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THE PART OF RHEIMS  
IN THE MAKING OF  
THE ENGLISH BIBLE

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## PREFACE

IN constructing the Tables which form the ground-work of this Treatise, my task has been lightened by the facilities for the comparison of versions of the New Testament afforded by two works—one of the seventeenth, the other of the nineteenth century. I refer to Fulke's *Text of the New Testament of Jesus Christ, &c.*, 1601, in which the Version of Rheims and the Bishops' Bible are printed side by side; and to *The English Hexapla*, Bagster, 1841, in which the Authorized and five earlier versions—all, with the exception of Wickliffe's, pertinent to this inquiry—appear in parallel columns.

In this latter work the Rhemish version again finds a place; but, strange to say, the Bishops' Bible—the most abundant of the sources of the Authorized version—is not included. Another version of primary importance, the Genevan, is also left out: for by a curious blunder, calculated to mislead the unwary student, in the column headed 'Geneva,' Whittingham's New Testament of 1557 has been printed.

A complete enumeration of versions and editions of versions consulted by me will be found in Chapter II.

For the history of the versions (Chapter I) I have drawn materials mainly from the following works:—Lewis, *History of the English Translations of the Bible*, third edition, 1818; Anderson, *The Annals of the*

*English Bible*, 1845 ; Westcott, *A General View of the History of the English Bible*, 1868 ; Eadie, *The English Bible*, 1876 ; Fry, *The Editions of the New Testament, Tyndale's Version*, 1878, and *The Bible by Coverdale*, 1867 ; Cotton, *Editions of the Bible in English*, 1852.

For the Rheims version my chief authorities have been, *The Preface to the version* ; *The First and Second Diaries of the English College, Douay, and an Appendix of unpublished Documents ; with an Historical Introduction* by Thomas Francis Knox, D.D., 1878, forming Vol. I of *Records of the English Catholics* ; *Letters and Memorials of Cardinal Allen*, 1882, being Vol. II of the same series ; Dodd, *The Church History of England*, 1737-42 ; Cotton, *Rhemes and Doway*, 1855. Wood, *Athenae Oxonienses*, edition of 1813, has supplied biographical details of the Rhemish translators.

As the *Textus Receptus* mainly underlies the Authorized Version, the Greek is quoted according to it, except when otherwise stated.

J. G. C.

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# INTRODUCTION

## CHAPTER I

### HISTORICAL

THE English Bible of 1611, popularly named the Authorized Version, was designedly a revision of former versions. Among the rules laid down for the guidance of the Translators the following occur: 'The ordinary Bible read in the Church commonly called the Bishops' Bible to be followed and as little altered as the truth of the Original will permit' . . . 'These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.'

It will be observed here that there is no mention of the oldest of the English versions, that of Wickliffe, and we have no reason to suppose that it, in either of its forms, was consulted by the Translators. It was written in obsolete English, and, as it had never been printed<sup>1</sup>, it had slipped out of the nation's ken. Whatever influence it exerted on the new Revision was indirect through Tyndale, who had incorporated in his work certain of Wickliffe's phrases which had passed into men's common speech<sup>2</sup>.

Another important version also finds no place in the list prescribed for consultation to the Translators of 1611—the version of the New Testament published at Rheims in 1582 and intended specially for the use of English Roman Catholics. This version, the latest which had appeared, is

<sup>1</sup> The New Testament in the version revised by Purvey was published for the first time by the Rev. John Lewis in 1731, a second edition by the Rev. H. H. Baber appeared in 1810, and a third in *The English Hexapla*, Bagster, 1841. The New Testament in the earlier version was published by Lea Wilson in 1848. The whole Bible in both versions was first edited by Forshall and Madden in 1850, 4 vols., University Press, Oxford.

<sup>2</sup> Eadie, *The English Bible*, vol. i. p. 73. He instances 'strait gate' and 'narrow way,' 'beam and mote.'

more than once referred to in the Translators' Preface<sup>1</sup>, and exercised, as has been generally acknowledged, a material influence on the new Version. To estimate and define, as accurately as possible, the degree of that influence is the design of the present treatise. To effect this object, it has been needful not only to compare the Authorized Version of the New Testament with that of Rheims, but also to collate the other versions—with the exception of Wickliffe's—which preceded the Bible of 1611.

A short historical account of the earlier versions may fittingly be given here.

#### TYNDALE.

William Tyndale, the father of the English Bible, was born about A.D. 1484. He studied first at Oxford, and afterwards at Cambridge, to which latter University he was probably attracted by the lectures of Erasmus who taught Greek there at intervals from 1506 to 1514<sup>2</sup>. After leaving Cambridge, in 1520, Tyndale held for some years the post of tutor in the family of Sir John Walsh, of Little Sodbury in Gloucestershire, and while there formed the project of placing in the hands of his countrymen the Scriptures directly translated from the original languages, Wickliffe's version having been merely a translation from the Vulgate. The Greek Testament of Erasmus, published in 1516, the first printed edition given to the world, doubtless suggested the undertaking, as it smoothed the way for its accomplishment.

Meeting with no encouragement from ecclesiastical authority in England, and fearing its active opposition, Tyndale in 1524 withdrew to the Continent, where at Cologne the New Testament was committed to the press in the following year. But news of the enterprise having come to the ears of the city magistrates, the printers were forbidden to proceed with the work, and Tyndale accompanied by Roye, his amanuensis, bearing with him the sheets already printed, removed to

<sup>1</sup> This Preface, entitled 'The Translators to the Reader,' comments at some length on statements made in the Preface to the Rheims New Testament.

<sup>2</sup> Froude, *Life and Letters of Erasmus*, pp. 78, 82, 161.

Worms. Here towards the close of the same year, 1525, two editions were published, one, which had been commenced at Cologne, in quarto, with marginal glosses, and another in octavo<sup>1</sup> without glosses.

The new Translation on its arrival in England was welcomed and eagerly bought up by the people, but met with a very different reception from the civil and ecclesiastical powers. Tunstall, Bishop of London, preaching at St. Paul's, professed to have found 2,000 errors in it. At the instance of Cardinal Wolsey, the King ordered it to be burnt: and so faithfully was the order carried out that of the six editions which were issued up to 1530, numbering, it has been calculated, about 15,000 copies, not more than six or seven copies survive<sup>2</sup>.

After 1530 no further edition was issued by Tyndale until 1534. In that year the publication of a revision of his work, which he had in hand, was hastened by the appearance of an unauthorized edition by one George Joye who had taken upon himself to correct Tyndale's New Testament from the Vulgate. In the Preface to his new edition Tyndale makes indignant reference to Joye's act of piracy.

In the following year, 1535, the last two editions published during Tyndale's lifetime appeared. One of these was mainly a copy of the issue of 1534, but the other, which is characterized by two different dates, 1535 and 1534 on its two titles—the printing having presumably been begun in one year and finished in the other—represents Tyndale's final revision of his work<sup>3</sup>. It bears on the first title the words, 'The Newe Testament yet once agayne corrected by Willyam Tindale'; and it was reprinted almost verbatim by John Rogers, who would naturally use what he considered Tyndale's latest text, in his (Matthew's) Bible of 1537<sup>4</sup>. During his stay on the Continent Tyndale mastered the Hebrew language<sup>5</sup>, and set himself to the translation of

<sup>1</sup> The octavo edition was probably finished first (Westcott, *History of the English Bible*, p. 39).

<sup>2</sup> Westcott, p. 45.

<sup>3</sup> For a full account of these two editions see *The Editions of the New Testament*, Tyndale's version, 1525-66, by F. Fry, pp. 56 sq.

<sup>4</sup> See below, p. 9.

<sup>5</sup> Eadie, vol. i. p. 208.

the Old Testament. The first instalment of this, the Pentateuch, was printed at Marburgh in 1530; in the next year the Book of Jonah appeared, and the Epistles from the Old Testament contained in the Sarum Missal were added to the New Testament edition of 1534; but the author did not live to complete his work. He left in manuscript a translation of the books from Joshua to 2 Chronicles, which afterwards was utilized in the compilation of Matthew's Bible. Soon after Tyndale had put the finishing touches to his New Testament, the end came to which his fearless career had been a continuous challenge. He was imprisoned on a charge of heresy in May, 1535, at the castle of Vilvorde, eighteen miles from Brussels, and in the following year suffered a martyr's death. His New Testament was printed in England for the first time in 1536 during his imprisonment<sup>1</sup>.

#### COVERDALE.

Tyndale's New Testament was entirely a private venture, and it had fallen under the ban of Church and State. But a strong feeling was growing up even in ecclesiastical circles in favour of a vernacular Bible. In 1534 the Upper House of Convocation preferred a request to King Henry VIII that he should order the Scriptures to be translated into English.

No such order is known to have been issued, but it would appear that representations were made to Coverdale, then on the Continent, by persons of influence—his patron Cromwell being in all probability one of them—which encouraged him to proceed to a translation. His own words as we read them in the Dedication prefixed to his edition of 1550 are: 'To say the truth before God, it was neither my labour nor desire to have this work put into my hand, nevertheless when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best.'

The Bible, the origin of which is thus obscurely indicated, was published in 1535, probably at Zurich<sup>2</sup>, and dedicated to King Henry. Such a dedication the author would hardly

<sup>1</sup> Fry, p. 70.

<sup>2</sup> Lewis, *History of the English Translations of the Bible*, p. 91. The matter is fully discussed by Fry, *The Bible by Coverdale*, pp. 27-34.



have ventured on unless satisfied that the work had the royal approval. This approval was openly claimed in the next two editions, quarto and folio, printed in London in 1537 by Nycolson, Southwark, the title-page of each bearing at the foot the words, 'Set forth with the Kynges most gracious license.'

Coverdale's Bible was not, like Tyndale's, a direct translation from the original. His first title-page expressly states that it was 'translated out of Douche and Latyn into English<sup>1</sup>.' Though largely indebted, especially in the New Testament, to Tyndale's labours, Coverdale's version has a distinctive character of its own. It is marked by a fondness for paraphrase, combined with an easy style and smoothly turned sentences. This feature is forced upon the attention of all who are familiar with the Prayer-book Psalter, which is Coverdale's translation slightly modified in its passage through the Great Bible.

The New Testament of Coverdale was reprinted in 1538 and 1539, his Bible in 1550 and 1553.

We now come to an undertaking of Coverdale's which seems to deserve more attention than is usually given to it. In 1538 he published an edition of the Vulgate New Testament with an English rendering of his own in a parallel column. The history of the publication is enveloped in much obscurity. Coverdale, it appears, before leaving England to edit the Great Bible, presently to be mentioned, commissioned Nycolson to bring out the work, which accordingly appeared in a few months with Coverdale's name on the title-page, and a 'Dedication' to the King signed by Coverdale. When a copy reached Coverdale in Paris, neither the English nor the Latin pleased him. As he says in the 'Address to Cromwell,' prefixed to the amended Paris edition, 'I found that as it was

<sup>1</sup> The arguments put forward by Whittaker (*Historical and Critical Enquiry*, pp. 52 sq.), followed by Anderson (*Annals of the English Bible*, vol. i. p. 564), to prove that Coverdale translated from the Hebrew are overthrown by Ginsburg in his *Commentary to Ecclesiastes*, Appendix II. He shows that the four passages mainly relied on by Whittaker were literally rendered by Coverdale from the Zurich or Swiss-German Bible. See also Westcott, p. 213; Eadie, vol. i. pp. 282 sq.

disagreeable to my former translation in English, so was not the true copy of the Latin text observed, neither the English so correspondent to the same as it ought to be.'

Coverdale does not express himself clearly, but words which occur previously in the 'Address' throw some light on his meaning. 'Inasmuch,' he writes, 'as the New Testament, which I had set forth in English before, doth so agree with the Latin, I was heartily well content that the Latin and it should be set together; provided alway that the corrector should follow the true copy of the Latin in any wise, and to keep the true right English of the same.' The conclusion, I think, which we must draw from these two passages is, that Coverdale intended the English column to be in the main a reproduction of his former translation, but that he left considerable discretion to some scholar to accommodate it to the Latin. His complaint is that this was not satisfactorily done, and besides that the Latin was inaccurately printed.

Notwithstanding the pressure of his other Biblical labours, Coverdale lost no time in 'weeding out,' as he expresses it, 'the faults that were in the Latin and English afore'; and the revised edition, in which the English varies so much from his earlier version that it may be considered a new translation, issued from the press of Francis Regnault, Paris, in November of the same year (1538), and was published by Grafton and Whitechurch of London, who were at the same time superintending the printing of the Great Bible. A second edition, evidently a reprint of the first, appeared in 1539.

Nycolson seems to have been in no wise abashed by the treatment his workmanship received, for he printed another edition of the condemned book in the same year (1538), this time, however, with 'Faithfully translated by Johan Hollybushe,'—probably the 'corrector' referred to by Coverdale—on the title.

The object Coverdale had in view in publishing his Diglott was, as he states in the 'Dedication' to the King, twofold. He wished, in the first place, to convince those who objected to former translations, on the ground that they were not made from the Latin version used in the Church Services, that the Bible was virtually the same in all languages. In the

second place, he intended the book to be a help to 'such as can but English and are not learned in Latin,'—and he specially mentions those who have 'cure and charge of souls,'—'that in comparing these two texts together they may the better understand the one by the other.'

These latter words confirm the opinion which might reasonably be formed that the production of a parallel Testament was suggested to Coverdale by the Injunctions<sup>1</sup> addressed by Archbishop Cranmer in the summer of 1538 to the diocese of Hereford, *sede vacante*, requiring each clergyman therein to provide himself with 'a whole Bible in Latin and English, or at least a New Testament of both the same languages,' and to 'study every day one chapter of the said Bible or New Testament, conferring the Latin and English together.' These directions, it might naturally be expected, would in time be enforced elsewhere, as they actually were, and Coverdale, we may believe, designed his work to supply the demand which would thus be created. Nor was he alone in this enterprise. It is convenient to mention here that two other Latin-English editions of the New Testament appeared this year, the Latin being not the Vulgate but the translation of Erasmus, and the English the version of Matthew, i. e. Tyndale. And this latter form of the parallel Testament proved the more popular. Another edition came out in 1540; and when, at the beginning of Edward VI's reign, Injunctions<sup>2</sup>, similar to those quoted above, and applying to the whole kingdom were issued, the Erasmus-Matthew version was reprinted in 1548, and again in 1549 and 1550.

Probably the secret of this popularity was that in the new Injunctions the Paraphrase of Erasmus was made an additional work with which each clergyman was to provide himself; and this may have been thought to indicate that Erasmus's version also was the one which should be procured. The Injunctions were repeated early in Elizabeth's reign<sup>3</sup>.

After 1539 no further edition of Coverdale's Diglott, in either of its forms, was called for.

<sup>1</sup> Wilkins, *Concilia*, vol. iii. p. 843; Cranmer's *Remains*, Parker Society, p. 81.

<sup>2</sup> Cardwell, *Documentary Annals*, vol. i. p. 13.

<sup>3</sup> *Ibid.* p. 186.

If I have dwelt at what may be deemed disproportionate length on what is merely a minor version, it is because, as will appear further on, there is good reason for believing that, indirectly through the Translation of Rheims, it has made its influence felt upon the Bible of English-speaking people.

Miles Coverdale was born in 1487. He became a friar of the Augustinian order at Cambridge, where he was ordained priest in 1514. Little more is known about his early history, except that in some way or other he came under the notice of Cromwell, the powerful minister of Henry VIII, and gained his patronage: and that, like many others in those times of religious persecution, he found it convenient to pay, from time to time, protracted visits to the Continent. His fame chiefly rests on his Biblical labours carried on in connexion not only with his own, but, as will presently be related, with many of the succeeding versions of the English Bible. In 1551 he was made Bishop of Exeter. On the accession of Mary he was banished from England and took up his residence first in Denmark and afterwards at Geneva. On his return to England at the commencement of Elizabeth's reign, he took part in the consecration of Archbishop Parker; and, after holding for some time the rectory of St. Magnus, London Bridge, died in 1569.

#### MATTHEW.

The Bible which bears the name of Matthew on its title-page, and is so referred to in the rules prescribed to the Translators of the Authorized Version, was really the compilation of John Rogers. At the end of the 'Exhortation to the study of the Holy Scriptures' prefixed to Matthew's Bible, the letters I. R. are printed in large capitals; and in an official document of grave interest to Rogers, in which accuracy of designation was essential—the legal sentence which condemned him to the stake—the words *Johannes Rogers alias Matthew* occur four times<sup>1</sup>. If Matthew be not simply a pseudonym, he may have furnished funds for the publication of the Bible, or assisted in some other way. Matthew's version has no claim to originality. The object of the editor seems to have been to supply the English public with a complete Bible formed out

<sup>1</sup> Eadie, vol. i. p. 313.

of existing materials—the principle guiding the selections being to give the preference to direct translation from the Hebrew and Greek. Thus Tyndale is followed as far as he goes—use being made not only of the books printed by him, but also of the manuscript material he had prepared<sup>1</sup>—and the portions untranslated by him are supplemented from Coverdale. A few unimportant changes introduced into the text, and some alternative renderings given in the margin, are the only signs of revision that can be assigned to Rogers.

Matthew's Bible was printed, probably at Antwerp, in 1537. When the copies arrived in England in the same year, Cromwell, at the solicitation of Cranmer, procured for the work the royal licence. The title-page bears, equally with Coverdale's, the coveted formula 'set forth with the Kinges most gracious lycence.' It thus appears that this stamp of royal approval was conferred almost simultaneously on two Bibles, Coverdale's and Matthew's. Fulke<sup>2</sup>, in his *Defence of Translations of the Bible*, 1583, assigns the honour of priority to Matthew's version, asserting that it was the first printed in English with authority.

A reprint of Matthew's Bible was issued in 1549.

John Rogers was born about 1500. He was educated at Pembroke Hall, Cambridge, and became the Rector of the Holy Trinity, London, in 1532. Resigning this post in 1534, he removed to Antwerp, where he was appointed Chaplain to the Merchant Adventurers<sup>3</sup>, and came under the influence of Tyndale and Coverdale. On the accession of Edward VI Rogers returned to England, and received Church preferment, culminating in the Prebend of St. Pancras and the rectory of Chigwell in Essex. He met his end in the fires of Smithfield, Feb. 4, 1555.

#### TAVERNER.

A revision of Matthew's Bible by a lawyer named Taverner was published in two editions in 1539. The New Testament

<sup>1</sup> See above, p. 4.

<sup>2</sup> P. 112, Parker Society edition.

<sup>3</sup> A guild of English merchants established in Antwerp, 1474. See Demaus, *Tyndale*, p. 413.

of this work was printed separately three times in 1539 and 1540, and the Old Testament formed part of a Bible of 1551. Although, in a few cases, Taverner anticipates renderings which were subsequently adopted in King James's Version, there is little probability that his Bible was consulted by the Translators of 1611.

#### THE GREAT (CRANMER'S) BIBLE.

The Authorized Versions, as they may be called, of Coverdale and Matthew, were not long left in possession of the field. A revision of the latter version was almost immediately set on foot by Cromwell, and Coverdale was appointed to undertake it. Paris, as excelling in typography and paper, was selected as the place of printing<sup>1</sup>. But after the work had commenced the Inquisitor General interfered, and presses, types, and workmen were removed to London. Here in 1539 the printing was completed under the care of Richard Grafton and Edward Whitechurch. By the name of the latter printer the volume is designated in the list of Bibles enumerated in the instructions given to the revisers of 1611. But the titles by which it was popularly known were, the 'Great Bible,' a tribute to its size, and 'Cranmer's Bible,' from a prologue by the archbishop which was inserted in a revised edition, of which six distinct impressions were issued in 1540 and 1541. This Bible retained its position as the Authorized Version for twenty-eight years, and was frequently reprinted, the last edition being issued so late as 1569. Free access to its pages was secured by an injunction of Cromwell in his capacity of king's vicegerent, that it should be set up in some convenient place in every church throughout the kingdom<sup>2</sup>.

#### WHITTINGHAM.

Among the refugees to the Continent in Queen Mary's reign was William Whittingham, who had been Fellow of All Souls College, Oxford. He put forth at Geneva in 1557 a version of the New Testament based on Tyndale and the

<sup>1</sup> The printer employed was Francis Regnault, of whom we have heard before in connexion with Coverdale's Latin-English Testament. See above, p. 6.

<sup>2</sup> Westcott, p. 99.

Great Bible. This is the first English version in which the division into verses appears, the convenient fashion having been set by Stephens in the fourth edition of his Greek Testament printed at Geneva in 1551. Whittingham returned to England on the death of Mary, and was made Dean of Durham in 1563.

## GENEVA.

Whittingham's New Testament was the immediate forerunner of a translation of the whole Bible, which, under the name of the Genevan Bible, attained wide and lasting popularity. In the preparation of this version, which was published at Geneva in 1560, Whittingham himself took a leading part, assisted by other scholars, among whom were probably Coverdale, again a refugee, and Knox<sup>1</sup>. Whittingham's version was taken as the basis of the New Testament translation, but it was subjected to a searching revision mainly guided by the Greek original and the Latin version of Beza (1556), so that, while it retains the main features of what may be called the traditional English Translation, it exhibits a large number of distinctive renderings, many of which have passed into the Authorized Version. Some of these had been previously adopted in the Rhemish version, and thus came before the translators of 1611 with a double recommendation.

The Genevan version owed the affection with which it was regarded to more than one feature. The old black letter was discarded for Roman type. The verse division was taken over from Whittingham's version. Numerous explanatory notes filled the margin, imbued with a calvinistic flavour, which commended them to a large class of readers. The form of the book, a handy quarto, was better suited for general use than the ponderous folios of the earlier standard Bibles.

The Genevan version continued long a vigorous competitor of the successive Authorized Versions for the favour of the multitude. Five editions were printed at Geneva up to 1570. After the death of Archbishop Parker, who in the interests of the Bishops' Bible discouraged rival versions, the first English edition appeared in 1575. From that time impression

<sup>1</sup> Strype, *Life of Parker*, p. 409, ed. of 1821.

after impression was struck off to meet the public demand. Up to the end of Elizabeth's reign, ninety editions in all appeared, as compared with thirty editions of the Bishops', and ten of all other versions. And even the publication of King James's version of 1611 did not at once put the Genevan Bible out of the field; editions still appeared from time to time, until in the reign of Charles I it gradually sank into disuse<sup>1</sup>.

#### TOMSON.

In 1576 Lawrence Tomson, under-secretary to Sir Francis Walsingham, brought out an edition of the Genevan New Testament, in which sundry alterations were introduced. Tomson's version had considerable popularity, and frequently took the place of the Genevan New Testament proper in editions of the Genevan Bible.

#### THE BISHOPS' BIBLE.

Shortly after the accession of Elizabeth a revision of the Great Bible was taken in hand at the instance of Archbishop Parker. As the scholars to whom he committed the work were mainly bishops, the version gained the popular title of the 'Bishops Bible.' It was completed in 1568, when it issued from the press of Richard Jugge in London. The Bishops' Bible was the first version which came out under direct ecclesiastical auspices, and the whole weight of Church authority was exerted to assist its dissemination. In the Constitutions and Canons of 1571 a direction was given that 'every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed in London.' And it was further ordered that copies should be placed in the cathedrals, and, 'so far as could be conveniently done,' in all parish churches<sup>2</sup>. A scholar named Lawrence<sup>3</sup> having pointed out several important errors in the first edition, these were corrected in the edition of 1572 and the subsequent

<sup>1</sup> Eadie, vol. ii. p. 52.

<sup>2</sup> Injunctions of Cromwell (see above, p. 10), of Edward VI, and of Elizabeth giving similar directions with regard to the Great Bible, were of State authority.

<sup>3</sup> He was probably Head Master of Shrewsbury School (Eadie, vol. ii. p. 79).



reprints. The last edition of the whole Bible was issued in 1606, but the New Testament was reprinted so late as 1618<sup>1</sup>.

### RHEIMS.

One of the results of the ecclesiastical changes in England, consequent on the accession of Elizabeth, was the establishment in 1568 of a College or Seminary at Douay, for the education of English Roman Catholic students who were debarred by conscientious reasons from resorting to the Universities of Oxford or Cambridge; and for the training of a body of learned priests who might eventually, it was hoped, be the means of recovering England for the Papacy. This College was grafted on the University of Douay, which had been founded a few years before (in 1562) by Philip II of Spain, then ruler of the Netherlands. The originator of the project and first president of the new College was William Allen<sup>2</sup>, who had formerly been Principal of St. Mary's Hall, Oxford, and Canon of York, but had resigned those offices at the commencement of Elizabeth's reign. Allen is best known as an active participator in the political intrigues of his day. He was created a Cardinal by Sixtus V in 1587, and was promised the appointment of Legate with the mission of reconciling England to the Pope, in case the Spanish Armada should prove successful<sup>3</sup>.

After ten years, the connexion of the College with Douay was interrupted by an order from the magistrates that all the English residents should leave the town. The reason for this expulsion is obscure. Probably, as the College was under the patronage of, and in receipt of a pension from, Philip II, it became involved in the unpopularity of the Spanish rule in the Netherlands, and the civic authorities were apprehensive of an outbreak of mob violence. The professors and students removed to Rheims in France in 1578, and their stay there was rendered memorable by the preparation and publication of an English Translation of the New Testament which, though

<sup>1</sup> Eadie, ii. p. 37.

<sup>2</sup> For an account of Allen see Wood, *Athenae Oxonienses*, vol. i. col. 615-23, ed. of 1813.

<sup>3</sup> Douay Diaries, *Historical Introduction*, p. lxxxiv.

designed solely for the use of Roman Catholics, was destined to impress a broad mark on the version which, for three hundred years, has been most familiar to the English race.

Cardinal Allen, under whose auspices as President of the College the translation was made, was noted for the interest he took in Biblical studies. He was appointed by Cardinal Carafa in 1579 one of his assistants in preparing an emended edition of the Septuagint, as an aid to the revision of the Vulgate then in contemplation<sup>1</sup>.

It appears that in the college the Bible was allotted a large place in the instruction of the students. Ample evidence of this is given in the 'Douay Diaries'<sup>2</sup> published in 1878 and other documents included in that volume.

A Latin letter<sup>3</sup> preserved in the English College at Rome dated Sept. 16, 1578 (altered to 1580), of Allen to Vendeville, Regius Professor of Canon Law at Douay, contains a graphic description of the Scriptural exercises of the students and the objects aimed at thereby. 'Since it is of great consequence,' he writes, 'that they should be familiar with the text of Holy Scripture and its more approved meanings, and have at their finger ends all those passages which are correctly used by Catholics in support of our faith, or impiously misused by heretics in opposition to the Church's faith, we provide for them, as a means by which they may gain this power, a daily lecture in the New Testament in which the exact and genuine sense of the words is briefly dictated to them. Every day at table after dinner and supper, before they leave their places, they hear a running explanation of one chapter of the Old and another of the New Testament. At suitable times they take down from dictation, with reference to the controversies of the present day, all those passages of Holy Scripture which either make for Catholics or are distorted by heretics, together with short notes concerning the argument to be drawn from the one and the answers to be made to the other. . . . It is usual to read at table four or at least three chapters at

<sup>1</sup> Douay Diaries, *Historical Introduction*, p. lxxxiv.

<sup>2</sup> See pp. 123, 125, 144, 150, 156, 178, 304, 309.

