory of God. And her light *was* like unto a stone most precious,  
12 even like a jasper-stone, clear as crystal: and had a wall great and high, having twelve gates, and at the gates twelve angels, and names written thereon, which are of the twelve tribes of the children of Israel. On the east three gates; on the north three gates;  
13 on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the  
14 twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the  
15 wall thereof. And the city lieth four-square and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the  
16 height of it are equal. And he measured the wall thereof, an hundred forty-four cubits, the measure of a man, that is, of the  
17 angel. And the building of the wall of it was jasper; and the  
18 city *was* pure gold like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones; the first foundation *was* jasper; the second, sapphire; the  
19 third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the  
20 twelfth, amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl. And the street of the city  
21 *was* pure gold as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple  
22 of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is*  
23 the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their



glory and honour into it. And the gates of it shall not be shut at 25  
all by day; (for there shall be no night there;) and they shall 26  
bring the glory and honour of the nations into it. And there shall 27  
in no wise enter into it any thing that defileth, neither worketh  
abomination, or a lie; but they which are written in the Lamb's  
book of life.

AND he showed me a pure river of water of life, clear as XXII.  
A crystal, proceeding out of the throne of God and of the Lamb.  
In the midst of the street of it and on either side of the river, the 2  
tree of life, which bare twelve fruits, yielded her fruit every  
month; and the leaves of the tree *were* for the healing of the na-  
tions. And there shall be no more curse; but the throne of God 3  
and of the Lamb shall be in it, and his servants shall serve him;  
and they shall see his face, and his name in their foreheads. And 5  
there shall be no night there, and they need no candle, neither  
light of the sun, for the Lord God giveth them light; and they  
shall reign for ever and ever.

And he said unto me; These sayings *are* faithful and true; and 6  
the Lord God of the holy prophets sent his angel to show unto his  
servants the things which must shortly be done. Behold, I come 7  
quickly. Blessed *is* he that keepeth the sayings of the prophecy  
of this book. And I John saw these things, and heard *them*, 8  
and when I had heard and seen, I fell down to worship before the  
feet of the angel which showed me these things. Then saith he 9  
unto me; See *thou do it* not; for I am thy fellow-servant, and of  
thy brethren the prophets, and of them which keep the sayings of  
this book; worship God. And he saith unto me; Seal not the 10  
sayings of the prophecy of this book; for the time is at hand. He 11  
that is unjust, let him be unjust still, and he which is filthy, let  
him be filthy still, and he that is righteous, let him be righteous  
still, and he that is holy, let him be holy still. And behold, 12  
I come quickly, and my reward *is* with me, to give every man ac-  
cording as his work shall be. I am the Alpha and the Omega, 13  
the beginning and the end, the first and the last. Blessed 14  
*are* they that do his commandments, that they may have right  
to the tree of life, and may enter in through the gates into the  
city. For without *are* dogs and sorcerers, and whoremongers and 15  
murderers, and idolaters, and whosoever loveth and maketh a  
lie. I Jesus have sent mine angel to testify unto you these 16  
things in the churches; I am the root and the offspring of David,  
the bright and morning star. And the Spirit and the bride 17  
say; Come. And let him that heareth say; Come! And let him  
that is athirst come, and whosoever will, let him take the water  
of life freely.

For I testify unto every man that heareth the words of the 18  
prophecy of this book; If any man shall add unto these things,  
God shall add unto him the plagues that are written in this book;  
and if any man shall take away from the words of the book of 19  
this prophecy, God shall take away his part out of the book of  
life, and out of the holy city, and *from* the things which are  
written in this book. He which testifieth these things saith; 20  
Surely I come quickly. Amen; even so, come Lord Jesus.

The grace of our Lord Jesus Christ *be* with you all. Amen. 21











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