<sup>3</sup> *Letters and Memorials of Cardinal Allen*, pp. 52 sq. The letter is translated in the *Introduction* to the Douay Diaries, pp. xxxviii sq.

a time. . . . Each one reads over these chapters beforehand privately in his own room, and likewise the chapters which are expounded daily at the end of dinner and supper. . . . Those who are able to do so read them in the original. In this way the Old Testament is gone through twelve times every three years or thereabouts. The New Testament is read through sixteen times in the same period. . . . They are also taught successively Greek and Hebrew, so far as is required to read and understand the Scriptures of both Testaments in the original.'

This interesting account of the systematic course of Biblical study at the College is made, in the same letter, to lead up to a proposal by Allen to undertake, with the Pope's approval, a new Translation of the Scriptures. Among the collegiate exercises English sermons were preached by the more advanced students on Sundays and festivals. Allen, having mentioned this, takes up the subject of preaching in general, and the difficulties which Roman Catholics experience in preaching, owing to their Authorized Version being in Latin. 'When they,' he says, 'are preaching to the unlearned, and are obliged on the spur of the moment to translate some passage which they have quoted into the vulgar tongue, they often do it inaccurately and with unpleasant hesitation, because either there is no vernacular<sup>1</sup> version of the words or it does not then and there occur to them. Our adversaries, on the other hand, have at their fingers' ends, from some heretical version, all those passages of Scripture which seem to make for them, and by a certain deceptive adaptation and alteration of the sacred words produce the effect of appearing to say nothing but what comes from the Bible. This evil might be remedied if we too had some Catholic version of the Bible, for all the English versions are most corrupt. I do not know what kind you have in Belgium. But certainly we on our part will undertake, if His Holiness shall think proper, to produce a faithful, pure and genuine version of the Bible in accordance with the edition approved by the Church, for we already have men most fitted for the work. Perhaps indeed it would have been more desirable that the Scriptures had

<sup>1</sup> The translation in the *Introduction* to the Douay Diaries gives 'English' here, but the Latin is more general, *vulgaris*.

never been translated into barbarous tongues: nevertheless at the present day when, either from heresy or other causes, the curiosity of men, even of those who are not bad, is so great, and there is often also such need of reading the Scriptures in order to confute our opponents, it is better that there should be a faithful and Catholic translation than that men should use a corrupt version to their peril or destruction: the more so since the dangers which arise from reading certain more difficult passages may be obviated by suitable notes.'

If, as we may assume, 1580 is the true date of this letter, the version here alluded to as only in contemplation had already been commenced, and Allen must have reckoned beforehand on the Pope's approval. A marginal entry in the Douay Diaries, belonging to the year 1578, makes the following statement:— 'On October 16th or thereabout, Martin, Licentiate (in Theology), began a translation of the Bible into English, with the object of healthfully counteracting the corruptions whereby the heretics have so long lamentably deluded almost the whole of our countrymen. And in order that the work—most useful, as it is hoped—may be published the more speedily, he completes daily the translation of two chapters, which, to secure greater correctness, are read through by Allen our President, and Bristow our Moderator, who in their wisdom faithfully correct whatever seems to need emendation<sup>1</sup>.' The only other entry in the Diaries relating to the new version records the completion of the New Testament. Under the date March, 1582, the note occurs<sup>2</sup>:—'In this month the finishing touch was put to the English edition of the New Testament.'

<sup>1</sup> 'Octobris 16 vel circiter D.† licent. Martinus Bibliorum versionem in Anglicum sermonem auspicatus est; ut sic tandem haeticorum corruptionibus, quibus iamdiu misere toti fere populo patriae nostrae imposuerunt, saluberrime obviaretur: et ut opus istud, ut speratur longe utile, citius prodeat, ipse *vertendo*\* quotidie duo capita absolvit; ut autem emendatius, eadem ipsa capita praeses noster D.† Alanus et m<sup>r</sup> n. D.† Bristous diligenter perlegunt, atque etiam, si *quidquid alicubi dignum*\* videatur, pro sua sapientia fideliter corrigunt.' Douay Diaries, p. 145.

<sup>2</sup> 'Hoc ipso mense extrema manus Novo Testamento Anglice edito imposita est.' Ibid. p. 186.

† D. (Dominus) signifies University graduate.

\* MS. defective and conjecturally restored by the Editor of the 'Diaries.'

Cardinal Allen in his letter indicates the motives which led to this somewhat unusual undertaking of issuing a vernacular version of the Scriptures with the papal imprimatur. Such a version was needed for controversial purposes; and to meet a desire which had grown up among Roman Catholics in England for a translation of the Bible in their own language, which, if not lawfully gratified, might drive them to read 'heretical' versions. The latter motive is put forward prominently in the Preface to the Rhemish Testament. In it the dangers which arise from the indiscriminate reading of the Scriptures are dwelt on at length, and pains are taken to assure the reader that the issue of the present vernacular version is quite an exceptional measure, called for by the exigencies of the time. 'We doe not,' says the Preface, 'publish (this translation) upon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tonge, or that they ought, or were ordained by God, to be read indifferently of all . . . but upon special consideration of the present time, state and condition of our countrie, unto which divers thinges are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable.'

Having launched a condemnation, in no measured words, against the translations of the Bible which issued from the Reformation, the Preface continues: 'We therefore having compassion to see our beloved countrie men, with extreme danger of their soules, to use onely such prophane translations and erroneous mens mere phantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons, have set forth for you (benigne readers) the New Testament to begin withal, trusting that it may give occasion to you, after diligent perusal thereof, to lay away at lest such their impure versions as hitherto you have ben forced to occupie.'

Gregory Martin<sup>1</sup>, to whom the Douay Diaries assign the

<sup>1</sup> Wood, *Athenae Oxonienses*, vol. i. col. 487, ed. of 1813; Dodd, *Church History of England*, vol. ii. pp. 121-3, ed. of 1737. Wood says of him: 'He was a most excellent linguist, exactly read and vers'd in the Sacred Scriptures, and went beyond all of his time in humane literature, whether in poetry or prose.'

chief credit of the new Translation, was one of the original scholars of St. John's College, Oxford, at its foundation in 1557, subsequently becoming tutor in the family of the Duke of Norfolk. He joined the College of Douay in 1570, where he was employed by Allen as Lecturer in Hebrew and Holy Scripture. Martin was well fitted for his task, as well by his proficiency in Greek and Hebrew as by his acquaintance with existing English translations of the Bible. A work of his, which was published a few months after the Rhemish New Testament saw the light, was aimed at exposing the errors in these and other recent translations. It is entitled 'A Discoverie of the manifold Corruptions of the Holy Scriptures by the Heretikes of our daies, specially the English Sectaries, &c., *Rhemes*, 1582.'

Richard Bristow<sup>1</sup>, who with Allen supervised the Translation, had been formerly a Fellow of Exeter College, Oxford. He went to Douay in 1569, where he held the office of Moderator or Prefect of Studies. His part in the work of translation was probably small, but he has left a prominent mark upon the Version as the author of the Annotations on the New Testament—an elaborate series of comments of a fiercely polemical and controversial character which were printed with the text. The Notes on the Old Testament are ascribed to Thomas Worthington<sup>2</sup>, who became President of Douay in 1599.

The Translation is avowedly based on the Latin. 'We translate,' says the Preface, 'the old Vulgar Latin text, not the common Greek text.' Several reasons are alleged in defence of this course. Amongst them; the antiquity of the Vulgate; its correction by St. Jerome according to the Greek; its continuous employment since that time in the Church's services; because the Fathers used and expounded it; because the Council of Trent had declared it authentical; because in places where the Latin and Greek disagree the Latin is better than the Greek text;—for which statement the proof adduced being that 'most of the auncient heretikes were Grecians, and therefore their Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine.'

<sup>1</sup> Wood, vol. i. col. 482; Dodd, vol. ii. pp. 59, 121.    <sup>2</sup> Dodd, vol. ii. p. 121.

Nevertheless the Greek text lay open before Martin during the translation, and exercised a certain degree of influence upon it. In the title-page to the words 'Translated faithfully into English out of the authentical Latin,' there is added 'diligently conferred with the Greeke and other editions in divers languages.' That this was no idle assertion, so far as the Greek is concerned, is proved by the pages of the Version. There are few chapters where one or more Greek words do not appear in the margin. The Preface explains that they were placed there to give 'the learned reader' an alternative sense; 'to take away the ambiguitie of the Latin or English'; 'when the Latin neither doth nor can reache to the signification of the Greeke word'; 'when the Greeke hath two senses and the Latin but one'; and for other reasons less easy to appreciate<sup>1</sup>. It also specifies two ways in which the Greek left its mark on the Translation itself. One is, that it sometimes served as a guide for punctuation, the other, that in certain cases it led the translators to prefer the word in the Latin margin to that in the text.

But the most material influence which the Greek original exerted upon the Translation receives no recognition in the Preface. In a question in which the Latin could render no assistance, namely, whether the definite article should be employed or not, the clear rendering of the Greek has been frequently followed. The instances are numerous in which the Rhemish Testament, by the insertion or omission of the definite article, has rendered the Greek more faithfully than the earlier versions. Some of these have passed from it into the Authorized Version, and are recorded in the Tables which follow. Others, neglected by the Translators of the Authorized Version, have found an entrance into the Revised Version of 1881<sup>2</sup>.

The 'other editions in divers languages' with which the Latin was also 'diligently conferred' include some at least

<sup>1</sup> 'For advantage of the Catholike cause'; 'to shew the false translation of the heretike.'

<sup>2</sup> Instances of the latter class are: Definite article in the Greek translated—Matt. iv. 5 'the pinnacle'; xxviii. 16 'the mountain'; Rev. vii. 13 'the white robes.' Definite article omitted as not being in the Greek—Matt. ii. 13, Luke ii. 9 'an angel'; John iv. 27 'a woman.'

of the existing English versions. Martin, as we have seen, was a careful student of these, and, notwithstanding the scathing denunciation with which they are assailed in the Preface, it is not too much to say that they were made by him and his friends the very groundwork of their Version. Speaking generally, and leaving out of account the peculiar features of the Rhemish Testament, we find in it the phraseology and the turns of expression of the traditional rendering which started from Tyndale. When we compare chapter after chapter of the Translation of Rheims with the earlier versions we are struck more by their resemblances than their differences<sup>1</sup>. We feel that, in spite of the hostile attitude which it thought fit to assume towards them, it is a lineal descendant of the versions which preceded it, and well entitled to take an honourable place in the connected series of English Bibles.

As might be expected the Translation, as derived from the Vulgate, abounds in Latin words, many of which were afterwards taken over by the Authorized Version as the annexed Tables bear witness. But this tendency of Martin and his fellow labourers to follow the Vulgate closely led to what must be regarded as the great disfigurement of the Version—the frequent transference to its pages of Latin expressions, strange, then and now, to the English ear; and the bald literal translation of Latin sentences which often leaves the sense obscure, if not incomprehensible. As instances of the former class I may adduce: ‘supersubstantial bread,’ Matt. vi. 11; ‘he was assumed,’ Acts i. 2; ‘odible to God,’ Rom. i. 30; ‘evacuated from Christ,’ Gal. v. 4; ‘the proposition of loaves,’ Heb. ix. 2; ‘He exinanited himself,’ Phil. ii. 7; ‘concorporate and comparticpant,’ Eph. iii. 6. And of the latter: ‘Against the spirituals of wickedness in the celestials,’ Eph. vi. 12; ‘As infants even now born, reasonable, milk without guile desire ye,’ 1 Pet. ii. 2; ‘Every knee bow of the celestials, terrestrials and infernals,’ Phil. ii. 10.

It is evident that this foreign flavour must have impaired the usefulness of the Translation, as intended for popular reading; though the criticism of the Translators of the

<sup>1</sup> See Westcott, p. 321 and note 1.



Authorized Version may be deemed ungenerous,—that it was ‘of purpose designed to darken the sense, that since they’ [the Papists] ‘must needs translate the Bible, yet by the language thereof it may be kept from being understood<sup>1</sup>.’

The Rhemists in their Preface dwell at some length on this feature of their Version, adducing, besides others, some of the above-quoted instances. They justify themselves on the plea that they wished their translation to be ‘most sincere, as becometh a Catholike translation, and have endeoured so to make it.’ On this account they say ‘we are very precise and religious in folowing our copie, the old vulgar approved Latin, not onely in sense, which we hope we alwaiies doe, but sometime in the very wordes also and phrases.’ ‘We have used . . . no more licence than is sufferable in translating of holy Scriptures, continually keeping our selves as neere as is possible to our text, and to the very wordes and phrases which by long use are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, . . . acknowledging with S. Hierom that in other writings it is ynough to give in translation sense for sense, but that in Scriptures, lest we misse the sense, we must keepe the very wordes.’ ‘Moreover, we presume not in hard places to mollifie the speaches or phrases, but religiously keepe them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie.’

The New Testament, with Preface and Annotations, was published at Rheims in 1582 in a quarto volume. The edition was probably a large one, as copies of it are not rare at the present day. A second edition was printed at Antwerp in 1600. It differs from the first merely in the augmentation and rearrangement of some of the Notes. There were subsequent issues in 1621 and 1633.

The complete Bible was published in 1609–10 at Douay, whither the College had returned in 1593. The annotations on the Douay Old Testament, which are far less copious than those on the New and more subdued in language, were prepared by Dr. Worthington, the then President.

A second edition appeared in 1635, after which date no

<sup>1</sup> *The Translators to the Reader.*

other impression of the Douay Bible was issued until 1749-50, when a revised edition, with Notes toned down and curtailed, was published by Dr. Challoner. The original New Testament was reprinted in 1738, and again in 1788, 1789 and 1834<sup>1</sup>. But all other later editions whether of the New Testament or of the whole Bible are generally based on Challoner, and vary considerably from the Version as put forth in Rheims and Douay<sup>2</sup>.

The controversial character of the Notes of the Rhemish Testament led indirectly to a wider circulation of the work than its translators had contemplated, and introduced it to a different class of readers from that for which they were providing. William Fulke, Master of Pembroke Hall, Cambridge, who had already written an answer<sup>3</sup> to Martin's 'Discoverie<sup>4</sup>,' entered the lists once more with his old opponent. In 1589 he republished, in a large folio volume<sup>5</sup>, the Rhemish Testament, Notes and all, printing in a parallel column the text of the Bishops' Bible, and adding a running commentary, from a strong puritan and calvinistic standpoint, on the Rhemish Text and Notes. This work, of which a second edition appeared in 1601, and subsequent issues in 1617 and 1633, brought under the notice of many an Englishman a Version of the Scriptures which otherwise he would not have been likely to concern himself about or even to hear of.

Another work of a similar character, in which also the Rhemish Testament was printed at full length, was published in 1618.

#### THE AUTHORIZED VERSION.

We now return to the Authorized Version, the heir of the preceding versions from Tyndale's onward. A few words about it may suitably be added to fill up this sketch of the history of the English Bible.

<sup>1</sup> 1738 (no place of publication named); 1788, 1789 (Liverpool); 1834 (New York).

<sup>2</sup> See for a full account of the various editions Cotton, *Rhemes and Doway*.

<sup>3</sup> *A Defense of the sincere and true Translations of the Holie Scriptures into the English tong, &c.*, 1583.

<sup>4</sup> See above, p. 18.

<sup>5</sup> *The Text of the New Testament of Jesus Christ, Translated out of the vulgar Latine by the Papists of the traitorous Seminarie at Rhemes, &c.*

The origin of the Version is traceable to the Conference of Divines at Hampton Court in 1604, summoned by King James I to consider complaints brought by the Puritans against the Book of Common Prayer. Among these complaints, objection was made to the Scriptures read in the Church's services, as being incorrectly translated, and thus creating a difficulty in the way of subscribing to the Communion book. On this scruple being put forward, the king, who presided at the Conference, began to 'bethink himself of the good that might ensue by a new translation.' This is the account given in the Preface to the Authorized Version. In a contemporary history<sup>1</sup> of the Conference by Barlow, Dean of Chester, it is stated that Reynolds, President of Corpus Christi College, Oxford, the spokesman of the Puritans, alleged three instances of unsatisfactory renderings, viz. Gal. iv. 25 'bordereth'; Psalm cv. 28 'they were not obedient'; Psalm cvi. 30 'then stood up Phinees and prayed';—and then and there 'moved his majesty that there might be a new translation of the Bible.' 'Whereupon,' Barlow adds, 'his highnesse wished that some special paines should be taken in that behalf for one uniform translation . . . and this to be done by the best learned in both the universities: after them to be reviewed by the bishops, and the chief learned of the church: from them to be presented to the privy council; and lastly to be ratified by his royal authority; and so this whole church to be bound unto it, and none other.'

The king, having thus approved of the scheme of a new version, lost no time in making preparation for it; and the company of translators was appointed before the end of the year. It appears, however, from a curiously worded passage in the Preface<sup>2</sup>, which assigns about three years to the translation, that the work was not regularly taken in hand until 1607. The Translators, forty-seven in all, were divided into three

<sup>1</sup> *The Sum and Substance of the Conference, &c.* See Cardwell's *Conferences on the Book of Common Prayer*, pp. 187, 188.

<sup>2</sup> 'The work has not been huddled up in seventy-two days' (the allusion is to the story about the speedy translation of the Septuagint), 'but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days.'

companies, meeting at Oxford, Cambridge, and Westminster respectively. Most of them are not otherwise known to fame, but they included the saintly Andrewes, Bishop of Winchester; Overall, the author of the latter portion of the Church Catechism; Reynolds, in some sense the father of the Version; Saravia, the friend of Hooker; Abbot, afterwards Archbishop of Canterbury; Barlow, the historian of the Hampton Court Conference; and Bedwell, the preceptor of the famous Oriental scholar, Pocock. The admirable Address of the Translators to the Reader, which is usually omitted in modern copies, while the fulsome dedication to King James has maintained its ground, was the work of Dr. Miles Smith, Bishop of Gloucester. He and Bilson, Bishop of Winchester, the author of the summary of contents at the head of each chapter, were the final revisers and editors of the new Version.

We have seen that in the Instructions<sup>1</sup> given to the Translators they were directed to follow the Bishops' Bible, altering it as little as the truth of the original would permit. In obedience to this rule, the Translators made the Bishops' Bible the basis of the new Version, correcting it by comparison with the Hebrew and Greek text<sup>2</sup>. But of the other versions, which the instructions prescribed for their guidance, the Translators appear to have made little use, with one notable exception, the Genevan, many of whose distinctive readings have been incorporated in King James's Version. The magnitude of the debt which the Translators owe to the Rhemish New Testament,—not mentioned in the Instructions,—it is the aim of these pages to exhibit and assess. The Douay Old Testament, though published in 1609–10, shortly before the Royal Version, did not come into the hands of the Translators. In their Address to the Reader, referring to the Romanists, they say 'we have seen none,' i. e. no translation, 'of theirs of the whole Bible as yet.'

Much additional light, we might expect, would be thrown upon the sources of the Authorized Version if some of the

<sup>1</sup> Above, p. 1.

<sup>2</sup> 'If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New.'—*The Translators to the Reader.*

numerous copies of the Bishops' Bible wrought upon by the Translators could be discovered. But none such are known to exist. Archdeacon Cotton, indeed, in his *Editions of the Bible*<sup>1</sup> refers to a copy of the edition of 1602, in the Bodleian Library, as containing 'MS. corrections for King James's Translation.' But that this is a mistake has been conclusively proved by the late Bishop Westcott. His verdict is, that 'in all probability it contains simply a scholar's collation of the Royal and Bishop's texts, with an attempt to trace the origin of the corrections<sup>2</sup>.'

We may safely assume that the Translators used the Bishops' Bible as revised in 1572, and not as it was first published in 1568. If, as is most probable, they owed their knowledge of the Rhemish Testament to Fulke's work, and had it before them, they could hardly have helped utilizing, for the purposes of comparison, the Bishops' Bible, so conveniently printed in the parallel columns; and thus this edition might have been the one generally consulted. It may, indeed, not unreasonably be conjectured that, to the printing of these two versions side by side in Fulke's pages, was indirectly due the degree of influence which the Rhemish Testament has exerted upon the construction of our English Bible.

King James's Version was completed and published in 1611. On the title-page appeared those words with which we are still familiar, 'Appointed to be read in Churches.'

We can point to no pronouncement of Church or State in justification of this assertion, nor yet as entitling the Version to be called 'authorized.' We can quote no Royal proclamation, no Act of Parliament, no Injunction of the Privy Council, no Canon of Convocation. Nevertheless, though it never received any formal endorsement of the rank universally conceded to it, the history of the Version sufficiently declares that it was designed to displace the Bishops' Bible, and succeed to the privileged position duly conferred upon it by Crown and Church. As a revision of that Bible, inaugurated by the king and carried out by divines of the Church of England,

<sup>1</sup> p. 56.

<sup>2</sup> Westcott, pp. 156, 7, note.

it entered at once on the heritage of the Book it superseded, and, *iure successionis*, became the Authorized Version of the English Church and nation; its intrinsic merits, soon generally acknowledged, preventing any attempt or wish to dispute the precedence it claimed.

## CHAPTER II

## ANALYTICAL

THE position of the Version of Rheims, as a liberal contributor to the storehouse of the English Bible, has been frequently recognized by scholars, notably in the Preface<sup>1</sup> to the Revised New Testament of 1881; and in several works, lists, more or less accurate, of some of the more important words, which were adopted by King James's Translators at the suggestion of the Rhemists, have been given. But no attempt has been hitherto made to furnish an exhaustive account of the extent to which the later version has been indebted to the earlier—an account which in order to be complete must take into consideration not only vocabulary but also the structure of sentences, grammatical distinctions and other points of greater or minor importance in which the Translation of Rheims has left traces of its influence on the Bible of the English-speaking peoples.

## SECTION I. METHOD OF PROCEDURE ADOPTED.

The plan I have pursued in this investigation has been as follows. I have, in the first place, compared the Authorized Version (designated A. in the Tables) with that version which, according to the instructions given to its Translators and followed by them, formed its basis, viz. the Bishops' Bible (B.). When any difference, even the slightest, appeared, I then consulted the Rhemish version (R.). If I found A. and R. in agreement, I proceeded to examine the earlier versions, the Genevan (G.), Whittingham's (W.), Matthew's (M.), Cranmer's<sup>2</sup> (the Great Bible) (C.), Coverdale's (Co.), Tyndale's (T.). In case none of these exhibited the reading

<sup>1</sup> The Revisers say: 'Their' (King James's translators) 'work shows evident traces of the influence of a version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek original.'

<sup>2</sup> Called Whitchurch's in the rules laid down for the Translators, see above, p. 10.

common to A. and R., I have assumed that A. has borrowed from R., and I have inserted the joint-reading in the first column of Table I; while in the second column, for comparison sake, I have set down the reading or readings of the earlier versions. Whenever the readings of A. and R. were similar but not identical, I have given both readings in the first column.

As Matthew is practically a reprint of Tyndale's edition of 1535-1534<sup>1</sup>, I have not inserted its symbol M. in the Tables, except in the rare cases in which it differed from Tyndale.

The marginal readings of A. have received the same treatment as the text. Those which agree with R. only, have been placed in the first column of Table II. In this Table the second column includes the text-reading of A. among those of the other versions.

It may be contended that the agreement of A. and R. in any passage, where the other versions differ from them, is no proof that A. has adopted R.'s rendering; that they might independently have arrived at the same translation of word or phrase. This is true. We have to do with presumptions, not certainties. And, if the coincidences between the two versions were few, we should naturally assume that they were casual and undesigned. But when, as an examination of Tables I and II—for the marginal readings of A. should be given due weight—shows, they appear over and over again in every chapter, almost in every verse; and when we know, too, from the Preface to King James's Translation, that the Revisers had the Rhemish version before them, it seems hard to resist the inference that the coincidences, except when very trifling, must be regarded as implying a transference from the earlier to the later version.

A considerable number of readings are peculiar to the Genevan, Rhemish, and Authorized Versions. As the Royal Translators appear to have paid almost equal deference to G. and R., in such cases it is impossible to decide which was most likely followed. It is not improbable that the agreement of two such important authorities convinced the Translators of the value of the reading. I have recorded these readings in Table III.

<sup>1</sup> See above, pp. 3, 9.



In addition to the versions mentioned above, I have collated Coverdale's Latin-English Testament (Co.<sup>2</sup>), and the versions of Taverner (Tav.) and Tomson (To.): and wherever the first differs from Coverdale's Bible proper, the second from Tyndale, and the third from the Genevan version, I have recorded their renderings. But as I thought it improbable that these minor versions were consulted by the Royal Translators, in those instances in which readings, which otherwise are peculiar to R. and A., have been anticipated by one or other of them, I have not considered myself warranted in disturbing the results. I have retained the joint-reading of R. and A. in the first column of the Tables, and simply placed (Co.<sup>2</sup>), (Tav.) or (To.), as the case might be, by its side.

The coincidences of Tav. and To. respectively with R. and A. are very few, and may be left without further remark. It is different with regard to Co.<sup>2</sup> A considerable number of R.=A. readings are found in Coverdale's parallel Testament. To be precise, in Table I about a fourth of the readings are of this character, in Table II the proportion is somewhat smaller, in Table III somewhat greater. This is a phenomenon which demands consideration. The thought arises, may not the Translators of 1611 have derived these renderings from Coverdale rather than from Rheims? This is, of course, possible, but the balance of probability is against it. If Coverdale's Diglott came before the Translators at all—which is unlikely—we have no reason to believe they would have attached any importance to its renderings. It was not *the* Coverdale's version to which the rules laid down for their guidance directed their attention. It was a version with no mark of success or popular acceptance to recommend it to them. Since 1539, as we have seen<sup>1</sup>, some seventy years before, no edition of it had been printed. On the other hand, we know that the Version of Rheims bulked large in the Translators' eyes. A good part of their Preface is occupied in discussing its merits. And, even leaving out of account readings in which their Version agrees also with Coverdale's Testament, other readings, three times as many, are common to R. and A. alone. If these latter coincidences may be

<sup>1</sup> Above, p. 7.

regarded as evidencing an intimate connexion between R. and A., is it likely that the Translators of A. were indebted for those other readings which are also in R.—not to it, but to Coverdale's little known Latin-English Testament?

Assuming, then, that we are justified in concluding that Rheims and not Coverdale's Diglott was the source from which the Royal translators drew the renderings which belong both to Rheims and Coverdale, another question suggests itself. Does this similarity of expression in R. and Co.<sup>2</sup> imply a contact between the two versions, a borrowing of the later from the earlier? We have no positive proof that this was so, but it is difficult to account for the numerous coincidences except on such a supposition. It also helps us in forming an opinion, to note that, as the Tables show, there are many cases in which R. is identical with Co.<sup>2</sup>, while A. slightly differs from both. It will be remembered, moreover, that Martin, the chief author of the Rhemish version, had an extensive acquaintance with English Bibles; it is not probable therefore that he was ignorant of that version, which, as being a translation of the Vulgate, was most akin to the work on which he was engaged. Coverdale's Bilingual Testament, neglected in England, would have had an attraction for him which the Translators of the Authorized Version could not share.

If this conclusion is well grounded, and the Rhemish version owes to Coverdale's Testament many of those readings which it afterwards transmitted to the great Translation of 1611, the obligation of English-speaking Christians to Rheims is in no wise diminished. But it is not without interest to learn that we are able to trace the ultimate source of so much that went to build up the fabric of our English Bible, to a Version which can more properly be called native and our own.

For the coincidences of the Genevan version with Coverdale's Testament exhibited in Table III, an explanation may perhaps be found in the fact that Coverdale was one of the translators of the former Bible.

In collating the versions, for Rheims and the Bishops', I have used Fulke's edition of 1601, already referred to, which arranges the two translations conveniently in parallel columns. I have also collated throughout the first edition

of Rheims, 1582, and frequently referred to the 1584 edition of the Bishops' Bible. For the Genevan version I had before me the edition of 1582. For Whittingham, Cranmer and Tyndale I have availed myself of Bagster's *English Hexapla* 1841, in which these three versions are printed side by side with Rheims and the Authorized,—Whittingham (wrongly named Geneva in the *Hexapla*) being a copy of the (only) edition, 1557, Cranmer of the first edition, 1539, Tyndale of the edition of 1534. For Matthew I have consulted the second edition of 1537; for Coverdale, the edition of 1550, which, with a few obvious misprints, is a reproduction of the original edition of 1535, to which I have also referred. For Coverdale's Latin-English Testament, I have collated his own revised edition of 1538; for Taverner and Tomson, the editions of 1539 and 1591 respectively.

I have not retained the original spelling either of the Authorized or of the other versions, except in a few cases in which an obsolete word or form was used, as for example 'wanne,' 'axed,' 'auauntage,' 'sythence,' 'strengthened,' 'other' (for 'or'), 'egalnes,' 'leafull,' 'fordelles,' 'peax,' 'withouten,' 'harberous,' 'aduoutrie,' 'washen.' To have reproduced the exceedingly capricious etymology of the versions would not have helped the investigation, and would have rendered the second column tediously and needlessly cumbrous, as it would frequently have required several entries where one now suffices.

The Tables annexed give the sum total of the issue of my inquiry. They speak for themselves as to the intimate relationship, hitherto insufficiently acknowledged, which exists between the Authorized and Rhemish Versions. If one were to assess the degree of obligation due from the former to the latter, it might, I think, fairly be said, that while the Translation of 1611 in its general framework and language is essentially the daughter of the Bishops' Bible, which in its turn had inherited the nature and lineaments of the noble line of English versions issuing from the parent stock of Tyndale's, yet with respect to the distinctive touches which the Authorized New Testament has derived from the earlier translations, her debt to Roman Catholic Rheims is hardly inferior to her debt to puritan Geneva.

I now proceed to set down some of the results which an Analysis of the Comparative Tables yields.

## SECTION II. ANALYSIS OF COMPARATIVE TABLES.

### (a) *Vulgate-Latin Influence.*

1. In the first place, one cannot but be struck by the large number of words which have come into the Authorized Version from the Vulgate through the medium of the Rhemish New Testament. The partiality the Rhemists openly avowed in their Preface for the close reproduction of the language of the Vulgate, which, in its extreme manifestation, called forth the just censure of the Royal Translators, has nevertheless left its broad mark upon the later Version.

To mention some of the more remarkable instances of this. In Mark iv. 12, 'be converted' (*convertantur*) has replaced the 'turn' of former translations, a change which the Revised Version has not approved. In three additional passages, Mark viii. 19, 20, Luke ix. 17, John vi. 12, 13, 'fragments' (*fragmenta*) is found for 'broken meat.' We read 'ruin'<sup>1</sup> (*ruina*) instead of 'fall,' Luke vi. 49; 'cure' (*curare*) instead of 'heal,' Matt. xvii. 16, 18, Luke ix. 1; 'founded' (*fundata*) instead of 'grounded,' Matt. vii. 25, Luke vi. 48. In numerous passages 'revealed' (*revelare*), 'manifested' (*manifestare*) and their cognates have dispossessed 'opened,' 'declared,' 'shewed,' &c., Matt. x. 26, John i. 31, xiv. 21, 22, Rom. ii. 5, viii. 18, 1 Cor. xi. 19, 2 Cor. iv. 2, 1 Pet. i. 5, 20, 1 John ii. 19, iii. 10, &c. 'Famine' (*fames*) has been preferred to 'dearth' or 'hunger,' Luke xv. 14, xxi. 11; 'derided' (*deridebant*) to 'mocked,' &c., Luke xvi. 14, xxiii. 35; 'usury' to 'vantage,' Matt. xxv. 27, Luke xix. 23; 'adorned' (*ornatum*) to 'garnished,' &c., Luke xxi. 5, Rev. xxi. 2: see 1 Tim. ii. 9, 1 Pet. iii. 5; 'terrified' (*terreri*) to 'afraid,' Luke xxi. 9: see 2 Cor. x. 9, Phil. i. 28; 'altered' (*altera*) to 'changed,' Luke ix. 29; 'exalted' (*exaltaberis*) to 'lifted up,' Matt. xi. 23; 'the descent'<sup>2</sup> (*descensum*) to 'the going down,' Luke xix. 37; 'descending' (*descendens*) to 'coming down,' Acts x. 11: see Luke iii. 22, Rev. xi. 7; 'malefactor' which has been taken

<sup>1</sup> Thick type marks words which are new comers into the English New Testament.

<sup>2</sup> New in this sense.

over by R. from the Vulgate of John xviii. 30, has supplanted 'evildoer' there, and in Luke xxiii. 32 where the Vulgate has 'nequam.' 'More tolerable' (*tolerabilius* or *remissius*) has taken the place of 'easier,' Matt. x. 15, xi. 22, 24, Luke x. 12, 14. We find 'elect' (*electos*) for 'chosen,' Rom. viii. 33; 'tribes' (*tribus*) for 'kindreds,' Matt. xxiv. 30; 'vesture' (*vestem*) for 'coat,' John xix. 24; 'adjure' (*adiuro*) for 'charge' or 'require,' Matt. xxvi. 63, Mark v. 7; 'named' (*nominavit*) for 'called,' Luke vi. 13; 'appoint' (*ponet*) for 'give' or 'set,' Matt. xxiv. 51, Luke xii. 46; 'numbered' (*annumeratus*) for 'counted,' Acts i. 26; 'dispersed' (*dispersi*) for 'scattered abroad,' Acts v. 37; 'dismissed' (*dimissi*) for 'departed' or 'sent forth,' Acts xv. 30, see xix. 41; 'apprehended'<sup>1</sup> (*apprehendisset*) for 'caught,' Acts xii. 4, see 2 Cor. xi. 32; 'testify' (*testificatus*) for 'bare witness,' Acts ii. 40, see Heb. ii. 6; 'testimony' (*testimonium*) for 'witness,' 'record,' &c., Matt. viii. 4, Luke v. 14, John v. 34, Acts xiii. 22, xxii. 18, Heb. iii. 5, xi. 5, Rev. i. 9, &c.; 'the expectation' (*expectatione*) for 'the waiting for,' Acts xii. 11; 'expecting' (*expectans*) for 'tarrying,' Heb. x. 13; 'commendeth' (*commendat*) for 'setteth out,' Rom. v. 8; 'commend' (*commendant*) for 'praise,' 2 Cor. x. 12; 'be sober' (*sobrii*) for 'keep measure' or 'be in our right mind,' 2 Cor. v. 13; 'rule' (*regulam*) for 'measure' or 'line,' 2 Cor. x. 15; 'appear' (*appareamus*) for 'seem,' 2 Cor. xiii. 7; 'centurion' (*centurio*) for 'captain' or 'undercaptain,' Acts x. 1, 22; 'generation' (*generatione*) for 'time,' Acts xiii. 36; 'colony' (*colonia*)—here R. gives the Latin form without change—for 'a free city' or the paraphrase (G.) 'whose inhabitants came from Rome to dwell there,' Acts xvi. 12<sup>2</sup>; 'sign' (*signum*) for 'badge' or 'token,' Matt. xxvi. 48, Acts ii. 19, see xxviii. 11; 'clemency' (*clementia*) for 'courtesy,' Acts xxiv. 4; 'principal' (*principalibus*) for 'chief,' Acts xxv. 23; 'signify' (*significare*) for 'shew,' Acts xxv. 27, Rev. i. 1; 'conformed to' (*conformari*) for 'fashioned like unto,' Rom. xii. 2, see viii. 29; 'confidence' (*confido*) for 'trust,' Gal. v. 10; 'divine' (*divinae*) for 'godly,' 2 Pet. i. 3, 4.

<sup>1</sup> New in physical sense.

<sup>2</sup> The Greek gives the Latin term untranslated, *κολωνία*.

We now read 'emulation' (*aemulandum*) instead of the former 'envy' or 'zeal,' Rom. xi. 14; 'remission' (*remissionem*) instead of 'forgiveness,' Rom. iii. 25; 'spectacle' (*spectaculum*) instead of the more forcible 'gazing-stock,' 1 Cor. iv. 9; 'grain' (*granum*) instead of 'corn,' 1 Cor. xv. 37; 'abound' (*abundetis*) instead of 'be plenteous' or 'have plenty,' 2 Cor. viii. 7, Phil. iv. 18; 'more abundantly' (*abundantius*) instead of 'most of all,' 2 Cor. i. 12, see 1 Cor. xii. 23, 24, 1 Thess. ii. 17; 'dissolved' (*dissolvatur*) instead of 'destroyed,' 2 Cor. v. 1; 'contemptible' (*contemptibilis*) instead of 'nothing worth,' &c., 2 Cor. x. 10; 'sound' (*sanae*) instead of 'wholesome,' 1 Tim. i. 10, 2 Tim. i. 13, iv. 3, Tit. i. 9, ii. 1, 8; 'form' (*formam*) instead of 'pattern' or 'ensample,' 2 Tim. i. 13<sup>1</sup>; 'avoid' (*devita*) instead of 'put from thee,' 2 Tim. ii. 23; 'patient' (*patientem*) instead of 'suffering evil,' &c., 2 Tim. ii. 24.

We have 'just' (*iusti*) for 'righteous,' Rom. ii. 13, Tit. i. 8; 'justified' (*iustificari*) for 'made righteous,' Gal. ii. 17; 'direct' (*dirigat*) for 'guide,' 1 Thess. iii. 11, 2 Thess. iii. 5; 'approve' (*probaveritis*) for 'allow,' 1 Cor. xvi. 3, see Rom. ii. 18, 2 Cor. x. 18, Phil. i. 10; 'impart' (*impertiar*) for 'bestow,' Rom. i. 11; 'humble me' (*humiliet*) for 'bring me low,' 2 Cor. xii. 21; 'enmity' ('enmities' R.) (*inimicitias*) for 'hatred,' Eph. ii. 15, 16; 'compacted' ('compact' R.) (*compactum*) for 'coupled,' Eph. iv. 16; 'iniquity' (*iniquitatis*) for 'wickedness,' James iii. 6; 'offend' ('offendeth' R.) (*offendat*) for 'fail' or 'sin,' James ii. 10, iii. 2; 'meditate' ('upon' A.) (*meditare*) for 'have a care of' or 'exercise,' 1 Tim. iv. 15; 'incontinent' (*incontinentes*) for 'riotous' 'intemperate,' &c., 2 Tim. iii. 3; 'person' (*persona*) for 'sight' or 'room,' 2 Cor. ii. 10; ('free A.) course' (*currat*) for 'free passage,' 2 Thess. iii. 1; 'alienated' (*alienati*) for 'strangers' or 'far off,' Col. i. 21; 'illuminated' (*illuminati*) for 'received light,' Heb. x. 32; 'use' ('using' R.) hospitality' (*hospitales*) for 'be ye harberous,' 1 Pet. iv. 9; 'reserved' (*reservari*) for 'kept,' 2 Pet. ii. 4; 'propitiation' (*propitiatio*) for 'atonement' or 'reconciliation' or 'agree-

<sup>1</sup> Here 'form of sound words' replaces 'pattern' or 'ensample of wholesome words.'

ment,' &c., 1 John ii. 2, iv. 10; 'have confidence' (*fiduciam*) for 'be bold,' 1 John ii. 28, see iii. 21, v. 14: 'doctrine' (*doctrina*) for 'learning,' Rev. ii. 24; 'voice' (*vocem*) for 'sound,' Rev. xiv. 2; 'delicacies' (*deliciarum*) for 'pleasures,' Rev. xviii. 3, see 7, 9; 'merchandise' (*merces*) for 'ware,' Rev. xviii. 11, 12; 'fountain' (*fonte*) for 'well,' Rev. xxi. 6.

We find 'glory' (*gloria*) in the room of 'royalty' or 'praise,' Luke xii. 27, 1 Cor. xi. 15, 2 Tim. iv. 18, 1 Pet. ii. 20; 'glory' (*gloriamur*) in that of 'rejoice' or 'boast,' Rom. v. 3, 2 Thess. i. 4, see Rom. iv. 2, xv. 17, 1 Cor. ix. 15, 16; 'question' (*conquirere*) in that of 'dispute,' Mark viii. 11, ix. 10, 14, 16, see i. 27; 'stand'<sup>1</sup> (*stabit*) in that of 'endure' or 'continue,' Matt. xii. 26, Mark iii. 25, 26; 'render' (*reddite*) in that of 'give reward' or 'recompence,' Matt. xxii. 21, Mark xii. 17, Luke xx. 25, Rom. ii. 6, xiii. 7, 1 Cor. vii. 3, 1 Thess. v. 15; 'subject' (*subiiciuntur*) in that of 'subdued,' 'obedient,' &c., Luke x. 17, 20; 'remaining' (*manentem*) in that of 'tarrying still,' John i. 33; 'entered' (*intravit*) in that of 'went,' Luke xvii. 27, see Matt. x. 11, Mark vii. 17; 'malignity' (*malignitate*) in that of 'evil conditioned' or 'taking all things in the evil part,' Rom. i. 29.

'Elements' (*elementis*) is preferred to 'rudiments,' 'ordinances,' &c., Gal. iv. 3, 9; 'contain (themselves,' R.), (*continent*) to 'abstain,' 1 Cor. vii. 9; 'judgeth' (*iudicat*) to 'discerneth' or 'discusseth,' 1 Cor. ii. 15; 'judged' (*iudicavi*) to 'determined,' 1 Cor. v. 3; 'expedient' (*expediunt*) to 'profitable,' 1 Cor. vi. 12; 'necessity' (*necessitatem*) to 'need,' 1 Cor. vii. 37; 'interpret' (*interpretetur*) to 'expound,' 1 Cor. xiv. 5; 'convinced' (*convincitur*) to 'rebuked,' 1 Cor. xiv. 24; see Acts xviii. 28; 'sincerity' (*sinceritate*) to 'purenness,' 2 Cor. i. 12; 'sedition' (*seditionem*) to 'insurrection,' Luke xxiii. 19, 25; 'desert place' (*desertum*) to 'wilderness' or 'solitary place,' Mark vi. 31, Luke ix. 10; 'torments' (*tormentis*) to 'gripings,' Matt. iv. 24; 'letters'<sup>2</sup> (*litteras*) to 'the Scriptures,' John vii. 15; 'ministry' (*ministerio*) to 'office,' Acts xii. 25, Heb. viii. 6, see Rom. xii. 7; 'magistrates' (*magistratus*) to 'officers,' 'rulers,' &c., Luke xii. 11, Acts xvi. 20, 22, 35, 36, 38;

<sup>1</sup> Anglo-Saxon, but suggested by the Latin cognate.

<sup>2</sup> New in this sense.

'infirmity' (*infirmitate*) to 'disease,' Luke xiii. 12, see John v. 5; 'confirmed' (*confirmaverunt*) to 'strengthened,' Acts xv. 32, see 41; 'covet' (*concupisces*) to 'lust,' Rom. vii. 7; 'salute' (*salutate*) to 'greet,' Rom. xvi. 14; 'communicate' (*communicet*) to 'minister' or 'distribute,' Gal. vi. 6, see Heb. xiii. 16; 'communication'<sup>1</sup> (*communicatio*) to 'fellowship,' Philem. 6; 'access' (*accessum*) to 'an entrance,' Eph. ii. 18, iii. 12; 'sanctification' (*sanctificatio*) to 'holiness,' 1 Thess. iv. 4; 'traditions' (*traditiones*) to 'ordinances' or 'instructions,' 2 Thess. ii. 15, see iii. 6; 'second' (*secundam*) to 'double' or 'one . . . more,' 2 Cor. i. 15; 'sobriety' (*sobrietate*) to 'modesty,' 'discrete behaviour,' &c., 1 Tim. ii. 9, 15; 'parents' (*parentes*) to 'elder kinsfolks,' 'kindred,' &c., 1 Tim. v. 4; 'seducers' (*seductores*) to 'deceivers,' 2 Tim. iii. 13; 'seduce' (*seducunt*) to 'deceive,' 1 John ii. 26, see Rev. ii. 20; 'had compassion' (*compassi*) to 'suffered also,' 'sorrowed,' &c., Heb. x. 34; 'substance' (*substantia*) to 'ground' or 'sure confidence,' Heb. xi. 1; 'translated him' (*transtulit*) to 'taken him away'; 'before his translation' (*translationem*) to 'before he was taken away' Heb. xi. 5; 'contradiction' (*contradictionem*) to 'speaking against,' Heb. xii. 3, see Acts xiii. 45; ('most R.) peaceable' (*pacatissimum*) to 'quiet,' Heb. xii. 11; 'confess' (*confitemini*) to 'acknowledge' or 'knowledge,' James v. 16, 1 John i. 9; 'dominion' (*dominationem*) to 'rulers' or 'government,' Jude 8; 'tribulation' (*tribulatione*) to 'adversity' or 'affliction,' Rev. ii. 22; 'incense' ('incenses' R.) (*incensa*) to 'odours,' Rev. viii. 3, 4; 'admiration' (*admiratione*) to 'marvel,' Rev. xvii. 6.

The Marginal Readings (see Table II) in which A. has followed R. are mainly of this character—words traceable to the Vulgate. Thus 'simple' (*simplices*) is given in the margin as an alternative for 'harmless' in the text, Matt. x. 16; 'Gentile' (*gentilis*) for 'Greek,' Mark vii. 26; 'excuse' (*excusationem*) for 'cloke,' John xv. 22; 'author' (*auctorem*) for 'prince,' Acts iii. 15; 'consent' (*consentiunt*) for 'have pleasure,' Rom. i. 32; 'passions' (*passiones*) for 'motions,' Rom. vii. 5; 'concupiscence' (*concupiscentium*) for 'lust,' Rom. vii. 7; 'testaments' ('testament' R.) (*testamentum*) for 'cove-

<sup>1</sup> New in this sense.



nants,' Rom. ix. 4; 'discerneth' (*discernit*) for 'doubteth,' Rom. xiv. 23; 'revelation' (*revelationem*) for 'coming,' 1 Cor. i. 7; 'persuasible' (*persuasibilibus*) for 'enticing,' 1 Cor. ii. 4; 'edified' (*aedificabitur*) for 'emboldened,' 1 Cor. viii. 10; 'veil' (*velamine*) for 'covering,' 1 Cor. xi. 15; 'judgment' (*iudicium*) for 'damnation' or 'condemnation,' 1 Cor. xi. 29, 34, James iii. 1; 'an abortive' (*abortivo*) for 'one born out of due time,' 1 Cor. xv. 8; 'rule' (*regula*) for 'line,' 2 Cor. x. 16; 'prepared' (*praeparavit*) for 'ordained,' Eph. ii. 10; 'incorruption' (*incorruptione*) for 'sincerity,' Eph. vi. 24; 'elements' (*elementa*) for 'rudiments,' Col. ii. 8, 20; 'prejudice' (*praeiudicio*) for 'preferring one before another,' 1 Tim. v. 21; 'distributions' (*distributionibus*) for 'gifts,' Heb. ii. 4; 'interposed' (*interposuit*) for 'confirmed,' Heb. vi. 17; 'perfected' (*perfectum*) for 'consecrated,' Heb. vii. 28; 'glory' (*glorietur*) for 'rejoice,' James i. 9, see 1 Thess. ii. 19; 'dominion' (*dominationem*) for 'government,' 2 Pet. ii. 10; 'persuade' (*suadebimus*) for 'assure,' 1 John iii. 19; 'principality' (*principatum*) for 'first estate,' Jude 6; 'sign' (*signum*) for 'wonder,' Rev. xii. 1, 3; ('the R.) fornications' (*fornicationum*) for 'harlots,' Rev. xvii. 5. I may refer also to 1 Cor. x. 6, Phil. ii. 29, 1 Tim. v. 6, Rev. xi. 18. In these and subsequent quotations from Table II the earlier versions sometimes vary from the text of A., but in no case do they agree with R. and A. margin.

An analysis of the renderings peculiar to Geneva, Rhemish and Authorized Versions (Table III) adds the following to the list of passages which have felt the influence of the Latin Bible. 'Parents' (*parentes*) is introduced instead of the paraphrase 'fathers and mothers' or of 'elders,' Matt. x. 21, Mark xiii. 12, Rom. i. 30, Heb. xi. 23; 'tumult' (*tumultus*) takes the place of 'business,' 'unquietness,' &c., Matt. xxvii. 24, Acts xxi. 34, xxiv. 18; 'preached' (*praedicavimus*) of 'uttered' or 'shewed,' Acts xv. 36; 'reprobate' (*reprobum*) of 'lewd,' 'convenient' (*conveniunt*) of 'comely,' Rom. i. 28; 'debt' (*debitum*) of 'duty,' Rom. iv. 4; 'simplicity' (*simplicitate*) of 'singleness,' Rom. xii. 8; 'be contentious' (*contentiosus*) of 'strive,' 1 Cor. xi. 16; 'contention' (*contentionem*) of 'strife,' Phil. i. 16; 'note'<sup>1</sup> (*notate*) of 'signify,' 2 Thess. iii. 14; 'profane' (*profanus*) of 'unclean,' Heb. xii. 16; 'reconciliation' of 'the atonement,' 2 Cor. v. 19; 'principality' (*principatum*) of 'rule,' Eph. i. 21; 'entire' (*integri*) of 'sound,' James i. 4; 'humble' (*humilibus*)

<sup>1</sup> New as verb.

of 'lowly,' James iv. 6. We find 'reveal' (*revelare*) for 'open,' &c., Matt. xi. 27, xvi. 17, Luke x. 21, John xii. 38, Rom. i. 17; 'be converted' (*conversi*) for 'turn,' Matt. xviii. 3; 'reverence' (*verebuntur*) for 'stand in awe of' or 'fear,' Matt. xxi. 37; 'elect' (*electos*) for 'chosen,' Matt. xxiv. 31; 'stand' (*stare*) for 'endure,' Mark iii. 24, Luke xi. 18, Rev. vi. 17; 'testify' (*testetur*) for 'witness' or 'warn,' Luke xvi. 28; 'enter' (*intretis*) for 'fall,' Luke xxii. 40, 46; 'conferred' (*conferebant*) for 'counselled' or 'communed,' Acts iv. 15; 'persuadeth' (*persuadet*) for 'counseleth,' Acts xviii. 13; 'instructed' (*instructus*) for 'informed,' Rom. ii. 18; 'abound' (*abundaret*) for 'increase,' 'be rich,' &c., Rom. v. 20, xv. 13, 2 Cor. i. 5, viii. 7, ix. 8; 'subject' (*subiecta*) for 'obedient,' &c., Rom. viii. 7; 'admonish' (*monere*) for 'exhort,' Rom. xv. 14; 'confirm' (*confirmabit*) for 'strengthen,' 1 Cor. i. 8; 'permit' (*permiserit*) for 'suffer me,' 1 Cor. xvi. 7; 'formed' (*formetur*) for 'fashioned' or 'imprinted,' Gal. iv. 19; 'created' (*creatus*) for 'shapen' or 'made,' Eph. iv. 24, Col. iii. 10. 'Glory' (*gloria*) has succeeded to 'royalty,' Matt. vi. 29; 'fornications' (*fornicationes*) to 'whoredoms,' Matt. xv. 19; 'face' (*faciem*) to 'outward appearance' or 'fashion,' Matt. xvi. 3; 'desert' (*deserto*) to 'wilderness,' Luke ix. 12; 'armour' (*arma*) to 'harness' or 'weapons,' Luke xi. 22; 'generation' (*generatione*) to 'nation' or 'kind,' Luke xvi. 8; 'sign' (*signum*) to 'token,' John ii. 18; 'idolatry' (*idololatriae*) to 'worshipping of idols' or 'images,' Acts xvii. 16; 'centurions' (*centurionibus*) to 'under captains,' &c., Acts xxi. 32, xxiii. 17, 23, xxiv. 23, xxvii. 31, 43; 'iniquities' (*iniquitates*) to 'unrighteousnesses,' &c., Rom. iv. 7, Rev. xviii. 5, see Tit. ii. 14; 'dominion' (*dominabitur*) to 'power,' Rom. vi. 9, 14, vii. 1; 'redemption' (*redemptionem*) to 'deliverance,' Rom. viii. 23; 'famine' (*fames*) to 'hunger,' Rom. viii. 35, Rev. xviii. 8; 'severity' (*severitatem*) to 'rigorousness,' Rom. xi. 22; 'covet' (*concupisces*) to 'lust' or 'desire,' Rom. xiii. 9; 'sincerity' (*sinceritatis*) to 'pureness,' &c., 1 Cor. v. 8, 2 Cor. ii. 17; 'doctrine' (*doctrina*) to 'teaching' or 'learning,' 1 Tim. v. 17, 2 John 10; 'confession' (*confessionem*) to 'profession,' &c., 1 Tim. vi. 13; 'contradiction'<sup>1</sup> (*contradictione*) to 'controversy,' &c., Heb. vii. 7; 'mountains' (*montium*) to 'hills,' Rev. vi. 15, 16; 'torment' (*tormentum*) to 'punishment,' Rev. xviii. 7, 10.

2. It will be observed that the Vulgate-Latin word suggested by the Rhemists has frequently taken the place of some other Latin or French-Latin word. We also note a few instances in which the Vulgate-Latin expression has dispossessed a modified form derived from the same root. Thus 'edification' (*aedificationem*) has succeeded to 'edifying,' 1 Cor. xiv. 3; 'equality' (*aequalitas*) to 'egalness,' 2 Cor. viii. 14<sup>2</sup>; 'humility'

<sup>1</sup> In the only other passage (Heb. xii. 3) where 'contradiction' occurs it is peculiar to R. and A., see above, p. 36.

<sup>2</sup> Here the phrase 'by an equality' replaces 'that there be egalness.'

(*humilitate*) to 'humbleness,' Acts xx. 19, Col. ii. 18, 23, see 1 Pet. v. 5; 'malice' (*malitia*) has been preferred to 'maliciousness,' 1 Cor. v. 8, xiv. 20, Eph. iv. 31, Col. iii. 8, Tit. iii. 3, 1 Pet. ii. 1; 'an entrance' (*introitus*) to 'an entering in,' 2 Pet. i. 11. 'The testator' (*testatoris*) has taken the place of 'him that made the testament,' Heb. ix. 16; 'a mixture' (*mixturam*) of 'mingled together,' John xix. 39; 'neglect not' (*negligere*) of 'be not negligent in,' 1 Tim. iv. 14; 'unction' (*unctionem*) of 'anointing' or 'ointment,' 1 John ii. 20; 'revelation' (*revelationem*) of 'revealing,' Rom. xvi. 25<sup>1</sup>.

In Table III (G.=R.=A.) we find another instance of 'edification' (*aedificationem*) for 'edifying,' Rom. xv. 2; also 'sufficiency' (*sufficienciam*) for 'sufficient,' 2 Cor. ix. 8; and 'sanctification' (*sanctificatio*) for 'sanctifying,' 1 Thess. iv. 3, 2 Thess. ii. 13.

3. Under this head may be placed those instances in which R. and A. have followed the Vulgate in reproducing the Greek word. Thus 'hymn' (*hymno*) appears for 'psalm,' 'song,' 'grace,' &c., Matt. xxvi. 30, Mark xiv. 26; 'sycomore' (*sycomorum*) for 'wild fig,' Luke xix. 4; 'austere' (*austerus*) for 'strait' or 'hard,' Luke xix. 21, 22; 'thrones' (*thronos*) for 'seats,' Luke xxii. 30; 'Areopagus' (*Areopagum*) for 'Mars' street,' &c., Acts xvii. 19; 'theatre' (*theatrum*) for 'common hall' or 'open place,' Acts xix. 29, 31; 'Nazarenes' (*Nazarenorum*) for 'Nazarites,' Acts xxiv. 5; 'Crete' (*Cretae*) for 'Candie,' Acts xxvii. 7, 12, 13, 21; 'mysteries' (*mysteriorum*) for 'secrets,' 1 Cor. iv. 1, xiii. 2; 'schism' (*schisma*) for 'strife' or 'division,' 1 Cor. xii. 25.

In Table II (R.=A. marg.) we read 'scandals' (*scandala*) for 'things that offend,' Matt. xiii. 41; 'scandal' (*scandalum*) for 'occasion of stumbling,' 1 John ii. 10; 'Peter' (*Petrus*) for 'a stone,' John i. 42; 'orphans' (*orphanos*) for 'comfortless,' John xiv. 18; 'of Python' ('Pythonical' R.) (*pythonem*) for 'of divination,' Acts xvi. 16; 'schisms' (*schismata*) for 'divisions,' 1 Cor. i. 10, see xi. 18; 'anathema' (*anathema*) for 'accursed,' 1 Cor. xii. 3; 'keeping of a sabbath' ('sabbatism' R.) (*sabbatismus*) for 'rest,' Heb. iv. 9.

<sup>1</sup> G. also has 'revelation' here, but the full reading of A. 'according to the revelation of' is found in R. only.

Table III (G.=R.=A.) adds 'throne' (*thronus*) for 'seat,' Matt. v. 34, xxiii. 22, Heb. i. 8; 'parable' (*parabolam*) for 'similitude,' Mark vii. 17, Luke viii. 9, xii. 41, xiv. 7; 'blasphemed' (*blasphematur*) for 'evil spoken of,' Rom. ii. 24; 'Pentecost' (*Pentecosten*) for 'Whitsuntide,' &c., 1 Cor. xvi. 8.

4. Another way in which the Vulgate has through R. affected the language of A. may be seen in the literal translations of Latin phrases which have been taken over from the earlier by the later version. In Luke x. 34 where the Greek is ἐπεμελήθη αὐτοῦ, 'took care of him,' the Rhemists' direct rendering of 'curam eius egit' has displaced the 'made provision for him' of the older versions. In Luke xx. 34 (ἐκγαμίσκονται) we find 'are given in marriage,' a reproduction of *traduntur ad nuptias*, for 'are married.' In Matt. xvi. 22 (Ἰλωός σου) we read, 'be it far from thee' (*absit a te*) for 'favour thyself' or 'look to thyself'; in Mark x. 52 (σέσωκέ σε) 'made thee whole' ('safe' R.) (*te salvum fecit*) for 'saved' or 'helped thee'; in Acts ii. 28 (ἐγνώρισας) 'made known' (*notas fecisti*) for 'shewed'; in Acts xxi. 18 (τῇ ἐπιούσῃ) 'the day following' (*sequenti die*) for 'on the morrow' or 'next day'; in Acts xxiv. 16 (ἀπόσκοπον συνείδησιν) 'a conscience void of (without R.) offence' (*sine offendiculo conscientiam*) for 'a clear conscience'; in 1 Cor. x. 5 (οὐκ εὐδόκησεν ὁ Θεός) 'God was not well pleased' (*non bene placitum est Deo*) for 'had God no delight<sup>1</sup>'; in Eph. vi. 19 (γνωρίσαι τὸ μυστήριον) 'to make known the mystery' (*notum facere mysterium*) for 'to utter the secrets'; in Tit. i. 5 (τὰ λείποντα) 'the things that are wanting' (*ea quae desunt*) for 'the things that are left,' 'that which is lacking,' &c.<sup>2</sup>

Table II (R.=A. marg.). In Acts ii 6 (γενομένης δὲ τῆς φωνῆς ταύτης) 'when this voice was made' (*facta autem hac voce*) is the marginal reading for 'when this was noised abroad.'

In Table III (G.=R.=A.) I may refer, under this head, to Luke xx. 21 (καὶ οὐ λαμβάνεις πρόσωπον) where *et non accipis personam* translated by R. 'and thou dost not accept person' appears substantially, though in slightly varying forms, in G. and A. for 'neither considerest thou the outward appearance of any man,' &c.; also to 2 Cor. ix. 8 (πάσαν χάριν περισσεῦσαι) where *omnem gratiam abundare facere* is reproduced in

<sup>1</sup> G. has 'God was not pleased.'

<sup>2</sup> Other Vulgate-Latin words will be found under later sub-sections.

G. R. A. as 'to make all grace (to G.) abound'—former versions having 'to make you plentiful (rich) in all grace'; also to Mark xv. 40, where the familiar designation 'the less,' applied to James the son of Alphaeus, which supersedes 'the little,' the more accurate rendering of τοῦ μικροῦ, may be traced to the Vulgate 'minoris.'

(b) *English in place of Latin words.*

It should, however, be noted that in sundry cases in which A. has felt the influence of R., R. reversing its characteristic method, has used a home-born or long-naturalized word when the earlier translations preferred a term of Latin origin, sometimes even the very expression, or its congener, which the Rhemists found in the Vulgate and passed by. Thus 'blessing' has taken the place of 'lauding,' Luke xxiv. 53; 'blessedness' of 'felicity,' Gal. iv. 15; 'strengthening' of 'comforting' (*comfortans*), Luke xxii. 43; 'stock' of 'generation' (*generis*), Acts xiii. 26<sup>1</sup>; 'praise' of 'commend,' 1 Cor. xi. 2; 'building (up A.)' of 'edify' (*superaedificantes*), Jude 20; 'tried' of 'examined,' Rev. ii. 2; 'borne' of 'suffered,' Rev. ii. 3, see 2 Cor. xi. 1. We find 'set' instead of 'ordained,' 1 Cor. xii. 28; 'know' instead of 'perceive,' 2 Cor. ii. 4; 'witness' instead of 'record,' 1 Thess. ii. 5; 'better' instead of 'more excellent,' Heb. i. 4; 'unskilful' instead of 'inexpert' (*expers*), Heb. v. 13; 'heavenly' instead of 'celestial' (*coelestem*), Heb. xii. 22; 'think (of A.) us' instead of 'repute us,' 2 Cor. x. 2.

Some expressive Saxon compounds have succeeded to single Latin words, as 'stirred up' to 'moved' (*commoverunt*), Acts vi. 12, xxi. 27, see xiii. 50, Luke xxiii. 5; 'taken away' to 'exalted,' Acts viii. 33; 'set on (upon R.) thee' to 'invade thee,' Acts xviii. 10.

In Table III (G.=R.=A.) we find 'garment' for 'vesture' (*vestimenti*), Matt. ix. 20, 21; 'gain' for 'lucre,' 1 Tim. vi. 5; 'according to the flesh' for 'carnally' (*secundum carnem*), 2 Cor. i. 17.

(c) *Modernizations.*

The suggestions of the Rhemish New Testament in the direction of modernization have frequently been accepted by the Authorized. In many passages of A., in which the archaic word or phrase of the older versions no longer appears, its successor is found first in R.

<sup>1</sup> In Phil. iii. 5 'stock' replaces 'kindred' or 'people.' See below, p. 78.

1. In some cases the expressions thus superseded have disappeared altogether, at least in the same sense, from the New Testament. So it was when 'moisture,' adopted from R., took the place of 'moistness,' Luke viii. 6; when 'trouble not' was substituted for 'disease not,' Luke viii. 49; 'cutting himself' for 'all to cutting himself,' Mark v. 5; 'to be (much A.) displeased with' ('at' R.) for 'to disdain at,' Mark x. 41; 'are ye (you R.) angry at'<sup>1</sup> for 'disdain ye at,' John vii. 23; 'outside' for 'utterside,' Matt. xxiii. 25; 'to make war' for 'to make battle,' Luke xiv. 31, Rev. xix. 19; 'music' for 'minstrelsy,' Luke xv. 25; 'which . . . to gainsay' for 'whereagainst' or 'against the which' to 'speak,' Luke xxi. 15; 'four hundred' for 'a four hundred,' Acts v. 36; 'what man is there' for 'what man is it,' Acts xix. 35; 'at the least' for 'at the least way,' Acts v. 15; 'gain' for 'vantage,' Acts xvi. 16, Phil. iii. 7; 'it seemeth to me' for 'me thinketh it,' Acts xxv. 27; 'raised' for 'stirred,' Rom. ix. 17; 'have sorrow' for 'take heaviness,' 2 Cor. ii. 3; 'distresses' for 'anguishes,' 2 Cor. xii. 10; 'who did hinder (hath hindered R.) you' for 'who was a let unto you,' Gal. v. 7; 'senses' (*sensus*) for 'wits,' Heb. v. 14; 'adorned' (*ornabant*) for 'did . . . tyre,' 1 Pet. iii. 5; 'bear'<sup>2</sup> for 'forbear,' Rev. ii. 2; 'understanding' for 'wit,' Rev. xiii. 18.

Table III (G.=R.=A.) contributes 'departed' for 'gat him' or 'went their way,' Matt. xix. 1, Acts xvii. 15; 'saw' for 'spied,' Matt. xxii. 11; 'devil' for 'fiend,' Mark v. 15; 'brought up' for 'nursed,' Luke iv. 16; 'sat' for 'set him' or 'sat him down,' Acts xii. 21; 'toward man' for 'to manward,' Tit. iii. 4.

2. But, in general, it is the recurrence of antiquated expressions, still represented in A., which the example of R. has checked. Thus 'anon' has been discarded in favour of 'afterward' or 'immediately' or 'quickly,' Mark iv. 17, 29, Rev. xi. 14; 'after' has been replaced by the more modern 'according to,' Matt. xxv. 15, Luke ii. 22, John xviii. 31, see Acts xxii. 12, Rom. i. 4; 'them,' as a reflexive pronoun, by 'themselves,' Matt. xiv. 15; 'grudged' by 'murmured,' Mark xiv. 5; 'coasts' has yielded to 'country,' Luke iii. 3; 'privy' to 'secret,' Luke xi. 33; 'the halt go' to 'the lame walk,' Luke

<sup>1</sup> G. has 'be ye angry with.'

<sup>2</sup> T. has 'bear with.'

vii. 22 ; 'the remnant' or 'the other' to 'the rest,' Luke xii. 26, xxiv. 9, Acts v. 13, xxvii. 44, 1 Cor. vii. 12, Rev. ix. 20 ; 'the uttermost' or 'the utmost' to 'the very last,' Luke xii. 59 ; 'goodman' to 'master,' Luke xiv. 21 : 'fellows' to 'fellow servants,' Matt. xviii. 28, 29, 31, 33, xxiv. 49 ; 'go about' to 'seek,' John vii. 25, viii. 40 ; 'went about' to 'sought,' Mark xii. 12, Luke xx. 19, John x. 39 ; 'season' to 'time,' Matt. xxv. 19 ; 'instantly' to 'much,' Mark v. 10 ; 'the blind' to 'the blind man,' Mark x. 49, 51 ; 'the Just' or 'that Just' to the 'Just One,' Acts vii. 52 ; 'aforehand' to 'beforehand,' Mark xiii. 11 ; 'platter' to 'dish,' Mark xiv. 20. The curious rendering 'much babbling's sake' has given way to 'much speaking,' Matt. vi. 7 ; 'be . . . athirst' to 'thirst,' John iv. 14 ; 'my very disciples' or 'verily my disciples' to 'my disciples indeed,' John viii. 31 ; 'know to give' or 'can give' to 'know how to give,' Matt. vii. 11 ; 'we will hear' to 'we desire to hear,' Acts xxviii. 22 ; 'for thy wealth' to 'to (unto R.) thee for good,' Rom. xiii. 4 ; 'that I speak' to 'that which I speak,' 2 Cor. xi. 17 ; 'amiss' to ('but A.) not well,' Gal. iv. 17 ; 'which are not comely' to 'which they ought not,' 1 Tim. v. 13 ; 'do adultery' to 'commit adultery' ('aduoutrie' R.), James ii. 11.

The preposition 'of,' used in the sense of 'by' or 'from,' has been frequently replaced by one of these words, Matt. xii. 38, Luke ii. 18, John xv. 26, James ii. 24, 2 Pet. i. 17, Rev. ix. 18, &c. ; 'how that' has yielded to 'that,' Heb. x. 34, James iv. 17, 1 Pet. v. 12 ; 'which,' referring to a personal antecedent, has repeatedly been succeeded by the more modern 'who,' Mark iv. 16, Luke xxiii. 19, Acts iv. 36, x. 41, Rom. i. 25, 1 Cor. x. 13, 1 Thess. v. 10, 24, 2 Thess. iii. 3, &c. ; 'the which' by 'which,' Heb. xii. 14.

The participle 'drunken' has been modernized into 'drunk,' Rev. xviii. 3 ; 'jeopardy' into 'danger,' Acts xix. 40 ; 'deepness' has given place to 'depth,' Rom. xi. 33, see Rev. ii. 24 ; 'quick' to 'living,' Rom. xiv. 9 ; 'let' to 'hindered,' Rom. xv. 22 ; 'fulfilled,' as a strong form of 'filled,' has been changed into the simpler verb, Col. i. 9 ; 'manslayer' has given way to 'murderer,' 1 John iii. 15 ; 'reckoning' to 'account,' Acts xix. 40 ; 'damned' to 'condemned,' Tit. iii. 11 ; 'haply' or 'perchance' to 'perhaps,' Philem. 15 ; 'vexed' to 'tor-

mented,' Rev. ix. 5, xi. 10; 'mete' to 'measure,' Rev. xi. 1, 2; 'waxed' to 'became' or 'were made,' Rev. xviii. 15, see vi. 12, Luke viii. 24.

I should mention here the almost complete dispossession of 'other,' as a plural form, by 'others.' For instances see Matt. xxi. 8, Mark vi. 15, Luke v. 29, John vii. 12, Acts xvii. 34, 1 Cor. ix. 2, 27, Heb. xi. 35, &c.

In Table III (G.=R.=A.) we read 'know' for 'wot,' Matt. xx. 22, Luke xxii. 60, xxiii. 34, John iv. 22, xii. 35, xiii. 12, xx. 13, Rev. vii. 14; 'sought' for 'went about,' Luke xix. 47; 'according to' for 'after,' 'as pertaineth to,' &c., John vii. 24, Rom. i. 3, ix. 3; 'knew' for 'had knowledge,' John xii. 9; 'witnesses' for 'records,' Acts v. 32; 'murmuring' for 'grudge,' Acts vi. 1; 'wash' for 'wash thee,' John ix. 7; 'strengthened' for 'comforted,' Acts ix. 19; 'is able' for 'is of power,' Rom. xi. 23; 'living' for 'quick,' Rom. xii. 1; 'rejoicing' for 'merry,' 2 Cor. vi. 10; 'fill' for 'fulfil,' Eph. iv. 10; 'winepress' for 'winefat,' Rev. xix. 15; 'the rest' for 'the other,' Rev. xx. 5; 'to shine in' for 'to lighten,' Rev. xxi. 23; 'that' for 'how that,' 1 Thess. iii. 6, James iii. 1, 2 Pet. iii. 5, 8; 'who' for 'which,' Matt. x. 4, Acts vii. 46, Rom. iv. 16, 1 Cor. i. 8, Gal. ii. 20, Col. iv. 9, &c.; 'others' for 'other,' Mark xii. 9, John ix. 9, 16, x. 21, xii. 29, Acts ii. 13, 2 Cor. viii. 8, see Luke xxiii. 35.

(d) *Archaisms.*

A few instances, of the reverse kind, where antiquated expressions have been introduced into A from R. may be found. 'If haply' replaces 'to see if' or 'whether,' Mark xi. 13, see Acts xvii. 27; 'to the end they might not' ousts the more modern-sounding 'that they should not,' Acts vii. 19; 'inso-much that we desired' is found instead of 'that we should desire' or 'so that we could not but desire,' 2 Cor. viii. 6; 'foretell' instead of 'tell before,' 2 Cor. xiii. 2, see Mark xiii. 23; 'without' instead of 'out of,' Heb. xiii. 13; 'thereof' instead of 'of it,' Rev. xxi. 23. 'Slain' instead of 'killed,' Rev. v. 6, 9, 12, vi. 9, may also be mentioned.

Table III (G.=R.=A.) adds 'impotent' for 'sick,' Acts iv. 9; 'would exclude you' for 'intend to exclude you,' Gal. iv. 17; 'slain' for 'killed,' Rev. xiii. 8.

(e) *Improvements.*

Hitherto in my citations the Rhemish Translation, followed by the Authorized, has been considered from other points of view than that of being an improvement, or otherwise, on the



rendering of the earlier versions. Generally speaking, in the changes taste rather than accuracy was involved. I come now to cases in which readings suggested by the Rhemists plainly emend faulty or defective translations handed down by the English traditional interpretation.

1. And first, as regards vocabulary, the following are manifest improvements: 'came' (ἐλθών) for 'went,' Matt. iv. 13; 'come' (ἐλθεῖν) for 'go,' Matt. xvi. 24; 'gather' (συνάγουσιν) for 'carry,' Matt. vi. 26; 'delivered' (παρεδόθη) for 'given,' Matt. xi. 27, 2 Pet. ii. 21 Jude 3; 'punishment' (κόλασιν) for 'pain,' Matt. xxv. 46; 'rock' (πέτραν) for 'stones,' Luke viii. 6, 13, see Matt. xxvii. 51: 'seek' (ζητεῖτε) for 'ask,' Luke xii. 29; 'straitened' (συνέχομαι) for 'pained' or 'grieved,' Luke xii. 50; 'pass' (διέρχεσθαι) for 'come,' Luke xix. 4; 'boat' (πλοῦριον) for 'ship,' John vi. 22, 23; 'take away' (ἄρη) for 'take down,' John xix. 38, see 31; 'call hither' (μετακάλεσαι) for 'call for,' Acts x. 32; 'leapt' ('leaping' R.) (ἐφαλλόμενος) for 'ran,' Acts xix. 16; 'customs' ('the custom' R.) (ἔθεισι) for 'laws,' Acts xxviii. 17; 'worketh' (ἐργαζομένῃ) for 'doth,' Rom. ii. 10; 'worketh' (κατεργάζεται) for 'causeth,' Rom. iv. 15, 2 Cor. vii. 10; 'speech' (λόγου) for 'words,' 1 Cor. ii. 1, 4; 'a matter' (πρᾶγμα) for 'business,' 1 Cor. vi. 1; 'helps, governments'<sup>1</sup> (ἀντιλήψεις, κυβερνήσεις) for 'helpers, governors,' 1 Cor. xii. 28; 'revenge'<sup>2</sup> (ἐκδίκησιν) for 'punishment,' 2 Cor. vii. 11; 'rejected' (ἐξεπίστατε) for 'abhorred,' Gal. iv. 14; 'partakers' (participes) (συμμέτοχοι) for 'companions,' Eph. v. 7; 'to present' (παραστήσαι) for 'to preserve' or 'to make,' Col. i. 22; 'hurtful' (βλαβεράς) for 'noisome,' 1 Tim. vi. 9; 'reprove' (ἐλεγξον) for 'improve,' 2 Tim. iv. 2; 'repay' (ἀποτίσω) for 'recompense,' Philem. 19; 'worshippers' (λατρεύοντας) for 'offerers,' Heb. x. 2; 'refuse' (παραίτησθε) for 'despise,' Heb. xii. 25; 'kill' (φονεύετε) for 'envy,' James iv. 2; 'understanding' (διάνουαν) for 'mind,' 1 John v. 20; 'gathered' (ἐτρύγησε) for 'cut down,' Rev. xiv. 19; 'soul' (ψυχῇ) for 'thing,' Rev. xvi. 3; 'tell' (ἐρῶ) for 'shew,' Rev. xvii. 7; 'camp' (παρεμβολίην) for 'tents,' 'the breadth' (τὸ πλάτος) for 'the plain,' Rev. xx. 9; 'light' (ὁ φωστῆρ) for 'shining,' Rev. xxi. 11.

<sup>1</sup> A. 1st edition has 'helps in governments.'

<sup>2</sup> New as substantive.

Another improvement, which should be mentioned in this connexion, is the uniform rendering in R. and A. of ἀρχιερεῖς by ‘chief priests’—a wise translation which by reserving ‘high’ for the singular ἀρχιερεύς clears up an evident ambiguity in the Greek. In the earlier versions the epithet ‘high’ is applied without distinction to singular and plural until we reach the Genevan Testament, where ἀρχιερεῖς is occasionally (twenty times out of sixty-four) rendered ‘chief priests.’

From Table II (R.=A. marg.) may be added ‘continued’ (ἐποίησαν) for ‘wrought,’ Matt. xx. 12; ‘bound’ (ὀφείλει) for ‘guilty,’ Matt. xxiii. 18; ‘raw’ (ἀγνάφου) for ‘new,’ Mark ii. 21; ‘beds’ (κλιῶν) for ‘tables,’ Mark vii. 4; ‘dasheth’ (ῥήσσει) for ‘teareth,’ Mark ix. 18; ‘inrolled’ (ἀπογράφεσθαι) for ‘taxed,’ Luke ii. 1; ‘the first’ (πρώτη) for ‘the chief,’ Acts xvi. 12; ‘speech’ (λόγου) for ‘words,’ 1 Cor. i. 17; ‘hoped’ (προηλπικώτας) for ‘trusted,’ Eph. i. 12; ‘wood’ (ῥῆλην) for ‘matter,’ James iii. 5; ‘wherein’ (ἐν ᾧ) for ‘whereas,’ 1 Pet. ii. 12.

Table III (G.=R.=A.) supplies the following verbal improvements: ‘words’ (λόγους) for ‘preaching,’ Matt. x. 14; ‘whited<sup>1</sup>’ (κεκοιανμένοις) for ‘painted,’ Matt. xxiii. 27, Acts xxiii. 3; ‘word’ (ῥῆμα) for ‘promise,’ Luke ii. 29; ‘envy’ (ζήλου) for ‘indignation,’ Acts xiii. 45; ‘first born’ (πρωτότοκον) for ‘first begotten,’ Rom. viii. 29; ‘darkened’ (σκοτισθήσαν) for ‘blinded,’ Rom. xi. 10; ‘wrath’ (ὀργήν) for ‘punishment,’ Rom. xiii. 5; ‘infirmities’ (ἀσθενήματα) for ‘frailness,’ Rom. xv. 1; ‘I spare’ (φείδομαι) for ‘I bear with’ or ‘I favour,’ 1 Cor. vii. 28; ‘pressed’ (εἰβαρήθημεν) for ‘grieved,’ 2 Cor. i. 8; ‘subject to’ (ἐνοχοί) for ‘in danger of,’ Heb. ii. 15; ‘remaineth’ (ἰπολείπεται) for ‘followeth,’ Heb. iv. 6; ‘made mention of’ (ἐμνημόνευσε) for ‘remembered,’ Heb. xi. 22; ‘camp<sup>2</sup>’ (παρεμβολῆς) for ‘tents,’ Heb. xiii. 11, 13; ‘tormented’ (βασανισθήσεται) for ‘punished,’ Rev. xiv. 10.

I have already noticed the frequent change of ‘high priests’ into ‘chief priests.’

2. Though a careful discrimination of tenses is not a strong point in A., we trace some emendations, in this direction, of the renderings of the older versions to its contact with R.

<sup>1</sup> The participle is new.

<sup>2</sup> In the only other passage, Rev. xx. 9, where ‘camp’ occurs it is peculiar to R. and A. See above, p. 45.

Thus R. and A. have 'saith' for the former 'said,' where the Greek is λέγει, Matt. xix. 8, xxvi. 38<sup>1</sup>, Mark iii. 3, xiii. 1, John xiii. 25, xix. 4, xx. 16. They have 'see' (θεωροῦσι) for 'saw,' John vi. 19; 'are not' (οὐκ εἰσί) for 'were not,' Matt. ii. 18; 'knowest' (εἰδέναι) for 'knewest,' Luke xxii. 34; 'may glory' (καυχήσονται) for 'might glory,' Gal. vi. 13; 'were blinded' (ἐπωρώθησαν) for 'have been blinded,' 'are blinded,' &c., Rom. xi. 7; 'were broken (off A.)' (ἐξέκλασθησαν) for 'are broken off,' Rom. xi. 19; 'hath been done' (γέγονε) for 'is done,' Acts iv. 16; 'he hath testified' (μεμαρτύρηκε) for 'he testifieth' or 'he testified,' 1 John v. 9; 'had not died' (οὐκ ἂν ἀπέθανε) for 'had not been dead,' John xi. 32; 'was lying' (ἦν ἀτακείμενον) for 'lay,' Mark v. 40; 'saw' (βλέπειν) for 'had seen,' Acts xii. 9; 'may not see' (τοῦ μὴ βλέπειν) for 'see not,' Rom. xi. 10; 'from coming' (τοῦ ἐλθεῖν) for 'that I could not come,' Rom. xv. 22; 'did signify' (ἐδήλου) for 'should signify,' 1 Pet. i. 11; 'shall have finished' (τελέσωσι) for 'have finished,' Rev. xi. 7; 'and prepare' (καὶ ἐτοιμάσω) for 'to prepare,' John xiv. 3; 'standing' (ἐστῶτα) for 'stand,' Luke v. 2, Rev. xix. 17; 'forgetting' (ἐπιλανθανόμενος) for 'I forget,' Phil. iii. 13; 'blessing' (εὐλογοῦντες) for 'bless,' 1 Pet. iii. 9; 'casting' (ἐπιρρίψαντες) for 'cast,' 1 Pet. v. 7; 'saying' (λέγοντος) for 'say,' Rev. vi. 1. See also Luke xvii. 17, John ix. 34.

Table II (R.=A. marg.) has 'going out' (σβέννυται) for 'gone out,' Matt. xxv. 8.

Table III (G.=R.=A.) furnishes 'walking' (περιπατοῦντας) for 'walk,' Mark viii. 24; 'we have heard' (ἀκηκόαμεν) for 'we heard,' Acts vi. 14; 'I was found' (εὑρέθην) for 'I have been found' or 'I am found,' Rom. x. 20.

3. In sundry cases in which the earlier versions inaccurately make substantives plural instead of singular, or vice versa, the translation has been righted in R. and A. We find 'a writing table' (πινακίδιον) for 'writing tables,' Luke i. 63; 'heart' (καρδία) for 'hearts,' Luke xxiv. 32; 'first fruit' (ἀπαρχή) for 'first fruits,' Rom. xi. 16; 'mouth' (στόμα) for 'mouths,' Jude 16, Rev. ix. 19.

We read also 'times' (καιροί, χρόνων) instead of 'time,' Luke

<sup>1</sup> Here also earlier versions follow the inferior reading which inserts 'Ο Ἰησοῦς.

xxi. 24, Acts iii. 19, 21, xvii. 30; 'multitudes' (ὄχλους) instead of 'multitude,' Matt. v. 1, ix. 8, xi. 7, xiv. 22; 'prices' (τιμὰς) instead of 'price,' Acts iv. 34; 'helps' (βοηθείαις) instead of 'help,' Acts xxvii. 17; 'prisons' (φυλακαῖς) instead of 'prison,' 2 Cor. xi. 23; 'burdens' (βάρη) instead of 'burden,' Gal. vi. 2; 'foundations' (θεμελίους) instead of 'foundation,' Heb. xi. 10; 'peoples' (λαοί) instead of 'people,' Rev. xvii. 15. I may add 'deserts' (ἐρήμοις) instead of 'wilderness,' Luke i. 80.

In Table III (G.=R.=A.) we read 'word' (λόγῳ) instead of 'words,' John ii. 22, Rev. iii. 10; 'captives' (αἰχμαλώτοις) instead of 'captive,' Luke iv. 18; 'sins' (ἁμαρτίας) instead of 'sin,' John ix. 34. Also 'these things' instead of 'this' where the Greek is ταῦτα, John xv. 17.

4. A. has followed R. in giving force to the Greek article in a few cases in which previous versions have ignored it. Thus we read 'the furnace,' Matt. xiii. 50; 'the wind,' Matt. xiv. 30; 'the seeds,' Mark iv. 31; 'the Baptist,' Mark vi. 24; 'the seven,' Mark xii. 22, 23, Rev. xvii. 7; 'the Scribes,' Mark xiv. 43; 'the oxen,' John ii. 15; 'the king,' 2 Cor. xi. 32; 'the fulness,' Eph. iii. 19; 'the saints,' Col. i. 4; 'the truth,' Col. i. 5; 'the heavens,' Heb. iv. 14; 'the faithful witness,' the prince,' Rev. i. 5; 'the . . manna,' Rev. ii. 17; 'the nations,' Rev. ii. 26; 'the two . . the two,' Rev. xi. 4. In all these passages the earlier translators have omitted the article though prefixed in the Greek. To this section may be added—'the same rule' for 'one rule,' Phil. iii. 16; 'the same (selfsame R.) mouth' for 'one mouth,' James iii. 10; 'the same' for 'them,' Heb. ii. 14; 'the body' for 'his body,' Matt. xiv. 12; 'the days' for 'those days,' Mark xiii. 20; 'the things' for 'those things,' Rom. xiv. 19; 'the false prophet' for 'that false prophet,' Rev. xix. 20.

Table III (G.=R.=A.) adds 'the power,' Luke x. 19; 'the king,' John xii. 13; 'the saints,' Rev. viii. 4; 'the fountains,' Rev. viii. 10; also 'the five' for 'those five,' Matt. xvi. 9; 'the nine' for 'those nine,' Luke xvii. 17; 'the bread' for 'that bread,' John vi. 50; 'the brother' for 'that brother,' 2 Cor. viii. 18; 'the Father' for 'my Father,' John xvi. 25.

5. Some instances of a converse kind should also be noticed in which the article, as not being expressed in the Greek, is omitted by the Rhemists, and after them by A., though incorrectly inserted in the earlier versions.

Thus we find the improved renderings 'death' for 'the

death,' Matt. xxvi. 38, Mark xiv. 34, Rev. ii. 10; 'angels' for 'the angels,' Matt. iv. 11, 1 Cor. vi. 3, 2 Pet. ii. 11; 'justification' for 'the justification,' Rom. v. 18; 'heirs' for 'the heirs,' Rom. viii. 17; 'vapour' for 'the vapour,' Acts ii. 19; 'faith' for 'the faith,' Rom. iii. 22; 'Israelites' for 'the Israelites,' Rom. ix. 4; 'evil men' for 'the evil men,' 2 Tim. iii. 13; 'regeneration' for 'the regeneration,' Tit. iii. 5; 'a shadow' for 'the shadow,' Heb. x. 1; 'promises' for 'the promises,' Heb. xi. 33; 'women' for 'the women,' Heb. xi. 35; 'mount Sion' for 'the mount Sion,' Heb. xii. 22; 'a dragon' for 'the dragon,' Rev. xiii. 11; 'prophets,' 'saints' for 'the prophets,' 'the saints,' Rev. xviii. 24; 'priests' for 'the priests,' Rev. xx. 6.

6. A marked characteristic of the earlier English versions of the New Testament is their constant neglect to pay attention to  $\delta\acute{\epsilon}$  as a connecting particle in narrative. This defect, which makes their sentences jerky and disjointed, has been largely remedied in the Rhemish, and subsequently in the Authorized Version. In a large number of passages  $\delta\acute{\epsilon}$  is represented in both versions by 'and' prefixed to the sentence. As specimens, let me refer to the following verses in Table I. Mark xii. 29, Luke i. 6, xviii. 15, John xi. 51, Acts ii. 12, Rom. xvi. 20, 1 Pet. iv. 17. We also frequently find the particle recognized in R. A., but represented by a different word in each version, 'and' being generally favoured by R. and 'now' by A. See, for instances, Luke vii. 1, viii. 11, John xix. 25, 1 Cor. xvi. 1, Phil. iv. 20, 1 Thess. v. 14, Heb. xiii. 20.

In Table III (G.=R.=A.) see Matt. xi. 12, Luke xii. 25, Acts xix. 30, 1 Cor. xiii. 13, 2 Cor. ix. 8, Gal. iv. 6, &c.

7. Among miscellaneous improvements in translation suggested by the Rhemish version I may mention the general rendering of  $\delta\lambda\omicron\varsigma\ \acute{\omicron}$ , by 'the whole,' instead of by 'all the,' as in previous versions. In Luke viii. 39 we have 'the whole city' ( $\acute{\omicron}\lambda\eta\nu\ \tau\eta\nu\ \pi\acute{\omicron}\lambda\iota\nu$ ) instead of 'all the city'; in Matt. vi. 23 'thy whole body' ( $\delta\lambda\omicron\nu\ \tau\acute{\omicron}\delta\ \sigma\acute{\omega}\mu\acute{\alpha}\ \sigma\omicron\nu$ ) instead of 'all thy body'; in John iv. 53 'his whole house' ( $\eta\ \omicron\iota\kappa\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \delta\lambda\eta$ ) instead of 'all his household'; in Rev. xii. 9 'the whole world' ( $\tau\eta\nu\ \omicron\iota\kappa\omicron\nu\text{-}\mu\acute{\epsilon}\nu\eta\nu\ \delta\lambda\eta\nu$ ) instead of 'all the world'; see also Matt. xiii. 33, Mark vi. 55, Luke xiii. 21, Eph. iv. 16, James iii. 2, &c.

Similarly, 'every' has succeeded 'all' (with a plural noun) as a rendering of *pâs*. Thus in Rom. xiv. 11 *pâsa glôssa*, 'every tongue' has taken the place of 'all tongues'; in 1 Cor. xvi. 16 *παντὶ τῷ συνεργούντι*, 'every one that helpeth' appears instead of 'all that help'; in Phil. iv. 21 'every saint' (*πάντα ἄγιον*) is read for 'all the saints'; in Rev. v. 13 'every creature' (*πάν κτίσμα*) supplants 'all the creatures.'

The R. A. rendering 'give me to drink' (*δός μοι πιεῖν*) is to be preferred to the former 'give me drink,' John iv. 7, 10; 'I know not' (*οὐκ οἶδα*) is better than 'I cannot tell,' John ix. 12, 25, see 21; 'know this' ('this know' R.) (*γινώσκετε*) than 'of this be sure,' Matt. xxiv. 43, see Luke xii. 39, xxi. 20; 'we (do A.) know' (*γινώσκομεν*) than 'we are sure,' 1 John ii. 3. 'What manner of stones' (*ποταποὶ λίθοι*) gives the sense more clearly than 'what stones,' Mark xiii. 1<sup>1</sup>, see 1 Pet. i. 11, 1 John iii. 1; 'what manner of men' (*οἴοι*) than 'after what manner,' 1 Thess. i. 5; 'in the midst' (*ἐν τῷ μέσῳ*) than 'before them,' Acts iv. 7; 'the rest of the apostles' (*τοὺς λοιποὺς ἀποστόλους*) than 'the other apostles,' Acts ii. 37; 'one voice' (*vox*) (*φωνή μία*) than a 'shout,' Acts xix. 34; 'thy (thine R.) own soul' (*σοῦ δὲ αὐτῆς τὴν ψυχὴν*) than 'thy soul,' Luke ii. 35; 'his own reward . . . 'his own labour' (*τὸν ἴδιον μισθόν . . . τὸν ἴδιον κόπον*) than 'his reward . . . 'his labour,' 1 Cor. iii. 8; 'the world itself' (*αὐτὸν τὸν κόσμον*) than 'the world,' John xxi. 25. 'This woman' (*αὕτη*) is a more accurate rendering than 'the same,' Acts ix. 36, see xviii. 25, James i. 25; 'with these' (*τούτοις*) than 'with such things,' Heb. ix. 23; 'these' (*ταύταις*) than 'those,' Acts xi. 27, see Luke xv. 26, Heb. vii. 27; 'in these' (*ἐν ταύταις*) than 'in which,' John v. 3; 'he' (*οὗτος*) than 'the same,' John i. 41; 'she' (*αὕτη*) than 'which,' Luke ii. 36; 'who' (*τίς*) than 'what,' Mark i. 24; 'himself' (*αὐτός*) than 'he,' John iv. 53; 'whereupon' (*οὔθει*) than 'wherefore,' Matt. xiv. 7; 'he that hath' (*ὁ ἔχων*) than 'which hath'; 'he that openeth' (*ὁ ἀνοίγων*) than 'which openeth,' Rev. iii. 7, see xii. 12.

How much has been gained by the substitution of 'by him and without him' (*δι' αὐτοῦ . . . καὶ χωρὶς αὐτοῦ*) for 'by it and without it' when the reference is to *ὁ λόγος*, John i. 3; 'who

<sup>1</sup> T. has 'what manner stones.'

is he?' (τίς ὁ) is a marked improvement on the singularly perverse rendering 'who is it?' 1 Pet. iii. 13, 1 John v. 5. 'Having our hearts sprinkled' (ἐρραντισμένοι τὰς καρδίας) is a more idiomatic translation than 'sprinkled in our hearts'; 'our bodies (body R.) washed' (λελουμένοι τὸ σῶμα) than 'washed in our bodies,' Heb. x. 22.

Further emendations are—'brought him down' (κατήγαγον) for 'brought him,' Acts ix. 30; 'sailed under' (ὑπεπλεύσαμεν) for 'sailed hard by,' Acts xxvii. 4; 'for (unto R.) good' (εἰς ἀγαθόν) for 'for the best' Rom. viii. 28; 'serve' (λατρεύοντες) for 'serve in,' where the construction of the verb with the dative was misunderstood, Heb. xiii. 10; 'withal praying' ('praying withal' R.) (προσευχόμενοι ἅμα) for 'praying,' Col. iv. 3; 'hath made old' (πεπαλαιώκεν) for 'hath worn out' or 'hath abrogate,' Heb. viii. 13; '(the R.) just (men A.) made perfect' (δικαίων τετελειωμένων) for 'just and perfect men,' Heb. xii. 23; 'by many thanksgivings' (διὰ πολλῶν εὐχαριστιῶν) for 'by the thanksgiving of many,' 2 Cor. ix. 12; 'the army' <sup>1</sup> of (the A.) horsemen' (τῶν στρατευμάτων τοῦ ἵππικοῦ) for 'the horsemen of the armies' or 'the horsemen of war,' Rev. ix. 16; 'more sure' (βεβαιότερον) for 'right sure' or 'most sure,' 2 Pet. i. 19; 'the land of Egypt' (γῆς Αἰγύπτου) for 'Egypt,' Jude 5; 'filled with' (ἐγεμίσθη) for 'full of,' Rev. xv. 8; 'opened' (ἀνεωγμένον) for 'open,' Rev. xix. 11, see Acts vii. 56; 'written thereon' (ἐπιγεγραμμένα) for 'written,' Rev. xxi. 12.

'Return back' (ἐπιστρεψάτω εἰς τὰ ὀπίσω) corrects the blundering translation 'turn back to that he left behind.' Luke xvii. 31. 'She stooped down and looked' (παρέκνυψεν) brings out the meaning of the Greek better than 'she bowed herself,' or 'she looked,' John xx. 11, see Luke xxiv. 12; 'it' has well replaced 'they' in Matt. xi. 23, where Σόδομα is understood as the subject, and the earlier versions were misled by the plural ἔμειναν. The final force of ἵνα has been expressed more clearly in 1 John v. 20, 'that we may know' appearing instead of 'to know.'

'Render therefore to all (men R.) their dues (due R.)' (ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς) is an improvement on 'give to every man therefore his duty,' Rom. xiii. 7; 'ye (you R.) fail'

<sup>1</sup> But 'army' for 'armies' is not a change for the better.

(ἐκκλίπητε) on 'ye shall want,' or 'have need,' or 'depart,' Luke xvi. 9; 'but thou, when' (σὺ δὲ ὅταν) on 'but when,' Matt. vi. 6; 'they also' (καὶκεῖνοι) on 'they,' John xvii. 24; 'I also' (καὶγὼ) on 'I,' 1 Cor. xi. 1, Rev. iii. 21; 'lest perhaps such a (an R.) one' (μήπως ὁ τοιοῦτος) on 'lest that same person,' &c., 2 Cor. ii. 7, see 6; 'for ye' ('you' R.) (ὕμεῖς γάρ) on 'yea, ye,' 1 Thess. ii. 20; 'according to' (κατά) on 'of' or 'like,' Rom. viii. 28, Heb. viii. 9; 'lest there be any' (μή τις) on 'let there be no,' Heb. xii. 16; 'even as' (καθὼς) on 'how,' 3 John 3; 'some better thing' (τι) on 'a better thing,' Heb. xi. 40, see x. 27; 'that if any' (ἵνα καὶ εἴ τινες) on 'that even they which,' 1 Pet. iii. 1<sup>1</sup>; 'becometh greater' (γίνεται) on 'is greater,' Mark iv. 32, see 1 Cor. xiii. 1, Rev. vi. 12; 'in the sight of God' (ἐνώπιον τοῦ Θεοῦ) on 'before God,' 1 Pet. iii. 4; 'very many' (ποὺς πλείονας), though not quite accurate, on 'many,' 2 Cor. ix. 2.

8. In a few instances R. A. have followed a superior text to that adopted in the earlier versions. In Eph. vi. 7 'doing service (serving R.) as to the (our R.) Lord' accepts the better reading which inserts ὡς, replacing 'serving the Lord.' In James ii. 18 'without (thy A.) works' (χωρίς) appears instead of 'by thy deeds' (ἐκ). In Rev. xviii. 19 'saying' emends 'and saying,' καὶ being properly omitted before λέγοντες.

Table II (R. = A. marg.) supplies the following under this head: 'into' (εἰς) for 'for,' Mark i. 4; 'thinketh (that A.) he hath' (δοκεῖ ἔχειν) for 'seemeth to have,' Luke viii. 18; 'hold us (our soul R.) in suspense' (τὴν ψυχὴν ἡμῶν αἶρεις) for 'make us to doubt,' John x. 24; 'the court days are kept' ('there are courts kept' R.) (ἀγοραῖοι ἄγονται) for 'the law is open,' Acts xix. 38; 'beloved of God, your election' (ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν) for 'beloved, your election of God,' 1 Thess. i. 4; 'at any time' (ποτέ) for 'in old time,' 2 Pet. i. 21; also these readings inspired by a better text: 'no more than (not above R.) eight or ten days' (ἡμέρας [οὐ] πλείους [ὀκτῶ] ἢ δέκα) for 'more than ten days'—the *textus receptus* omitting the words in brackets—Acts xxv. 6; 'both your and their master' ('both their lord and yours' R.) (καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος) for 'your master also' (καὶ ὑμῶν αὐτῶν

<sup>1</sup> Though here R. A. sink below the earlier versions by failing to give any equivalent of καὶ.

<sup>2</sup> G. has 'out of thy works.'



ὁ κύριος, Eph. vi. 9; ('for A.) a little' (ὀλίγως) for 'clean' (ὄντως), 2 Pet. ii. 18.

In Table III (G.=R.=A.) we find 'thy whole body' (ὅλον τὸ σῶμα) for 'all thy body,' Matt. v. 30, vi. 22, Luke xi. 34, 36; 'the whole world' (ὅλα τῶ κόσμῳ) for 'all the world,' Rom. i. 8, see also Matt. xxvii. 22, 1 Cor. xii. 17; likewise, 'every town' (πάσης κώμης) for 'all the towns,' Luke v. 17; 'every day' (πάσαν ἡμέραν) for 'all days,' Rom. xiv. 5, see also Luke xvi. 5. 'In their seasons' (ἐν τοῖς καιροῖς αὐτῶν) is better than 'in due seasons,' or 'at times convenient,' Matt. xxi. 41; 'shut' (ἐκλείσθη) than 'shut up,' Matt. xxv. 10; 'it is good for us to be here' (καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι) than 'here is good being for us,' Mark ix. 5, Luke ix. 33; 'one of such' (ἐν τῶν τοιούτων) than 'any such a,' Mark ix. 37; 'this shall be a sign unto (to G. R.) you' (τοῦτο ἴμιν τὸ σημεῖον) than 'take this for a sign,' Luke ii. 12; 'sit down' (ἀνάπεσον) than 'sit,' Luke xiv. 10; 'nothing' (οὐδένος) than 'no,' Luke xxii. 35; 'know' (οἶδα) than 'am sure,' John v. 32, ix. 25, 29; 'know not' (οὐκ οἶδαμεν) than 'can not tell,' John ix. 21, xviii. 21, xx. 2, 1 John ii. 11; 'the greater sin' (μείζονα ἁμαρτίαν) than 'the more sin,' John xix. 11; 'one towards (toward G. R.) another' (εἰς ἀλλήλους) than 'one with another,' Rom. i. 27; 'faith is made void' (κεκένωται ἡ πίστις) than 'then is faith but vain,' Rom. iv. 14; 'round about' (κυκλόθεν) than 'about,' Rev. iv. 3, 4. 'That' (ἐκεῖνος) must be preferred to 'this,' Matt. xxvii. 63; 'that city' (πόλει ἐκείνη) to 'the same city,' Luke xviii. 3; 'these' (ταῦτα) to 'such,' John vii. 4, xii. 16, 41, xix. 24; 'these things' (ταῦτα) to 'that,' Rev. xviii. 1; 'that he' (ὄτι) to 'for he,' Acts ii. 29; 'anything' (τι) to 'it,' Rom. xiv. 14; 'yourselves' (ἑμῶν αὐτῶν) to 'you,' 1 Cor. v. 13; 'any man' (τις) to 'a man,' James iii. 2; 'wherein' (ἐν ᾧ) to 'and,' 1 Pet. iv. 4; 'whereas' (ὅπου) to 'when,' 2 Pet. ii. 11. In a few passages words formerly left untranslated receive due honour: 'they now accuse me' (νυνί), Acts xxiv. 13; 'Christ also,' 'myself also' (καί), Rom. xv. 7, 14; 'if therefore' (οὖν), Rev. iii. 3. In Acts vii. 36 'the land of Egypt,' the reading γῆ Αἰγύπτου is followed; 'Egypt' in all earlier versions being a translation of τῆ Αἰγύπτῳ. A more distinct rendering of ἴνα has been given in Eph. iv. 10, Heb. v. 1, 1 John iii. 8.

(f) Changes for the Worse.

As a set-off against these improvements, in which A. has followed R., we observe instances, not a few, in which A. has been led by R. into translations distinctly inferior to the earlier renderings, to which the Revised Version has frequently returned.

1. For example, in Mark xii. 44, and Luke xxi. 4 (ἐκ τοῦ περισσεύοντος), the 'abundance' of A. R., suggested by the *ex eo quod abundabat* and the *ex abundanti sibi* of the Vulgate, is no bettering of 'superfluity,'—the earlier reading again

adopted by the R. V. Likewise in 1 Tim. iv. 6 (*παρηκολούθηκας*) 'attained' does not give the sense so well as 'continually followed'—the former translation—(R. V. 'followed until now').

In Luke i. 57 (*ὁ χρόνος*) 'full time' unduly emphasizes the earlier 'time.' In Acts xv. 20 (*πνικτοῦ*) 'things strangled' ('strangled things' R.) is less accurate than 'strangled' or 'that that is strangled,' as former versions have it.

Contrast also the following. In each instance, the first-mentioned word or phrase is the reading of R. A., the second (and third) that of the earlier versions. In most cases the latter reading is found also in R. V. Matt. xvi. 9 (*νοεῖτε*) 'understand': 'perceive'; Luke xxii. 6 (*ἐξωμολόγησεν*) 'promised': 'consented'; Luke xxii. 50 (*ἀφείλεν*) 'cut off': 'struck off,' 'took away,' &c.; Acts vi. 2 (*ἀρεστοί*) 'reason': 'good' or 'meet'; Acts viii. 20 (*κτᾶσθαι*) 'purchased': 'obtained'; Rom. viii. 35 (*θλίψις*) 'distress': 'anguish'; Rom. xi. 32 (*συνέκλεισεν*) 'concluded' (*conclisit*): 'shut up'; 2 Cor. v. 9 (*ἐνδημοῦντες εἶτε ἐκδημοῦντες*) 'present or absent' ('absent or present' R.) (*absentes siue praesentes*): 'at home or from home'; 2 Cor. xi. 1 (*ἀφροσύνη*), 'folly'<sup>1</sup>: 'foolishness'; 1 Tim. iii. 13 (*ἐαυτοῖς περιποιοῦνται*), 'purchase to themselves': 'get themselves'; 1 Tim. vi. 4 (*τετύφωται*), 'proud': 'puffed up'; Heb. xiii. 5 (*ἀνω*), 'leave': 'fail'; Rev. xv. 2 (*θάλασσαν ἰαλίην*), 'sea of glass': 'glassy sea'; Rev. xv. 6 (*λαμπρόν*), 'white': 'bright,' see xix. 8; Rev. xxii. 6 (*γενέσθαι*), 'done': 'fulfilled.'

From Table II (R. = A. marg.) 'things' for 'sayings' (*ρήματα*), Luke i. 65, should perhaps be mentioned here.

2. Some of the foregoing examples have involved points of grammar: other cases also may be noted in which the grammatical accuracy of R. A. is inferior to that of the earlier versions. In James ii. 5 (*ἐξέλεξατο*) 'hath promised' supplants the more correct 'promised' as a rendering of the aorist. Compare also, Rev. i. 6 (*ἐποίησεν*) 'hath made' and 'made'; Rev. xviii. 7 (*ἐδόξασεν*) 'hath glorified' and 'glorified.' In 1 Cor. ix. 15 'have I written' is no improvement on 'I write' (*ἔγραψα*); nor in Phil. iv. 10 is 'rejoiced' any emendation of 'rejoice' (*ἐχάρην*) (*epistolary aorists*). In Luke vii. 16 'And, that' (*καὶ*

<sup>1</sup> In 2 Tim. iii. 9 'folly' replaces 'madness' (see below, p. 78).

ἔτι) for 'and,' disregards the Greek idiom introducing *oratio recta*, recognized by the older versions. In Matt. v. 48, 'be ye (you R.) therefore perfect' is a blundering alteration, inspired by the Vulgate *estote*, of the old rendering 'ye shall therefore be perfect' (ἔσεσθε). Rev. vi. 17 shows a parallel mistake, 'shall be able' (Vulgate *poterit*) replacing 'is able' (δύναται).

Table II (R.=A. marg.) supplies an instance in Acts i. 8, 'the power (virtue R.) of the Holy Ghost coming upon you' for 'power after that the Holy Ghost is come upon you.' Here R. and A. margin follow the Vulgate *virtutem supervenientis Spiritus sancti*, in translating ἐπελθόντος τοῦ Ἁγίου Πνεύματος as depending upon δύναμιν, and not as a genitive absolute.

3. Other obvious blunders in translation which first appear in R. are, 'might be rich' for 'might be made rich' (πλουτήσητε), 2 Cor. viii. 9; 'another' for 'yet another'—which brings out the force of προσέθετο, Luke xx. 11; 'that bread,' suggested by the Vulgate *pane illo*, for 'the bread' (τοῦ ἄρτου), 1 Cor. xi. 28; similarly 'this world' (*hunc mundum*) for 'the world' (τὸν κόσμον), 1 Tim. vi. 7; 'who now rejoice' (*qui nunc gaudeo*) for 'now rejoice I' (νῦν χαίρω), Col. i. 24. 'Darkness' is a bad exchange for 'the dark' or 'the darkness' (τῆ σκοτία), John xii. 35; 'a certain disciple' for 'a certain woman, a disciple,' which better expresses the meaning of μαθήτρια, Acts ix. 36; 'by the Holy Ghost' for 'through the Holy Ghost' (διὰ Πνεύματος Ἁγίου), 2 Tim. i. 14; 'for which cause' (*propter quod*) for 'wherefore' (διό), 2 Cor. iv. 16; 'for this cause' (*propter hoc*) for 'unto this purpose' (εἰς τοῦτο), 1 Pet. iv. 6; 'whereupon' for 'wherefore' or 'for which cause also' (ἄρα), Acts xxvi. 19, Heb. ix. 18. 'By whom' (*per quem*) is probably not so correct as 'whereby' (δι' οὗ), Gal. vi. 14. 'Rich' does not bring out the predicative force of πλουσίους, so well as 'that they might be rich,' James ii. 5. 'The love (charity R.) of God' replacing the simple 'love' (τὴν ἀγάπην), 1 John iii. 16, is clearly prompted by the Vulgate *caritatem Dei*.

4. We meet with a few instances in which A. following R. misled generally by the Vulgate, adopts an inferior reading to that preferred by the earlier versions. In Mark viii. 24 'I see

men (as it were R.) trees walking' (*video homines velut arbores ambulantes*) has taken the place of 'I see men: for I perceive them walk as they were trees'—where the former translations rightly accept the text with ὄτι and ὁρῶ. In 1 Pet. i. 24 'thereof' (*eius*)—the reading αὐτοῦ being adopted—has been added to 'the flower.' In Rev. vii. 1 'these things' (*ταῦτα*) (*haec*) is found instead of 'that' (*τοῦτο*); in Rev. x. 1 'a rainbow'—the article being wrongly omitted—instead of 'the rainbow' (*ἡ ἵρις*). In Rev. xxii. 16 'bright and' (*splendida et*) (*καί* incorrectly inserted) instead of 'bright.'

Table III (G.=R.=A.) shows the following less correct renderings:— 'To be seen' instead of 'to the intent that ye would be seen' (*πρὸς τὸ θεαθῆναι*), Matt. vi. 1; 'is made' instead of 'is become one' (*γένηται*), Matt. xxiii. 15; 'beginning' instead of 'and began' (*καί* being ignored), Luke xxiii. 5; 'said' instead of 'said unto him'—the reading which omits αὐτῷ being followed—John iv. 17; 'of you' instead of 'on your behalf' (*ὑπὲρ ὑμῶν*), 2 Cor. ix. 2; 'before God' instead of 'in the sight of God' (*κατενώπιον Θεοῦ*), 2 Cor. xii. 19.

(g) *Participial Construction Introduced.*

1. Another indication of the influence which R. has exerted upon A. may be traced in certain passages in which a participle has succeeded to a conjunction and finite verb. Thus in Mark xvi. 5 R.A. have 'entering into' (*introeuntes*), the earlier versions 'when they went into' or 'they went into . . and,' see Mark vii. 15. Compare also 'lest coming' with 'lest if he come' or 'that he come not . . and,' Mark xiii. 36; 'seeing Jesus' with 'when he saw Jesus' or 'when he had spied Jesus,' Luke v. 12; 'straightway (forthwith R.) coming up' with 'as soon as he was come up,' Mark i. 10; 'casting away (off R.) his garment' with 'when he had thrown away his cloke' or 'he cast away his garment from him . . and,' Mark x. 50; 'having received' with 'when he had received' or 'as soon . . as he had received,' John xiii. 30; 'having received' with 'after he had received,' John xviii. 3; 'being warned' with 'after he was warned,' Matt. ii. 22; 'going' with 'when he was gone' or 'he went . . and,' Matt. iv. 21; 'beckoning' with 'when he had beckoned' or 'he beckoned . . and,' Acts xii. 17; 'John departing' with 'John when he departed' or 'John departed . . and,' Acts xiii. 13; 'receiving' with 'when they had received' or 'received

. . and,' Acts xvii. 15; 'finding' with 'when we had found,' Acts xxi. 4; 'dwelling' with 'when he had dwelt' or 'and dwelt,' Heb. xi. 9; 'having saved' ('saving' R.) (*salvans*) with 'after that he had delivered,' Jude 5; 'being turned' with 'when I was turned,' Rev. i. 12. See also Luke iii. 21, vi. 10, viii. 15, Acts viii. 28, xv. 3, Col. ii. 14.

Table III (G.=R.=A.) has 'looking up' for 'when he had looked up' or 'looked up . . and,' Mark vii. 34.

2. Sometimes the construction, thus superseded by a participle, has been a finite verb generally followed or preceded by 'and,' as in the alternative renderings of earlier versions given above. I may also instance Luke xxiv. 27, where 'beginning' has supplanted 'he began . . and'; Matt. xiv. 19, where we find 'looking up' for 'looked up.' In Mark x. 21 we have 'Jesus beholding him' for 'Jesus beheld him and'; in Acts ix. 31 'walking' for 'walked . . and'; in Acts xi. 20 'preaching' for 'and preached'; in Acts xix. 9 'disputing' for 'and disputed'; in Acts xx. 10 'embracing him (he R.) said' for 'embraced him and said'; in Acts xxv. 15 'desiring' for 'and desired'; in 2 Cor. iv. 10 'always bearing about' for 'we always bear about'; in 2 Cor. v. 6 'knowing' for 'and know'; in Col. ii. 19 'not holding' for 'holdeth not'; in 1 Tim. v. 21 'doing nothing' for 'and do nothing'; in James v. 14 'anointing' ('anoiling' R.) for 'and anoint'; in 1 Pet. i. 8 'whom having not seen ye (you R.) love' for 'whom ye have not seen and yet love him'; in 2 Pet. ii. 5 'bringing in' for 'and brought in'; in Jude 7 'going after' for 'and followed.' See also Acts xxvii. 16, Rom. i. 27.

3. I have included in Table I those passages in which A., varying from the traditional rendering, has followed R. in adopting a participial construction, but has not accepted R.'s choice of verb. Most frequently, when this has been so, A. has retained the verb or one of the verbs used in the older versions. For instance, in Mark vii. 31 we find 'again departing' A., 'again going out' R., for 'when he was departed again' or 'he departed again . . and.' Here, in addition to a similar construction of sentence, the change of the position of 'again' is common to R. and A. Mark x. 27 has 'looking upon them' A., 'beholding them' R., for 'when he had looked upon them'

or 'looked upon them and.' We may also compare 'calling unto him' A., 'sending for' R., with 'when he had called unto him' or 'called unto him . . . and,' Mark xv. 44; 'bruising him' A., 'renting him' R., with 'when he hath bruised him,' Luke ix. 39; 'being astonished' A., 'marvelling' R., with 'and was astonished,' Acts xiii. 12; 'having passed' A., 'having gone' R., with 'passed . . . and,' Acts xix. 1; 'entering' A., 'going up' R., with 'we entered . . . and,' Acts xxvii. 2; 'taking my leave of them' A., 'bidding them farewell' R., with 'when I had taken my leave of them' or 'I took my leave of them and,' 2 Cor. ii. 13; 'having seen' A., 'beholding' R., with 'when they had seen' or 'saw,' Heb. xi. 13; 'knowing this first' A., 'understanding this first' R., with 'so that ye first know this' (note the position of 'first'), 2 Pet. i. 20; 'suffering' A., 'sustaining' R., with 'and suffer,' Jude 7.

(h) *Literal Renderings.*

One of the characteristics of the version of Rheims, upon which the translators dwell with considerable complacency in their preface, is its literalness. In their devotion to this—in their care to render word by word—they have at times gone so far as to make their version unintelligible to the ordinary English reader. The Royal Translators have avoided this error, but they have frequently availed themselves of the more literal interpretation of R. where the older versions have expressed the sense loosely or in paraphrase.

1. For example, in Luke viii. 14 (*ἡδονῶν τοῦ βίου*) 'pleasures of this life' gives the meaning more accurately than 'voluptuous living' or 'voluptuousness of this life.' In Acts xix. 32 (*συγκεχυμένῃ*) '**confused**' ('confuse' R.) (*confusa*) has replaced the paraphrase 'all out of quiet' or 'all out of order.' In Rom. i. 5 (*εἰς ὑπακοήν πίστεως*) 'for obedience to the faith' is more literal than 'that obedience might be given to the faith.' In Rom. ii. 20 (*ἀφρόνων*) 'the foolish' is a simpler rendering than 'them which lack discretion'<sup>1</sup>: compare 1 Cor. x. 15 (*ὡς φρονίμοις*) where 'as to wise men' has supplanted 'as unto them which have discretion.' In James i. 5 (*μὴ ὀνειδίζοντος*) 'upbraideth not' has been preferred to 'reproacheth no man' or

<sup>1</sup> Co. alone has 'the unwise.'

'casteth no man in the teeth.' In James v. 20 (πλάνης ὁδοῦ αὐτοῦ) we read 'the error (*errore*) of his way' instead of 'going astray out of his way'; in 1 Pet. iv. 2 (τὸν ἐπίλοιπον χρόνον) 'the rest of his time' instead of 'as much time as remaineth'; in 1 Cor. xii. 28 (δυνάμεις) 'miracles,' instead of 'them that do miracles' or 'doers of miracles'; in Tit. ii. 8 (ὁ ἐξ ἐναντίας) 'he that (which R.) is of (on R.) the contrary part' instead of 'he which withstandeth'; in 1 Tim. i. 15, iv. 9 (πάσης ἀποδοχῆς ἄξιος) 'worthy of all **acceptation** (*acceptione*) instead of 'by all means worthy to be received.' In the latter passage also 'a faithful saying' takes the place of 'a true' or 'sure saying.'

Other instances of more literal renderings suggested by R. are Mark v. 42 (ἐκστάσει μεγάλη) 'with (a. A.) great **astonishment**' for 'out of measure'; Mark v. 43 (δοθῆναι αὐτῇ φαγεῖν) 'that something should be given her to eat' for 'to give her meat'; Luke i. 8 (ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ) 'in the order of his course' for 'as his course came in order'; Luke i. 10 (προσευχόμενον ἔξω) 'praying without' for 'without in prayer'; Luke xii. 55 (καύσων ἔσται) 'there will be heat' for 'it will be hot' or 'we shall have heat'; Mark xv. 22, 34 (μεθερμηνεούμενον) 'being interpreted' for 'if a man interpret it' or 'by interpretation,' see Matt. i. 23; Matt. xxii. 16 (ἐν ἀληθείᾳ) 'in truth' for 'truly'; John iv. 10, 11 (ὑδὼρ ζῶν) 'living water' for 'water of life,' see John vii. 38; Luke ii. 27 (ἐν τῷ Πνεύματι) 'by (in R.) (the A.) Spirit' for 'by inspiration' or 'by inspiration of the Holy Ghost'; Mark i. 17 (δεῦτε ὀπίσω μου) 'come (ye A.) after me' for 'follow me'; Mark v. 14 (οἱ δὲ βόσκοντες τοὺς χοίρους) 'they that fed the swine' ('them' <sup>1</sup> R.) for 'the swineherds'; Luke iv. 36 (τίς ὁ λόγος οὗτος) 'what (a. A.) word is this' for 'what manner of saying is this'; Luke xii. 49 (τί θέλω) 'what will I' for 'what is my desire' or 'what would I rather'; Luke xxii. 59 (ὥρας μιᾶς) 'one hour' for 'an hour'; Luke xxiv. 28 (οὗ ἐπορεύοντο) 'whither they went' for 'which they went unto'; John iii. 28 (μαρτυρεῖτε) 'bear me witness' for 'are my witnesses'; Acts i. 23 (ὅς ἐπεκλήθη) 'who was surnamed' for 'whose surname was'; Acts ii. 7 (Γαλιλαῖοι) 'Galileans' for 'of Galilee'; Acts iii. 21 (χρόνων ἀποκαταστάσεως πάντων) 'the times of (the R.) **restitution** (*restitutionis*) of all things' for 'the

<sup>1</sup> R. follows the better reading αὐτοῖς.

time that all things be restored'; Acts iv. 2 (διαπονούμενοι) 'being grieved' for 'taking it grievously'; Acts xii. 13 (τὴν θύραν τοῦ πύλωνος) 'the door of the gate' for 'the entry door'; Acts xvi. 31, xviii. 8 (οἶκος) 'house' for 'household,' see 1 Tim. iii. 12; Acts xxvii. 41 (ἔμεινεν ἀσάλευτος) 'remained unmoveable' for 'moved not,' 'abode fast unmoved,' &c.; Acts xxviii. 10 (πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς), 'honoured us with many honours'<sup>1</sup> for 'did us great honour'; Rom. viii. 31 (ὑπὲρ ἡμῶν) 'for us' for 'on our side'; Rom. xi. 25 (ἀπὸ μέρους) 'blindness in part' (*ex parte*) for 'partly blindness,' see 2 Cor. i. 14, ii. 5; Rom. xii. 16 (μὴ τὰ ὑψηλὰ φρονοῦντες) 'mind not (not minding R.) high things' for 'be not high minded'; Rom. xv. 24 (ἐὰν πρώτον) 'if first' for 'after that' or 'but so that . . . first'; 1 Cor. xii. 10 (ἐνεργήματα δυνάμεων) 'the working of miracles' for 'power to do miracles'<sup>2</sup>; 2 Cor. vii. 4 (πολλή μοι καύχησις) 'great (much R.) is my glorying' (*gloriatio*) for 'I glory greatly'; 2 Cor. viii. 8 (λέγω) 'I speak' for 'this say I'; 2 Cor. x. 6 (ἐκδικῆσαι) 'to revenge' for 'wherewith to take vengeance on,' 'the vengeance against,' &c.; 2 Cor. x. 15 (ἐλπίδα ἔχοντες) 'having hope' for 'hoping'; Col. iv. 11 (μοι παρηγορία) 'a comfort unto (to R.) me' for 'unto my consolation'; Eph. ii. 2 (κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος) 'according to the prince of the power of the (this R.) air' for 'after the governor (prince) that ruleth in the air'; Eph. ii. 14 (τὸ μεσότοιχον τοῦ φραγμοῦ) 'the middle wall of (the R.) partition (between us A.)' for 'the middle wall that was a stop between us' or 'the stop of the partition wall'; Eph. v. 15 (βλέπετε) 'see' for 'take heed'; 2 Thess. iii. 14 (λόγῳ) 'word' for 'doctrine' or 'sayings'; Heb. vii. 11 (τῆς Λευϊτικῆς ἱερωσύνης) 'the Levitical priesthood' for 'the priesthood of the Levites'; Heb. xi. 4 (καὶ δι' αὐτῆς) 'and by it' for 'by which also'; Heb. xi. 19 (λογισάμενος) 'accounting' for 'for he considered'; Heb. xi. 36 (πεῖραν ἔλαβον) 'had trial of' for 'were tried with' or 'suffered' or 'tasted of'; Heb. xii. 1 (ὄγκον πάντα) 'every (all R.) weight' for 'all that presseth down'; Heb. xii. 15 (ἐπισκοποῦντες μὴ τις) 'looking diligently lest any man' for 'taking heed that no man,' &c.; Heb. xiii. 19 (τοῦτο ποιῆσαι) 'to do this' for 'that

<sup>1</sup> *Multis honoribus nos honoraverunt.*

<sup>2</sup> G.'s very literal rendering, 'the operations of great works,' has not been followed by R. or A.



ye so do'; James i. 21 (τὸν ἐμφντον λόγον) 'the engrafted (engrafted R.) word' for 'the word that is graffed in you'; James i. 26 (μὴ χαλιναγωγῶν) 'and bridleth not' ('not bridling' R.) for 'and refraineth not'; James iii. 16 (καὶ πᾶν) 'and every' for 'all manner of,' see 1 Pet. ii. 13; James iv. 11 (ποιητής) 'a doer' for 'an observer'; 2 Pet. iii. 9 (μὴ βουλόμενός τινας) 'not willing that any' for 'forasmuch as he would have no man,' and will not that any man, &c.; 1 John ii. 17 (ποιῶν) 'doeth' for 'fulfilleth'; Jude 16 (καὶ τὸ στόμα) 'and their mouth' for 'whose mouths'; Rev. ii. 14 (φαγεῖν) 'to eat' for 'that they should eat'; Rev. xiii. 12 (τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν) 'all the power of the first (former R.) beast' for 'all that the first beast could do'; Rev. xvii. 4 (ποτήριον χρυσοῦν) 'a golden cup' for 'a cup of gold'; Rev. xvii. 14 (μετ' αὐτοῦ) 'with him' for 'on his side'; Rev. xviii. 14 (λαμπρά) 'goodly' for 'had in price<sup>1</sup>.' In Phil. ii. 3 zeal for literalness has led to the translation of *ἑαυτῶν* by 'themselves,' though 'each' has preceded: here the earlier versions have 'himself' as required by the English idiom.

Table II (R. = A. marg.) furnishes several instances under this head. We read 'debtors' (*debitores*) (*ὀφειλέται*) for 'sinners,' Luke xiii. 4; 'troubled himself' (*ἐτάραξεν ἑαυτόν*) for 'was troubled,' John xi. 33; 'Herod's foster brother' ('the foster brother of Herod' R.) (*Ἡρώδου σύντροφος*) for 'which had been brought up with Herod,' Acts xiii. 1; 'sat there' (*σελίτ*) (*ἐκάθισε*) for 'continued there,' Acts xviii. 11; 'in you' (*ἐν ὑμῖν*) for 'with you' and 'among you,' Rom. i. 12, 13; 'according to charity' (*κατὰ ἀγάπην*) for 'charitably,' Rom. xiv. 15; 'kinds' (*γένη*) for 'diversities,' 1 Cor. xii. 28; 'of spirits' (*πνευμάτων*) for 'of spiritual gifts,' 1 Cor. xiv. 12; 'put in us' (*θέμενος*) for 'committed unto us,' 2 Cor. v. 19; 'according to God' (*κατὰ Θεόν*) for 'after a godly manner,' 2 Cor. vii. 9; 'bowels' (*σπλάγχνα*) for 'inward affection,' 2 Cor. vii. 15; 'of the might of his power' (*τοῦ κράτους τῆς ἰσχύος αὐτοῦ*) for 'of his mighty power,' Eph. i. 19; 'in a (this R.) chain' (*ἐν ἀλύσει*) for 'in bonds,' Eph. vi. 20; 'the Son of his love' (*τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*) for 'his dear Son,' Col. i. 13; **uncertainty** of riches (*πλούτου ἀδηλόγητι*) for 'uncertain riches,' 1 Tim. vi. 17; 'the word of hearing' (*ὁ λόγος τῆς*

<sup>1</sup> G. has the more literal 'excellent.'

ἀκοῆς) for 'the word preached,' Heb. iv. 2; 'the word of the beginning of Christ' (τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον) for 'the principles of the doctrine of Christ,' Heb. vi. 1; 'thou hast fitted (to R.) me' (κατηρτίσω μοι) for 'hast thou prepared me,' Heb. x. 5; 'evils' (κακῶν) for 'evil,' James i. 13; 'well (or seemly A.)' (καλῶς) for 'in a good place,' James ii. 3; 'other' (ἑτέρας) for 'strange,' Jude 7; 'slain' (ἐσφαγμένην) for 'wounded,' Rev. xiii. 3.

Turning to Table III (G.=R.=A.) we find 'from two years (year G. R.) old' (ἀπὸ διετούς) for 'as many as were two years (year) old,' Matt. ii. 16; 'and nothing shall' (καὶ οὐδέν) for 'neither shall anything,' Matt. xvii. 20; 'saying' (λέγοντος) for 'which saith,' Matt. xxii. 31; 'from the dead' (ἐκ νεκρῶν) for 'from death,' Mark vi. 16; 'salted with salt' (ἀλλὶ ἀλισθησεται) for 'seasoned with salt,' Mark ix. 49; 'those that love them' (τοὺς ἀγαπῶντας αὐτούς) for 'their lovers,' Luke vi. 32; 'do not the things' (ἃ) for 'do not as,' Luke vi. 46; 'it' (αὐτήν) for 'them,' Luke xi. 32; 'this man' (οὗτος) for 'he,' John vii. 15; 'knew' (ἔγνω) for 'perceived,' John xvi. 19; 'cometh' (ἔρχεται) for 'draweth nigh,' John xvi. 32; 'called to be saints' (κλητοῖς ἁγίοις) for 'saints by calling,' Rom. i. 7; 'according to the flesh' (κατὰ σάρκα) for 'carnally' or 'bodily,' 2 Cor. i. 17, Eph. vi. 5, Col. iii. 22; 'such as we are' (οἷ μὲν) for 'as we are,' 2 Cor. x. 11; 'that it may be well with thee' (εἰ σοι γένηται) for 'that thou mayest prosper' or 'be in good estate,' Eph. vi. 3; 'see your face' (*faciem*), (ἰδεῖν ὑμῶν τὸ πρόσωπον) for 'see you personally' or 'presently,' 1 Thess. iii. 10; 'to the good . . . but also to the' (τοῖς ἀγαθοῖς . . . ἀλλὰ καὶ τοῖς) for 'if they be good . . . but also though they be,' 1 Pet. ii. 18; 'jasper stone' (λίθῳ ἰάσπιδι) for 'jasper,' Rev. xxi. 11.

2. Under this head I should include those passages in which A., accepting in general the form of R.'s more literal rendering, has made important changes in it. Thus in Mark v. 26 (καὶ μηδὲν ὠφεληθεῖσα) R.'s 'neither was anything the better' seems to have suggested the 'and was nothing bettered' of A., earlier versions having 'and felt none amendment at all,' 'and it availed her nothing,' &c. In Rom. i. 28 (οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐπιγνώσει) R. has 'they liked not to have God in knowledge' and A. 'they did not like to retain God in their knowledge'; former versions 'they regarded not to know (acknowledge) God.' Other instances are Matt. v. 32 (παρεκτὸς λόγου), 'excepting the cause (*causa*) of' R., 'saving for the cause of' A., for 'except it be for'; Rom. v. 14 (ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ), 'after the similitude

(*similitudinem*) of the prevarication of Adam' R., 'after the similitude of Adam's transgression' A., for 'with like transgression as did Adam'; Phil. i. 25 (τοῦτο πεποιθὸς οἶδα), 'trusting this I know' R., 'having this confidence I know' A., for 'this I am sure of'; Col. i. 26 (ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν), 'from worlds and generations' R., 'from ages and from generations' A., for 'since the world began and since the beginning of generations,' &c.; 1 Pet. ii. 17 (τὴν ἀδελφότητα ἀγαπᾶτε), 'love the brotherhood' ('fraternity' R.), for 'love brotherly friendship'; 1 Pet. iii. 21 (συμνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν), 'the answer (examination R.) of a good conscience toward God' for 'in that a good conscience maketh request (consenteth) to God,' &c.; 2 Pet. ii. 10 (αὐθάδεις), 'self-pleasers' R., 'selfwilled' A., for 'and stand in their own conceit,' &c.; 1 John iii. 9 (ἁμαρτίαν οὐ ποιεῖ), 'committeth not sin' R., 'doth not commit sin' A., for 'sinneth not'; Rev. xviii. 6 (διπλώσατε αὐτῇ διπλᾶ), 'double ye double' R., 'double unto her double' A., for 'give her double'; Rev. xxii. 2 (εἰς θεραπείαν τῶν ἐθνῶν), 'for the curing of the Gentiles' R., 'were for the healing of the nations' A., for 'served to heal the people withal'; 2 Thess. iii. 8 (ἐφάγομεν), 'have we eaten bread' R., 'did we eat . . . bread' A., for 'took we bread'; Phil. ii. 1 (σπλάγχνα καὶ οἰκτιρμοί), 'bowels of commiseration' R., 'bowels and mercies' A., for 'compassion and mercy'—an ill-judged concession to the fancied requirements of literalism. See also 1 John iii. 17.

(i) *Concise Renderings.*

In the earlier versions a perceptible tendency may be observed to insert words which have no equivalents in the original with the object of elucidating or emphasizing the sense. If A. is comparatively free from this tendency, which ignored the difference between translation and exegesis, its obligations in this respect to the literalism of R. should not be passed over. In numerous passages we find the concise renderings of R. reproduced in the later version.

1. Thus in Mark iv. 15, R. A. have 'by the wayside.' The simplest of former translations is that of T. 'that are by the wayside'; while B. has 'that received seed

by the wayside,' and C. the involved 'whereof some be rehearsed to be by the wayside.' In Luke xxiii. 41 'we indeed justly' (*iuste*) has replaced 'we truly are righteously punished.' In John xviii. 23 'but if well' appears instead of 'but if I have well spoken'; in Mark iii. 8 'they about Tyre' instead of 'they that dwelt about Tyre'; in 1 Cor. xiii. 12 'then face to face' for 'then shall we see face to face.'

Other instances are Matt. xvii. 5, 'a voice' for 'there came a voice'; Matt. xxi. 28, 'go work' for 'go and work'; Mark v. 25, 'a (certain A.) woman' for 'there was a certain woman'; Mark vi. 39, 'all' for 'them all'; Mark xii. 6, 'last' for 'at the last<sup>1</sup>'; Mark xiv. 29, 'all' for 'all men'; Luke v. 12, 'a man' for 'there was a man'; Luke v. 14, 'go' for 'go, saith he' or 'go thy way, said he' or 'that he should go'; Luke v. 25, 'that whereon (wherein R.) he lay' for 'his couch (bed) whereon he lay' or 'the bed that he had lien upon'; Luke vii. 12, 'the only son of his mother' for 'which was the only (only begotten) son of his mother'; Luke viii. 37, 'to depart' for 'that he should depart'; Luke xv. 30, 'for him' for 'for his pleasure (sake)'; Luke xvi. 3, 'to beg' for 'and to beg'; John i. 14, 'the only begotten' for 'the only begotten Son'; Acts vii. 42, 'turned' for 'turned himself'; Acts xi. 30, 'which also they did' for 'which thing they also did'; Acts xv. 22, 'chief men' for 'which were chief men'; Acts xvi. 21, 'being Romans' for 'seeing we are Romans'; 1 Cor. ix. 25, 'we, an incorruptible' for 'we, to obtain an incorruptible<sup>2</sup>'; Gal. i. 7, 'which is not another' for 'which is not another Gospel'; Gal. iv. 4, 'made under' for 'and made under'; Gal. iv. 7, 'and if' for 'if thou be'; Gal. iv. 27, 'bearest not' for 'bearest no children'; 1 Tim. iv. 6, 'nourished (up A.)' for 'which hast been nourished up'; 2 Tim. i. 5, 'that in thee also' for 'that it dwelleth in thee also'; Heb. v. 10, 'called' for 'and is called'; Heb. xi. 7, 'by the which' for 'through the which ark'; James ii. 20, 'O vain man' for 'O thou vain man'; 1 Pet. ii. 6, 'elect, precious' for 'elect and precious'; 1 John iv. 21, 'love' for 'should love'; Jude 11, 'woe unto' for 'woe be unto'; Jude 13, 'raging waves,' 'wandering stars' for 'they are the raging

<sup>1</sup> G. has 'the last.'

<sup>2</sup> G. has 'we for an incorruptible.'

waves, 'they are wandering stars'; Rev. ii. 8, 'the first' for 'he that is first'; Rev. vi. 2, 'behold' for 'behold there was'; Rev. vii. 2, 'it was given' for 'power was given'; Rev. ix. 5, 'the torment (torments R.) of' for 'the pain that cometh of'; Rev. xii. 2, 'to be delivered' for 'ready to be delivered'; Rev. xvii. 16, 'these shall' for 'are they that shall'; Rev. xviii. 7, 'a queen' for 'being a queen'; Rev. xxi. 13, 'east,' 'north' for 'east side,' 'north side.'

In Gal. v. 12 'I would' modifies 'I would to God,' a much too vigorous interpretation of *ὄφελον*, but still retained in 2 Cor. xi. 1; in Matt. vi. 25 'more than' is free from the redundancy of 'more worth than'; in Matt. xvi. 5 'take bread' has succeeded to 'take bread with them'; in Matt. xxiii. 15 'than yourselves' to 'than ye yourselves are,' see 1 Thess. ii. 1, v. 2; in Mark xiii. 32 'neither (nor R.) the Son, but the Father' to 'neither the Son himself, save the Father only'; in Luke i. 43 'whence is this' to 'whence cometh this'; in 1 John iv. 7 'is of God' to 'cometh of God'; in Rom. iii. 20 'is the knowledge' to 'cometh the knowledge' (the R.V. of the passage is a return to this rendering). In John ix. 9 we read 'he said' for 'he himself said'; in 3 John 12 'we' for 'we ourselves'; in Acts ix. 12 'coming in' for 'coming in to him'; in Acts xii. 6 'brought him forth' for 'brought him forth unto the people.' In Acts xxiv. 2 'by thee' has taken the place of 'by the means of thee' or 'by reason of thee'; in Rom. v. 17 'by one' of 'by the means of one'; in Rom. xiv. 20 'for meat' of 'for meat's sake'; in Phil. iii. 7 'for Christ' of 'for Christ's sake'; in Col. i. 5 'hope' of 'hope's sake'; in Heb. i. 14 'for them' of 'for their sakes'; in 1 Pet. i. 20 'for you' of 'for your sakes' (R.V. 'for your sake'); in 1 Cor. viii. 6 'the Father' of 'which is the Father' or 'even the Father.'

Table III (G.=R.=A.) is fruitful in instances of this kind. 'From beyond Jordan' has replaced the redundant 'from the regions that lie beyond Jordan,' Matt. iv. 25. The concise 'towns of' has succeeded to 'villages that long to' or 'villages that belong to the city called,' Mark viii. 27; 'the things that are Caesar's' to 'the things that belong to Caesar,' Mark xii. 17, see Luke xx. 25. We read 'the proud' instead of the paraphrase 'them that are proud,' Luke i. 51; 'who is this' instead of 'what fellow is this' or the curious rendering 'what is he this,' Luke v. 21, see John vi. 52; 'the Christ of God' instead of 'thou

art the (that) Christ of God,' Luke ix. 20; 'the ruins' instead of 'that which is fallen in decay,' Acts xv. 16; 'and with him Priscilla and Aquila' instead of 'Aquila and Priscilla (Priscilla and Aquila) accompanying him,' Acts xviii. 18; 'being reconciled' instead of 'seeing we are reconciled,' Rom. v. 10. Other more concise, and, in most cases, more accurate, renderings are 'which is' for 'which is to say,' Mark iii. 17, see 1 Pet. iii. 20; 'we can' for 'that we can' or 'yea, that we may,' Mark x. 39; 'nation shall rise' for 'there shall nation rise,' Mark xiii. 8; 'return' for 'go home again,' Luke viii. 39; 'laid up' for 'laid up in store,' Luke xii. 19; 'the just' for 'the just men,' Luke xiv. 14; 'as wheat' for 'as it were wheat,' Luke xxii. 31; 'it is' for 'it draweth,' Luke xxiv. 29; 'salvation is of the Jews' for 'salvation cometh of the Jews,' John iv. 22; 'Pilate sought' for 'sought Pilate means,' John xix. 12; 'all the wisdom' for 'all manner of wisdom,' Acts vii. 22, see Luke x. 19; 'Lord of all' for 'Lord over all,' Acts x. 36; 'one Tyrannus' for 'one called Tyrannus,' Acts xix. 9; 'by the letter' for 'being under the letter,' Rom. ii. 27; 'thus' for 'on this fashion,' Rom. ix. 20; 'willingly' for 'with a good will,' 1 Cor. ix. 17; 'in all' for 'for in all' or 'finally in all,' 2 Cor. vii. 11; 'which' for 'which mystery,' Eph. iii. 5; 'which is of God' for 'which cometh of God,' Phil. iii. 9; 'under it' for 'under that priesthood,' Heb. vii. 11; 'a vine, figs' for 'a vine bear figs,' James iii. 12; 'which is' for 'which hire is,' James v. 4; 'let none of you' for 'see that none of you,' 1 Pet. iv. 15; 'Christian' for 'Christian man,' 1 Pet. iv. 16; 'by constraint' for 'as compelled thereunto,' 1 Pet. v. 2; 'ours only' for 'our sins only,' 1 John ii. 2; 'love not' for 'see that ye love not,' 1 John ii. 15; 'speak' for 'speak with you,' 2 John 12; 'which' for 'which deeds,' Rev. ii. 6; 'of hair' for 'made of hair,' Rev. vi. 12; 'of thy brethren' for 'the fellow-servant of thy brethren,' Rev. xxii. 9.

2. Sometimes R. and A. agree to omit an adjective inserted in the former versions. In John xiii. 4 we read 'his garments' instead of 'his upper garments.' In this case the intruded adjective is plainly of an expository character, and defines the meaning of the original. But no such justification can be pleaded for B.'s rendering of Luke xxii. 15 'with hearty desire I have desired.' Here the adjective 'hearty,' omitted in R. and A., was apparently inserted with no better reason than to add vigour and emphasis to the sentence. The other versions resort to a paraphrase more in accordance with the English idiom 'I have earnestly (*or inwardly or heartily*) desired.'

'Own' is an adjective sometimes used in the earlier versions to strengthen statements. It has been struck out by R. A. in these passages. Matt. xxi. 37, 'his own son'; Luke xiii. 1,

'their own sacrifices'; John xiv. 21, 'mine own self' (R. A. 'myself').

'Same,' an intruder of a like kind, has disappeared from Matt. vii. 24 where we read 'doeth them' for 'doeth the same'; from Matt. x. 12 where 'salute it' has taken the place of 'salute the same'; from Rom. ii. 1 where 'wherein' alone represents the former paraphrase 'in that same wherein'; from 2 John 5 where 'that which' succeeds 'that same which.'

In Table III (G.=R.=A.) we may instance 'the half' for 'the one half,' Mark vi. 23; 'my beloved Son' for 'my dear beloved Son,' 2 Pet. i. 17; 'God' for 'Lord God,' Rev. xix. 5; 'this night' for 'this same night,' Matt. xxvi. 34; 'that prophet' for 'that same prophet,' Acts iii. 23; 'this day' for 'this same day,' Acts xxii. 3.

3. Sometimes this undue emphasis corrected in R. A. is expressed in the earlier versions by an intruded adverb. Thus in Mark vii. 12 'so ye suffer' becomes 'ye (you R.) suffer'; in Luke xiii. 8 'round about it' is replaced by 'about it'; in John viii. 33 'how sayest thou then' by 'how sayest thou'; in Acts xiv. 3 'abode they there' by 'abode they' ('they abode' R.); in Rom. iv. 11 'as (for) a seal' by 'a seal'; in 2 Cor. v. 1 'but eternal' by 'eternal'; in 1 Thess. v. 2 'even as a thief' by 'as a thief'; in Rev. i. 12 'turned back' by 'turned'; in Rev. ii. 28 'so will I' by 'and I will'; in Rev. xvi. 6 'therefore hast thou' by 'thou hast.' On the other hand, in Rom. vi. 16 'yourselves as servants' gives the sense more clearly than 'yourselves servants,' and R. V. has returned to the former translation.

In Table III (G.=R.=A.) we note many passages of this class—the adverbs 'then' and 'even' being those most frequently pruned away as redundant. Thus 'and then thou' is cut down to 'and thou,' Matt. v. 25; 'then were he' or 'then he is' to 'he is,' Matt. xii. 26; 'then is it not' to 'it is not,' Matt. xix. 10; 'then fear we' to 'we fear,' Matt. xxi. 26; 'how is he then' to 'how is he,' Matt. xxii. 45; 'that then his brother' to 'that his brother,' Luke xx. 28; 'then hath he' to 'he hath,' Rom. iv. 2; 'then are we' to 'we are,' 1 Cor. xv. 19; 'then make I' to 'I make,' Gal. ii. 18; 'then have we' to 'we have,' 1 John i. 7. Similarly 'even as' has been replaced by 'as,' Luke i. 55, 70, ii. 20, 1 Pet. ii. 16; 'even I myself' by 'I myself,' Luke xxiv. 39; 'even at midday' by 'at midday,' Acts xxvi. 13; 'even to see you' by 'to see you,' Acts xxviii. 20; 'even the self same things' by 'the same things,' Rom. ii. 1; 'doest even the very same' or 'doest the same thyself' by 'doest the same,' Rom. ii. 3;

'even he' by 'he,' Rom. viii. 11; 'even of the same' by 'of the same,' Rom. ix. 21; 'even as he will' by 'as he will,' 1 Cor. xii. 11; 'even so' by 'so,' 2 Cor. xi. 3<sup>1</sup>, Heb. v. 5; 'even as dead' by 'as dead,' Rev. i. 17. Other passages thus dealt with are:—Matt. x. 13, 'return to you again' shortened to 'return to you,' see Luke xvii. 18; Matt. xxv. 13, 'nor yet the hour' to 'nor the hour'; Matt. xxvi. 39, 'fell flat' to 'fell'; Luke ix. 47, 'hard by him' to 'by him'; Luke xvii. 8, 'gird up' to 'gird'; Luke xvii. 34, 'left alone' to 'left'; John viii. 19, 'nor yet my Father' to 'nor my Father'; John xvi. 3, 'neither yet me' to 'nor me'; Acts v. 12, 'all together' to 'all'; Eph. vi. 8, 'receive again' to 'receive.'

(k) *Change in Order of Words.*

Another way in which the influence of R. has left a conspicuous mark upon A. concerns the order of words in sentences. Frequently A. has set aside the arrangement of previous versions in favour of that adopted by R.

1. Sometimes, under this guidance, A. has discarded constructions which sound awkwardly in modern ears. Thus in John ix. 19, 'how then doth he now see' is smoother than the former rendering 'how doth he now see then.' Compare also 'the lord of that servant' with 'the same servant's lord' or 'that servant's master,' Matt. xxiv. 50; 'neither did his brethren believe in him' with 'neither his brethren believed in him,' John vii. 5; 'ye (you R.) cannot come' with 'can ye not come' or 'cannot ye come,' John vii. 34, 36, viii. 21, 22, xiii. 33; 'him he heareth' with 'him heareth he,' John ix. 31; 'whose own the sheep are not' with 'neither the sheep are his own,' John x. 12; 'the feet of Jesus' with 'Jesus' feet,' John xii. 3; 'I call you not' with 'call I not you' or 'call I you not,' John xv. 15, see xiv. 30; 'the priest of Jupiter' with 'Jupiter's priest,' Acts xiv. 13; 'the neck (necks R.) of the disciples' with 'the disciples' necks,' Acts xv. 10; 'the number of whom' with 'whose number,' Rev. xx. 8; 'the twelve apostles of the Lamb' with 'the Lamb's twelve apostles,' Rev. xxi. 14.

In Table III (G.=R.=A.) we may compare 'the person of men' with 'men's persons,' Matt. xxii. 16; 'the Son of God' with 'God's Son,' 2 Cor. i. 19.

2. In many cases this altered construction has had the effect of bringing out more distinctly the force of the original, by

<sup>1</sup> R. V. here omits 'so.'



placing the emphatic word first, in accordance with the arrangement in the Greek. For example, in Matt. xiii. 56 'and his sisters, are they not all with us' agrees better with the Greek collocation of the words than the former reading 'are not all his sisters with us?' We may contrast also 'good gifts unto (to R.) your children' with 'to your children good gifts'—a rendering which destroys the balance of the clauses—Matt. vii. 11; 'not that which . . . defileth' with 'that which . . . defileth not,' Matt. xv. 11; 'what therefore (that therefore which R.) God hath joined together let not man put asunder' ('separate' R.) with 'let not man therefore put asunder that which God hath coupled together,' Matt. xix. 6; 'ye (you R.) which . . . when the Son of Man shall sit . . . ye (you R.) also shall sit' with 'when the Son of Man shall sit . . . ye which . . . shall sit also,' Matt. xix. 28; 'bad and good' with 'good and bad,' Matt. xxii. 10; 'from Galilee followed him' with 'followed him from Galilee,' Mark iii. 7; 'without seek (for A.) thee' with 'seek for thee without,' Mark iii. 32; 'he that hath, to him shall be given' with 'unto him that hath, shall it be given,' Mark iv. 25; 'with him they crucify' with 'they crucified with him'—where also the translation of R. A. agrees better with the tense of the verb (*σταυροῦσιν*)—Mark xv. 27; 'the rich he hath sent empty away' ('away empty' R.) with 'sent away the rich empty,' Luke i. 53; 'in (on R.) earth peace' with 'peace on the earth,' Luke ii. 14; 'this man if he were a prophet' with 'if this man were a prophet, he,' Luke vii. 39; 'why (even A.) of yourselves (also R.) judge ye (you R.) not' with 'why judge ye not of yourselves,' Luke xii. 57; 'yet a little while (time R.) am I' ('I am' R.) with 'yet am I a little while,' John vii. 33; 'for judgment I am come' ('came I' R.) with 'I am come unto judgment,' John ix. 39; 'the cup (chalice R.) . . . shall I not drink it' with 'shall I not drink of the cup' John xviii. 11; 'immediately therefore I sent to thee' with 'then sent I for thee immediately,' Acts x. 33; 'to the (our R.) Lord he eateth not' with 'eateth not to the Lord,' Rom. xiv. 6; 'Timothy our brother' with 'our brother Timotheus,' 2 Cor. i. 1; '(being A.) absent am bold' with 'am bold . . . being absent,' 2 Cor. x. 1; 'he that glorieth, let him glory' with 'let him that glorieth,

glory,' 2 Cor. x. 17; 'but as of (in R.) one, and to thy seed' with 'but to thy seed, as of one,' Gal. iii. 16; 'rather let him labour' with 'let him rather labour,' Eph. iv. 28; 'in your heart (hearts R.) to the (our R.) Lord' with 'to the Lord in your hearts,' Eph. v. 19; 'shall they (they will R.) heap to themselves teachers (masters R.), having itching ears' with 'shall they whose ears itch, get them an heap of teachers,' 2 Tim. iv. 3; 'I write unto you, little children' with 'little children (babes) I write unto you,' 1 John ii. 12; 'ye (you R.) are of God, little children' with 'little children, ye are of God,' 1 John iv. 4; 'God dwelleth (abideth R.) in him' with 'in him dwelleth God,' 1 John iv. 15; 'he that hath an ear, let him hear' with 'let him that hath an ear, hear,' Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22; 'unto (to R.) the angel of the church in (of R.) Sardis write' with 'write unto the angel of the church that is at Sardis,' Rev. iii. 1.

In Table III (G.=R.=A.) under this head we may contrast 'I (have G.A.) received . . . that which also I (I also G.) (have G.R.) delivered unto you' with 'that which I delivered unto you I received,' 1 Cor. xi. 23.

3. We note several instances, especially in St. John's Gospel, in which the inverted order of the older versions has given place in R. A. to the order more usual in modern English. Thus we find 'he will burn' for 'will he burn,' Luke iii. 17; 'ye (you R.) shall see' for 'shall ye see,' John i. 51; 'ye (you R.) have not' for 'have ye not,' John v. 38; 'ye (you R.) will receive' for 'will ye receive,' John v. 43; 'they could not believe' for 'could they not believe,' John xii. 39; 'I give' for 'give I,' John xiii. 34; 'ye (you R.) shall know' for 'shall ye know,' John xiv. 20; 'I have told you' for 'have I told (shewed) you,' John xiv. 29; 'ye (you R.) are clean' for 'are ye clean,' John xv. 3; 'ye (you R.) can do' for 'can ye do,' John xv. 5; 'ye (you R.) shall ask' for 'shall ye ask,' John xvi. 23, 26; 'I have spoken' for 'have I spoken,' John xvi. 33; 'ye (you R.) took up' for 'took ye up,' Matt. xvi. 9, 10; 'we are killed' for 'are we killed,' Rom. viii. 36; 'he liveth by' for 'liveth he of (through),' 2 Cor. xiii. 4; 'I write' for 'write I,' 2 Cor. xiii. 10; 'this he did' for 'that did he,' Heb. vii. 27; '(the A.) earth and (the A.) heaven fled (away A.)' for 'fled away both the earth and the heaven,' Rev. xx. 11.



4. Other passages in which A. has, generally for the better, followed the collocation of R. may be added. We find 'then came to him the disciples of John' for 'then came the disciples of John unto him,' Matt. ix. 14 (this, like many of the succeeding passages, being also a return to the order of the Greek); 'who in it is worthy' for 'who is worthy in it,' Matt. x. 11; 'shall give (to A.) drink unto (to R.) one' for 'shall give unto one . . . to drink,' Matt. x. 42; 'and again he entered into Capernaum (Capharnaum R.) after some days' for 'after a few days also he entered into Capernaum again,' Mark ii. 1; 'touch but' for 'but touch,' Mark v. 28; 'anointed with oil many' for 'anointed many . . . with oil,' Mark vi. 13; 'he wrote you this precept' for 'he wrote this precept unto you,' Mark x. 5; 'all generations shall' for 'shall all generations,' Luke i. 48; 'Caesar Augustus' for 'Augustus Caesar,' Luke ii. 1; 'upon (in R.) earth to forgive sins' for 'to forgive sins on earth,' Luke v. 24, see Matt. ix. 6; 'written in the law . . . and (in A.) the psalms concerning (of R.) me' for 'written of me in the law . . . and in the psalms,' Luke xxiv. 44; 'what things soever' for 'whatsoever things,' John v. 19; 'pour out in those days of my Spirit' for 'pour out of my Spirit in those days,' Acts ii. 18; 'not knowing what was done (chanced R.), came in' for 'came in not knowing that which was done,' Acts v. 7; 'who hath first given to him' for 'who hath given unto him first,' Rom. xi. 35; 'if any man's work abide which he (hath A.) built thereupon' for 'if any man's work that he hath built upon, abide,' 1 Cor. iii. 14; 'why do ye (you R.) not rather suffer' for 'why rather suffer ye not,' 1 Cor. vi. 7; 'the head of every man is Christ' for 'Christ is the head of every man'; 'the head of the woman is the man' for 'the man is the woman's head'; 'the head of Christ is God' for 'God is Christ's head,' 1 Cor. xi. 3; 'not walking' for 'walking not,' 2 Cor. iv. 2; 'we are come as far as to you' for 'even to you also have we come,' 2 Cor. x. 14; 'through a window in a basket was I let down by the wall' for 'at a window was I let down in a basket through the wall,' 2 Cor. xi. 33, where also the change of prepositions is noticeable; 'ye (you R.) also' for 'also ye,' Eph. i. 13; 'whether in pretence (by occasion R.) or in (by R.) truth Christ is (be R.)

preached' for 'Christ be preached . . . whether it be by pretence or by truth,' Phil. i. 18; 'if (yet R.) ye continue in the faith grounded' for 'if ye continue grounded . . . in the faith,' Col. i. 23; 'labouring (working R.) . . . we preached' for 'we labouring . . . preached' or 'we laboured . . . and preached,' 1 Thess. ii. 9; 'that now is' for 'that is now,' 1 Tim. iv. 8; '(did R.) offer gifts according to the law' for 'according to the law offer gifts,' Heb. viii. 4<sup>1</sup>; 'not fearing' for 'fearing not,' Heb. xi. 27; 'dragon was cast out (forth R.) that (the R.) old serpent' for 'dragon that old serpent . . . was cast out,' Rev. xii. 9; 'which die in the (our R.) Lord from henceforth' for 'which hereafter die in the Lord,' Rev. xiv. 13. I may refer also to Rom. v. 7, 2 Cor. i. 17, 1 Thess. iv. 1.

Table III (G.=R.=A.) contributes 'we have received, not' for 'we have not received,' 1 Cor. ii. 12.

(l) *Familiar Words and Phrases.*

I have found it impossible to classify under any of the foregoing headings many, and, frequently, most important, renderings in which A. has followed R., abandoning the earlier versions. It is remarkable how often some familiar phrase, some well-known term in our English New Testament, proves on examination to have been suggested by the version of Rheims.

1. To this source we owe such vigorous translations as 'why, what evil hath he done,' in place of 'but what evil hath he done,' &c., Matt. xxvii. 23, see Mark xv. 14, Luke xxiii. 22; 'throng (thee A.) and **press**<sup>2</sup> thee' in place of 'thrust thee and vex thee,' &c., Luke viii. 45<sup>3</sup>, see Mark v. 31; 'his raiment (was A.) white and glistening' in place of 'his garment was white and shone,' &c., Luke ix. 29<sup>4</sup>; 'set him at naught' in place of 'despised him,' Luke xxiii. 11.

From the Rhemists we derive the forcible 'striveth for the mastery' instead of the feebler 'proveth masteries,' 1 Cor. ix. 25; 'but and if ye (you R.) suffer (ought R.) for . . . happy

<sup>1</sup> Note also previous clause of verse.

<sup>2</sup> New in transitive sense.      <sup>3</sup> Co. has 'throng thee and thrust thee.'

<sup>4</sup> G. has 'his garment was white and glistered.'

(blessed R.) are ye' instead of 'yea, happy are ye if any trouble happen unto you for,' 1 Pet. iii. 14; 'to (unto R.) me to live is Christ, and to die is gain' instead of 'Christ is to me life, and death is to me advantage,' Phil. i. 21; 'subverting (*evertentes*) your souls' instead of 'and cumbered your minds,' Acts xv. 24; 'adventure himself into the theatre' (*theatrum*) instead of 'press into the common hall,' Acts xix. 31; 'make my glorying (glory R.) (*gloriam*) void' instead of 'make my rejoicing vain,' 1 Cor. ix. 15; 'evil communications' instead of 'evil words (speakings),' 1 Cor. xv. 33; 'being privy to it' ('thereto' R.) instead of 'being of counsel,' Acts v. 2; 'to publish (it much A.) and to blaze abroad the matter' ('word' R.) for 'openly to declare many things and to publish this rumour,' Mark i. 45; 'the one shall be taken and the other (shall be R.) left' instead of 'the one shall be received and the other left alone,' &c., Luke xvii. 36, see Matt. xxiv. 40, 41; 'make merry' instead of 'be glad,' Rev. xi. 10. I may add here the substitution of 'ever and ever' for the former 'evermore' *passim* in the Revelation<sup>1</sup>.

2. Less striking, perhaps, but not less familiar, are other words and turns of expression which have gained entrance into our English New Testament through the avenue of Rheims. To mention some of them. In the Rhemish version we first find 'questioned (*conquirerent*) among themselves'—the rendering of A.; the earlier versions which come nearest having 'demanded one of another among themselves,' Mark i. 27. From the Rhemists also are derived 'seeing they might (may R.) not see' for 'when they see they should not see,' Luke viii. 10, see Mark iv. 12; 'mourn and weep' for 'mourn and wail,' 'wail and weep,' &c., Luke vi. 25; 'it came to pass' for 'so it was,' or 'it chanced,' or 'it fortun'd,' Luke xvii. 11; 'know how to give' for 'have knowledge to give' or 'can give,' Luke xi. 13; 'distress of nations' for 'trouble among the nations,' &c., Luke xxi. 25; 'officer' for 'minister' or 'sergeant,' Matt. v. 25; 'pass' for 'scape' or 'escape,' Matt. v. 18; 'exceeding' for 'very' or 'out of measure,' Matt. viii. 28; 'withered' for 'dried up,' Matt. xii. 10; 'coasts' for 'parts,' Matt. xv. 39; 'deny' for 'forsake,' Matt. xvi. 24; 'gain' for 'win,' Matt.

<sup>1</sup> Rev. i. 6, v. 14, vii. 12, x. 6, xi. 15, xiv. 11, xv. 7, xix. 3, xx. 10, xxii. 5.

xvi. 26, Mark viii. 36, Luke ix. 25, 1 Cor. ix. 19, 20, 21, 22, see Matt. xviii. 15; 'rejected' for 'disallowed,' or 'refused,' or 'reproved,' or 'cast out,' Matt. xxi. 42, Mark viii. 31, xii. 10, Luke ix. 22, xvii. 25, xx. 17; 'fill ye (you R.) up' for 'fulfil ye,' Matt. xxiii. 32; 'over a few' for 'over few,' Matt. xxv. 21, 23; 'pieces of silver' for 'silver pieces,' Matt. xxvii. 9; 'release' for 'let loose,' 'deliver,' &c., Matt. xxvii. 15, 17, 21, 26, Mark xv. 9, 11, 15, Luke xxiii. 17, 20, 25, John xviii. 39, xix. 10, 12; 'what do ye more (*than others* A.)' for 'what singular thing do ye,' Matt. v. 47; 'the hinder part of the ship' ('boat' R.) for 'the stern,' Mark iv. 38; 'in ranks' for 'here a row and there a row' or 'by rows,' Mark vi. 40; 'an evil eye' for 'a wicked eye,' Mark vii. 22; 'they sought to lay hold (hands R.) on him' for 'they went about also to take him,' Mark xii. 12, see Matt. xxvi. 55; '(very A.) heavy' for 'in an agony' or 'in great heaviness,' Mark xiv. 33; 'to take away my reproach' for 'to take from me my rebuke,' Luke i. 25; 'regarded' for 'looked on,' Luke i. 48; 'be about' for 'go about,' Luke ii. 49; 'their Scribes and Pharisees' ('their Pharisees and Scribes' R.) for 'they that were Scribes and Pharisees among them' or 'the Scribes and Pharisees,' Luke v. 30; 'creditor' for 'lender,' Luke vii. 41; 'carry neither (not R.) purse' for 'bear no (neither) wallet (bag),' Luke x. 4; 'consisteth' ('consist' R.) for 'standeth in,' Luke xii. 15; 'layeth up' for 'gathereth,' Luke xii. 21; 'lo, these eighteen years' for 'lo, eighteen years,' Luke xiii. 16; 'fruits worthy of' for 'due fruits of'<sup>1</sup>, Luke iii. 8; 'decease' for 'departing,' Luke ix. 31, 2 Pet. i. 15; 'overcharged' for 'overcome,' or 'overladed,' or 'oppressed,' Luke xxi. 34; 'by reason of' for 'with' or 'through,' John vi. 18; 'put out of the synagogue' for 'excommunicate out of the synagogue,' John ix. 22; 'reviled' for 'rated' or 'checked,' John ix. 28; 'the son of perdition' for 'the child of perdition' or 'that lost child,' John xvii. 12; 'they were all amazed' for 'they wondered all,' Acts ii. 7; 'I foresaw' for 'I saw . . . set forth' or 'aforehand I saw,' Acts ii. 25, see Gal. iii. 8; 'with one accord' for 'all at once,' Acts vii. 57; 'lot' for 'fellowship,' Acts viii. 21; 'accord' for 'assent,' Acts

<sup>1</sup> G. has 'fruits worthy.'

xix. 29; 'I have not shunned (spared R.) to declare unto you' for 'I have kept nothing back, but have shewed you,' Acts xx. 27; 'took courage' for 'waxed bold,' Acts xxviii. 15; 'separated unto' ('into' R.) for 'severed into' or 'put apart to preach,' Rom. i. 1; 'conceits' ('conceit' R.) for 'opinions,' Rom. xii. 16; 'owe no man anything' for 'owe nothing to no (any) man,' Rom. xiii. 8; 'reproaches . . . that reproached' for 'rebukes . . . which rebuked,' Rom. xv. 3, see 1 Tim. iii. 7, Heb. xi. 26; 'contribution' for 'common gathering' or 'distribution,' Rom. xv. 26; 'base' for 'un-noble' or 'vile,' 1 Cor. i. 28; 'so as by fire' for 'as it were by the fire,' &c., 1 Cor. iii. 15; 'not to keep company' for 'not to company together,' 1 Cor. v. 11; 'attend upon' for 'cleave fast unto,' &c., 1 Cor. vii. 35; 'charges' for 'cost' or 'wages,' 1 Cor. ix. 7; 'having (with R.) his head covered' for 'having anything on his head,' 1 Cor. xi. 4; 'not discerning' for 'making no difference of' or 'because he discerneth not,' 1 Cor. xi. 29; 'by the way' for 'in my passage,' 1 Cor. xvi. 7; 'of you (to A.) be brought on my way' for 'to be led forth of you,' 2 Cor. i. 16; 'straitened' for 'pressed into a narrow room,' 'kept strait,' &c., 2 Cor. vi. 12; 'that we say not' for 'I will not say,' &c., 2 Cor. ix. 4; 'be it so, I did (have R.) not burthen (burdened R.) you' for 'be it, that I was not chargeable unto you,' 2 Cor. xii. 16; 'equals'<sup>1</sup> for 'companions,' Gal. i. 14; '(fitly A.) framed' for 'coupled,' Eph. ii. 21; 'framed' for 'ordained' or 'made of naught,' Heb. xi. 3; 'anger and clamour' (*clamor*) for 'wrath and crying,' Eph. iv. 31; 'war a good warfare' for 'fight a good fight,' 1 Tim. i. 18, see James iv. 1, 1 Pet. ii. 11; 'recover themselves'<sup>2</sup> for 'come to themselves again' or 'come to amendment,' 2 Tim. ii. 26; 'every good word (work R.) and work' ('word' R.) for 'all good saying and doing,' 2 Thess. ii. 17; 'blood of others' for 'strange blood' or 'other blood,' Heb. ix. 25; 'even of one and him' for 'of one, even of one which was,' Heb. xi. 12; 'church' for 'congregation,' Heb. xii. 23; 'he that will love life' for 'he that doth long after life,' 1 Pet. iii. 10; 'are ignorant of' for 'know not,' 2 Pet. iii. 5; 'which thing is true (both R.) in him and in you' for 'that is

<sup>1</sup> New as a substantive.

<sup>2</sup> New in reflexive sense.

true in him, and the same is true also in you,' 'a thing that is true in him and also in you,' &c., 1 John ii. 8; 'the hidden manna' for 'manna that is hid,' Rev. ii. 17; 'of many horses running' for 'when many horses run,' Rev. ix. 9; 'mystery, Babylon the Great' for 'a mystery, Great Babylon,' Rev. xvii. 5. see xviii. 2; 'slaves' for 'bodies' or 'servants,' Rev. xviii. 13; 'transparent' for 'shining' or 'thorow shining,' Rev. xxi. 21.

From Table II (R. = A. marg.) may conveniently be cited here, 'the night watches' for 'watch . . . by night,' Luke ii. 8; 'spread the clay upon the (his R.) eyes (of the blind man A.)' for 'anointed the eyes of the blind man with the clay,' John ix. 6; 'eating (together A.) with them' for 'being assembled together with them,' Acts i. 4; 'as myself' for 'like unto me,' Acts vii. 37; 'faint not' for 'be not weary,' 2 Thess. iii. 13. 'With a trumpet and a great voice'—another reading of the Greek being followed—for 'with a great sound of a trumpet,' Matt. xxiv. 31.

Table III (G. = R. = A.) yields the familiar 'born again' for 'born from above,' 'born anew,' or 'begotten again,' John iii. 3, 7; also 'take him away' for 'fetch him,' John xx. 15; 'in all' for 'altogether,' Acts xxvii. 37; 'is at hand' for 'is come nigh,' Rom. xiii. 12; 'wherein' for 'in the which,' Eph. ii. 2; 'church' for 'congregation,' Matt. xvi. 18; 'bill' for 'book' or 'testimonial,' Mark x. 4; 'instructed' for 'taught by mouth,' 'brought up,' &c., Luke i. 4; 'governor' for 'lieutenant,' Luke iii. 1; 'far spent' for 'far passed,' Luke xxiv. 29; '**shambles**' for 'market' or 'flesh market,' 1 Cor. x. 25; 'destroy' for 'expel,' 'put down,' &c., Heb. ii. 14; 'marriage' for 'wedlock,' Heb. xiii. 4; 'blessed' for 'happy,' Rev. i. 3, xvi. 15, xxii. 7. In John vii. 39 the explanatory 'given' takes the place of 'there.' In John viii. 56 'rejoiced' and 'was glad' are curiously placed in the reversed order of the former arrangement.

(m) *Less notable Words.*

A long list might be made of single words which A., following R., has, often it would seem capriciously, substituted for those found in other versions.

In a large number of passages 'multitude' has supplanted the former 'people'; for instances see Mark ii. 13, xv. 8, Luke v. 19, Acts xiii. 45, xxi. 34.

'Rule' has taken the place of 'govern' or 'feed,' Matt. ii. 6; 'wrath' of 'anger' or 'vengeance,' Matt. iii. 7; 'sound' of 'blow,' Matt. vi. 2, 1 Cor. xv. 52, see Rev. viii. 6, 7, 8, 10, 12, 13, ix. 1, 13, x. 7, xi. 15; 'tormented' of 'pained,' Matt.



viii. 6, see Rev. ix. 5; 'lay' of 'rest,' Matt. viii. 20; 'went' of 'departed,' Matt. viii. 32, 1 Tim. i. 3; 'country' of 'land,' Matt. ix. 31. 'More wicked' has been preferred to 'worse,' Matt. xii. 45; 'measures' to 'pecks' or 'bushels,' Matt. xiii. 33, Luke xiii. 21; 'instructed' to 'taught,' Matt. xiii. 52; 'fill' to 'suffice,' 'satisfy,' &c., Matt. xv. 33, see Mark vii. 27, viii. 8, Luke vi. 21; 'perfected' ('perfited' R.) (*perfecisti*) to 'ordained' or 'made perfit,' Matt. xxi. 16; 'ready' to 'prepared,' Matt. xxii. 8; 'kingdom' to 'realm,' Matt. xxiv. 7; 'take' to 'fetch,' Matt. xxiv. 17, 18, Mark xiii. 15; 'sorrowful' to 'heavy,' Matt. xxvi. 38; 'presently' to 'even now,' Matt. xxvi. 53. 'Unclean' has been substituted for 'foul,' Mark i. 27, Luke iv. 36, vi. 18, viii. 29; 'yielded' for 'gave,' Mark iv. 7, see James iii. 12; 'increased' for 'grew,' Mark iv. 8; 'beat' for 'dashed,' Mark iv. 37; 'hold' for 'observe' or 'keep,' Mark vii. 8; 'passed' for 'went,' 'took their journey,' 'walked,' &c., Mark ix. 30, Acts ix. 32, see Luke xvi. 26; 'left' for 'forsaken,' Mark x. 28, 29; 'looking on' for 'beholding,' Mark xv. 40; 'mightier' for 'stronger,' Luke iii. 16; 'hoping' for 'looking,' Luke vi. 35, see 2 Cor. viii. 5; 'driven' for 'carried,' Luke viii. 29; 'hire' for 'reward,' Luke x. 7; 'repay' for 'recompense' or 'pay it,' Luke x. 35; 'arrayed' for 'clothed,' Luke xii. 27; 'watching' for 'waking,' Luke xii. 37; 'place' for 'room,' Luke xiv. 9; 'finish' for 'perform' or 'make an end,' Luke xiv. 28, 29, 30; 'transgressed' for 'brake,' Luke xv. 29; 'fixed' for 'set,' Luke xvi. 26; 'determined' for 'appointed,' Luke xxii. 22; 'country' for 'field,' Luke xxiii. 26; 'above' for 'on high,' John iii. 31; 'seeketh' for 'requireth,' John iv. 23; 'concerning' for 'over' or 'for,' John xi. 19; 'abode'<sup>1</sup> for 'dwelling,' John xiv. 23.

'Delivered' has succeeded to 'gave,' Acts vi. 14, Rom. viii. 32, see Luke x. 22, 2 Pet. ii. 21; 'presented' to 'delivered,' 'restored,' or 'shewed,' Acts ix. 41; 'deeds' to 'works,' Acts xix. 18; 'appeased' to 'pacified,' Acts xix. 35; 'befall' to 'come on' or 'happen to,' Acts xx. 22; 'particularly' to 'by order,' Acts xxi. 19; 'excellent' to 'mighty' or 'noble,' Acts xxiii. 26; 'understand' to 'know,' Acts xxiv. 11; 'conferred' to 'spoken,' Acts xxv. 12; 'tempestuous'

<sup>1</sup> New as a substantive.

to 'stormy,' Acts xxvii. 14; 'darkened' to 'blinded,' Rom. i. 21; 'changed' to 'turned,' Rom. i. 23; 'profiteth' to 'is profitable' or 'availeth,' Rom. ii. 25; 'foreknew' to 'knew before,' Rom. xi. 2, see viii. 29; 'otherwise' to 'for then' or 'or else,' Rom. xi. 6, 22, see 2 Cor. xi. 16, Heb. ix. 17; 'goodness' to 'kindness' or 'bountifulness,' Rom. xi. 22; 'glorify' to 'praise,' Rom. xv. 6; 'wood' to 'timber,' 1 Cor. iii. 12; 'beseech' to 'desire,' 'pray,' &c., 1 Cor. iv. 16, Eph. iv. 1, Heb. xiii. 19, see Mark vi. 56, Luke iv. 38; 'carefulness' to 'care,' 1 Cor. vii. 32; 'fulness' to 'plenty,' 1 Cor. x. 26; 'conduct' to 'convey,' 1 Cor. xvi. 11; 'renounced' ('renounce' R.) to 'cast from us,' 2 Cor. iv. 2.

We now read 'enriched' for the former 'made rich,' 2 Cor. ix. 11; 'cast out' for 'put out' or 'put away,' Gal. iv. 30; 'arise' for 'stand up,' Eph. v. 14; 'joy' for 'gladness,' Phil. i. 4; 'stock' for 'kindred,' Phil. iii. 5; 'destruction' for 'damnation' or 'perdition,' Phil. iii. 19, 2 Thess. i. 9; 'thanksgiving' for 'giving of thanks' or 'thanks,' Phil. iv. 6, 1 Tim. iv. 3, see Rev. vii. 12; 'render' for 'recompense,' 1 Thess. iii. 9; 'minister' for 'breed,' 1 Tim. i. 4; 'silly' for 'simple,' 2 Tim. iii. 6; 'folly' for 'madness,' 2 Tim. iii. 9; 'wanting' for 'lacking,' Tit. iii. 13; 'limiteth' for 'appointeth,' Heb. iv. 7; 'continue' for 'endure,' Heb. vii. 23, 24; 'scarlet' for 'purple,' Heb. ix. 19; 'deserts' for 'wildernesses,' Heb. xi. 38; 'assembly' for 'company,' James ii. 2; 'again' for 'anew,' 1 Pet. i. 23; 'banquetings' for 'in excess of eating' or 'in gluttony,' 1 Pet. iv. 3; 'slumbereth' for 'sleepeth,' 2 Pet. ii. 3; 'allure' for 'entice' or 'beguile,' 2 Pet. ii. 18; 'casteth' for 'thrusteth,' 3 John 10; 'sensual' for 'fleshly' or 'beastly,' Jude 19; 'adultery' ('aduoutrie' R.) for 'fornication,' Rev. ii. 22; 'conquer' for 'overcome,' Rev. vi. 2; 'thunders' for 'thunderings,' Rev. xvi. 18; 'mourning' for 'sorrow,' Rev. xviii. 8, see 1 Cor. v. 2; 'mourn' for 'wail,' Rev. xviii. 11; 'sorcerers' for 'enchanters,' Rev. xxii. 15.

The following Marginal Readings (Table II) may be placed under this head. 'Frustrate' for 'reject,' Mark vii. 9; 'morsel' for 'sop,' John xiii. 26; 'quickeneth' for 'giveth life,' 2 Cor. iii. 6; 'gainsaying' for 'answering again,' Tit. ii. 9; 'overruling' for 'being lords over,' 1 Pet. v. 3.

Common to G. R. and A. (Table III) are 'utter' for 'speak forth,' Matt. xiii. 35; 'apart' for 'out of the way,' Matt. xiv. 13, xvii. 1; 'multitude' for 'people,' Matt. xvii. 14, Mark iii. 9, 20, Luke vi. 19, &c.; 'little' for 'young,' Matt. xix. 13; 'followed' for 'came after,' Matt. xxi. 9; 'cast' for 'thrust,' Matt. xxi. 39; 'gained' for 'won,' Matt. xxv. 22; 'done' for 'fulfilled,' Matt. xxvi. 42, Acts xxi. 14; 'beloved' for 'dear,' Mark i. 11, Luke xx. 13; 'kingdom' for 'realm,' Mark iii. 24; 'unclean' for 'foul,' Mark v. 8; 'holding' for 'observing,' Mark vii. 3; 'know' for 'understand,' Mark xiii. 29; 'wrought' for 'done,' Mark xiv. 6; 'bare' for 'brought,' Mark xiv. 57; 'subject' for 'obedient,' Luke ii. 51; 'authority' for 'power' or 'the higher authority,' Luke vii. 8; 'accomplish' for 'end,' Luke ix. 31; 'unjust' for 'unrighteous' or 'unfaithful,' Luke xvi. 10; 'walked' for 'went about,' John vii. 1; 'gate' for 'door,' Acts x. 17; 'band' for 'soldiers' or 'company,' Acts xxi. 31; 'creek' for 'haven,' Acts xxvii. 39; 'shore' for 'land,' Acts xxvii. 40; 'offences' for 'sins,' Rom. v. 16; 'works' for 'deeds,' Gal. ii. 16, iii. 2, 5, v. 19, 2 Tim. iv. 14, James ii. 14, 17, 18, 22, 24, Rev. ii. 19, ix. 20, xx. 12; 'admonish' for 'warn,' 2 Thess. iii. 15; 'zealous' for 'fervent,' Rev. iii. 19; 'robes' for 'garments,' Rev. vii. 9, 13; 'poured' for 'shed,' Rev. xvi. 3.

(n) *Suggestions only taken.*

1. In estimating the degree in which A. has felt the influence of R. we should also note passages in which, though the reading of R. has not been exactly followed by A., some word or expression in the former version seems to have suggested the form which the later rendering has taken. As instances of this I may mention Mark ix. 3, where in the 'exceeding white' of A. we may find a trace of the 'white exceedingly' of R., the earlier versions having 'very white.' In Mark x. 19 the neuter 'defraud not' is in marked contrast to the rendering of former versions—'defraud, (hurt), (beguile) no man,' &c., but finds an anticipation in the 'do no fraud' of R. In Acts v. 33 'they were cut to the heart' A. seems suggested by 'it cut them to the heart' R., earlier versions varying between 'they clave asunder,' 'they brast for anger,' and 'it went through the hearts of them,' see Acts vii. 54. Compare also 'what further need have we of witnesses' A. and 'what need we witnesses any further' R. with 'what need we of any more witnesses' or 'what have we any more need of witnesses,' Matt. xxvi. 65; 'secure you' A. and 'make you secure' (*securos*) R. with 'make you careless,' 'save you harmless,'

&c., Matt. xxviii. 14; 'at the time of incense' A. and 'at the hour of the incense' R. with 'while the incense was burning,' Luke i. 10; 'be cast away' A. and 'cast away himself' R. with 'run in danger of himself,' Luke ix. 25; 'all the glorious things that were done' A. and 'all things that were gloriously (*glorioso*) done' R. with 'all the excellent things that were done,' Luke xiii. 17; 'compassed with armies' A. and 'compassed about with an army' R. with 'besieged with an host,' &c., Luke xxi. 20; 'the things concerning himself' A. and 'the things that were concerning him,' R. with 'the things which were written of him,' Luke xxiv. 27, see xxii. 37; 'not to speak at all' A. and 'that they should not speak at all' R. with 'that in no wise they should speak,' Acts iv. 18; 'to use them despitefully' A. and 'to use them contumeliously' R. with 'to do them violence' or 'to put them to shame,' Acts xiv. 5, see Matt. v. 44; 'rejoiced, believing in God with all his house' A. and 'rejoiced with all his house, believing God' R. with 'rejoiced (joyed) that he with all his household believed in God,' Acts xvi. 34; 'certain lewd fellows of the baser sort' A. and 'of the rascal sort certain naughty men' R. with 'certain vagabonds and evil men,' &c., Acts xvii. 5; 'one that worshipped God' A. and 'one that served God,' R. with 'a worshipper of God,' Acts xviii. 7; 'do not thou yield unto them' A. and 'do not thou credit them' R. with 'follow not thou their minds' or 'let them not persuade thee,' Acts xxiii. 21; 'which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust' A. and 'the which these also themselves expect, that there shall be a resurrection of just and unjust' R. with 'that the same resurrection of the dead which they themselves look for also shall be both of just and unjust,' Acts xxiv. 15; 'death passed' A. and 'death did pass' R. with 'death entered' or 'went over,' Rom. v. 12; 'us the Apostles last' A. and 'us Apostles the last' R. with 'us which are the last Apostles,' 'us the last Apostles,' &c., 1 Cor. iv. 9; 'by reason of the glory that **excellerh**' A. and 'by reason of the excelling (*excellentem*) glory' R. with 'because of the exceeding glory,' &c., 2 Cor. iii. 10; 'hidden things' A. and 'secret things' R. with 'clokes,' 2 Cor. iv. 2;

‘that suffered wrong’ A. and ‘that suffered’ R. with ‘that was hurt’ or ‘that had the injury,’ 2 Cor. vii. 12 : ‘wherein they glory, they may be found even as we’ A. and ‘in that which they glory, they may be found even like us’ R. with ‘they might be found like unto us in that wherein they glory,’ 2 Cor. xi. 12 ; ‘wrought effectually in’ A. and ‘wrought in’ R. with ‘was mighty in,’ &c., Gal. ii. 8 ; ‘trouble me’ A. and ‘be troublesome to me’ R. with ‘put me to business,’ Gal. vi. 17 ; ‘as it is meet for me to think this’ A. and ‘as it is reason for me this to think’ R. with ‘as it becometh me to judge this,’ Phil. i. 7 ; ‘waxing confident by’ A. and ‘having confidence in (*confidentes*)’ R. with ‘being encouraged through,’ &c., Phil. i. 14 ; ‘stand fast’ A. and ‘stand (*statis*)’ R. with ‘continue,’ Phil. i. 27, iv. 1 ; ‘to write the same things to you, to me indeed is not grievous’ A. and ‘to write the same things unto you, to me surely it is not tedious’ R. with ‘it grieveth me not to write the same things often to you’ or ‘whereas I write ever one thing unto you, it grieveth me not,’ Phil. iii. 1 ; ‘moderation’ A. and ‘modesty (*modestia*)’ R. with ‘patient mind’ or ‘softness,’ Phil. iv. 5 ; ‘desiring to be’ A. and ‘desirous to be’ R. with ‘coveting to be,’ &c., 1 Tim. i. 7, see Luke viii. 20 ; ‘the subverting’ A. and ‘the subversion (*subversionem*)’ R. with ‘the perverting,’ &c., 2 Tim. ii. 14 ; ‘the gainsayers’ A. and ‘them that gainsay it’ R. with ‘them that say against it,’ Titus i. 9 ; ‘by reason hereof he ought as for the people, so also for himself, to offer’ A. and ‘therefore he ought as for the people, so also for himself to offer’ R. with ‘for the same infirmity he is bound to offer . . . as well for himself, as for the people,’ &c., Heb. v. 3 ; ‘after he had patiently endured’ A. and ‘patiently enduring’ R. with ‘after that he had tarried patiently,’ &c., Heb. vi. 15 ; ‘suffer affliction’ A. and ‘be afflicted (*affligi*)’ R. with ‘suffer adversity,’ Heb. xi. 25 ; ‘have respect to persons’ A. and ‘accept (*accipitis*) persons’ R. with ‘regard one person more than another’ or ‘regard the persons,’ James ii. 9 ; ‘of plaiting the hair’ A. and ‘the plaiting of hair’ R. with ‘with braided hair,’ 1 Pet. iii. 3 ; ‘in the presence of’ A. and ‘in the sight of’ R. with ‘before,’ Rev. xiv. 10.

In Table II (R. = A. marg.) we may compare 'that was over the king's bed-chamber' A. margin, and 'that was chief of the king's chamber' R. with 'the king's chamberlain,' Acts xii. 20; also 'a purchased people' A. margin, and 'a people of purchase' R. with 'a peculiar people,' 1 Pet. ii. 9.

2. In several cases where the suggestion seems to have come from R., King James's Translators have shaped the rendering of R. into more idiomatic, or simpler, or less rugged English. Thus in Rom. xii. 10, 'in honour preferring one another' A. seems an amendment of 'with honour preventing (*prævenientes*) one another' R.; former versions 'in giving honour going one before another.' In 2 Cor. xi. 2, 'espoused' A. is the true English equivalent of 'despoused' R. which was taken bodily from the Vulgate (*despondi*); former versions varying between 'coupled' 'prepared' and 'married.' In 2 Cor. xii. 14, 'burthensome' A. is a modernization of 'burdenous' R.; former versions having 'chargeable,' &c.: see xii. 13, 16, 1 Thess. ii. 6. In Rev. xxi. 21, 'every several gate was of one pearl' A. adopts and improves upon 'every gate was of one several pearl' R.; former versions 'every gate was of one pearl.' In Mark xvi. 14, 'upbraided them with' seems suggested by 'exprobrated (*exprobravit*)' R.; former versions 'cast in their teeth' 'reproved them,' &c. In 1 Cor. xiv. 23, 'unbelievers' A. looks like an Englishing of 'infidels (*infideles*)' R.; former versions having the paraphrase 'they which believe not.' Similarly in Eph. iii. 6, 'fellow-heirs' A. has been evolved out of 'coheirs (*coheredes*)' R., former versions 'inheritors also'; and in Phil. iv. 10, 'flourished again' A. may be traced to 'reflorished (*refloruistis*)' R.; former versions 'revived again,' &c.

3. Other renderings of A. which seem intended as improvements on R. are Luke xii. 11, 'magistrates and powers' A. 'magistrates (*magistratus*) and potestates' R., former versions 'rulers and officers' or 'princes,' see 1 Pet. iii. 22; Acts viii. 40, 'passing through he preached' A., 'passing through he evangelized' R., former versions, 'he walked throughout the country (to and fro) preaching,' &c.; Acts xiv. 23, 'ordained them elders' A., 'ordained to them priests' R., former versions, 'ordained them elders by election'; 1 Cor.

iv. 6, 'in a figure transferred to myself' A., 'transfigured (*transfiguravi*) into myself' R., former versions, 'figuratively applied unto myself,' &c.; 1 Cor. xii. 3, 'I give you to understand' A., 'I do you to understand' R., former versions, 'I declare unto you'; Gal. iii. 1, 'before whose eyes Jesus Christ hath been evidently set forth, crucified among you' A., 'before whose eyes Jesus Christ was proscribed, being crucified among you' R., former versions, 'to whom Jesus Christ was before described before the eyes, and among you crucified,' &c.; 2 Pet. ii. 6, 'condemned them with an overthrow' A., 'damned them with subversion' R., former versions, 'condemned them and overthrew them,' &c. In 1 Tim. vi. 6, 'but godliness with contentment is great gain' A., the structure of the sentence was probably suggested by 'but piety with sufficiency is great gain' R.; former versions being cast in quite different moulds, 'godliness is great gain (lucre), if a man be content with that he hath' or 'howbeit, it is great auauantage whoso is godly and holdeth him content with that he hath.'

The foregoing analysis is designed as an introduction to the comparative Tables which follow. It is an attempt to summarize the main points of similarity between the Rhemish and Authorized Versions, but it does not pretend to give an exhaustive account of the results which the Tables yield. To form an adequate estimate of the part which Rheims has played in the making of the English Bible, a study of the Tables themselves is needed. The reader will note in them many passages, not included in the analysis, in which, though the resemblance between the two versions may be slight, yet it is sufficient to suggest the probability, that the later Translators, who throughout paid so much deference to the earlier Version, were here also guided by it in their choice or arrangement of words.

# TABLES

## EXPLANATION OF THE TABLES

TABLE I. The first column contains all the passages in which the Rheims and Authorized Versions, presenting either identical or similar renderings, differ from the earlier versions.

The second column gives the rendering or renderings of the earlier versions.

TABLE II deals in like manner with the Marginal Readings of the Authorized Version. In this Table the second column gives the Text Reading of the A.V. in addition to those of the earlier versions.

TABLE III. The first column contains all the passages which are peculiar to Geneva, Rheims, and the Authorized Version. The second column gives the rendering or renderings of the earlier versions, excepting the Genevan.

In all the Tables, the insertion of [*Co*<sup>2</sup>] [*Tav*] or [*To*] in the first column means that the reading is found also in the minor version, so described; see above p. 29.

ABBREVIATIONS: *R*=Rheims. *A*=Authorized. *B*=Bishops'. *G*=Geneva. *W*=Whittingham. *M*=Matthew. *C*=Cranmer (the Great Bible). *T*=Tyndale. *Co*=Coverdale. *Co*<sup>2</sup>=Coverdale's Latin-English Testament. *Tav*=Taverner. *To*=Tomson.

When one rendering alone appears in the second column of any Table, all the earlier versions coincide.

When two renderings appear, that with no letter affixed is the reading of the majority of the earlier versions, the letter or letters which follow the second rendering indicating the remaining version or versions.

When three or more renderings appear, the letters of their respective versions follow each.

As Matthew (*M*) and Taverner (*Tav*) generally coincide with Tyndale (*T*), and Tomson (*To*) with Geneva (*G*), I have not inserted *M*, *Tav* and *To* in the second column of the Tables, except where *M* or *Tav* differs from *T*, and *To* from *G*.

Similarly *Co* (Coverdale) includes *Co*<sup>2</sup> (Coverdale's Latin-English Testament), unless *Co*<sup>2</sup> is affixed to another rendering.

Square brackets [ ] mark the omission of a word or words in a version.

At the foot of the page the Vulgate-Latin is given when it appears to have suggested the rendering of Rheims.



# TABLE I

Readings common to Rheims and Authorized, but not in Earlier Versions.

## ST. MATTHEW.

*Rheims—Authorized.*

*Earlier Versions.*

### CHAPTER I.

16 who	that <i>BGWT.</i> even he that <i>C.</i> which <i>Co</i>
18 spoused <sup>1</sup> <i>R</i> [ <i>Co</i> <sup>2</sup> ] espoused <i>A</i> [ <i>Tav</i> ]	betrothed. married <i>CMCo</i>
23 which being interpreted is	which is by interpretation <i>BGWCoT.</i> which if a man interpret it is as much to say as <i>C.</i> which is inter- preted <i>Co</i> <sup>2</sup>

### CHAPTER II.

1 Bethlehem of Juda <i>R</i> Bethlehem of Judea <i>A</i>	Bethlehem <sup>2</sup> a city of Jurie <i>BC.</i> Bethlehem in Judea <i>G.</i> Bethleem <sup>3</sup> in Jury <i>WCoT.</i> Bethlehem of Jewry <i>Co</i> <sup>2</sup>
5 in Bethlehem of Juda <i>R</i> in Bethlehem of Judea <i>A</i>	at Bethlehem <sup>2</sup> in Jurie <i>BWCCoT.</i> at Beth- lehem in Judaea <i>G.</i> in Bethlehem of Jewry <i>Co</i> <sup>2</sup>
6 rule	govern. feed <i>G</i>
10 rejoiced with exceeding great joy	rejoiced exceedingly with great joy <i>B.</i> rejoiced with an exceeding great joy <sup>4</sup> <i>GW.</i> were exceeding glad <i>C.</i> were marvellously glad <i>CoT.</i> joyed with exceeding great gladness <i>Co</i> <sup>2</sup>
11 they offered <i>R</i> [ <i>Co</i> <sup>2</sup> ] they presented <i>A</i>	presented <i>BG.</i> offered
13 and after <i>R</i> and when <i>A</i> until	when <i>BCCoT.</i> after <i>GW.</i> which when <i>Co</i> <sup>2</sup>  till
15 until [ <i>Co</i> <sup>2</sup> ]	unto. till <i>Tav</i>
18 are not [ <i>Co</i> <sup>2</sup> ]	were not
22 being warned	after he was warned. being admonished <i>Co</i> <sup>2</sup>

### CHAPTER III.

4 and the said John <i>R</i> and the same John <i>A</i> and his meat was	this John <i>BWCCoT.</i> and this John <i>G.</i> but John himself <i>Co</i> <sup>2</sup> his meat was. his meat was also <i>G</i>
7 wrath [ <i>Co</i> <sup>2</sup> ]	anger <i>BG.</i> vengeance
10 the axe is	is the axe
11 I indeed	<i>I BCCoT.</i> indeed <i>I GW.</i> <i>I</i> verily <i>Co</i> <sup>2</sup>
15 and Jesus	Jesus. then Jesus <i>G</i>
17 and behold a voice <i>R</i> [ <i>Co</i> <sup>2</sup> ] and lo a voice <i>A</i>	and lo there came a voice. and lo a voice came <i>G</i>

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<sup>1</sup> desponsata.    <sup>2</sup> *CCoT* Bethleem.    <sup>3</sup> *W* Bethleem.    <sup>4</sup> *W* 'gladness.'

## Rheims—Authorized.

## Earlier Versions.

## CHAPTER IV.

6 in their [Co <sup>2</sup> ]	with their
11 angels	the angels
13 came [Co <sup>2</sup> ]	went
21 and going	and when he was gone <i>BGWC.</i> and when he went <i>Co.</i> and he went . . . and <i>T.</i> and he going <i>Co</i> <sup>2</sup>
24 torments <sup>1</sup> [ <i>To</i> ]	gripings. maladies <i>Co</i> <sup>2</sup>

## CHAPTER V.

1 the multitudes	the multitude <i>BG.</i> the press of the people <i>W.</i> the people <i>CCoT</i>
18 one jot . . . shall not pass of the law <i>R</i>	one jot . . . of the law shall not scape <sup>2</sup> <i>BGWCCoT.</i> one jot . . . of the law
one jot . . . shall in no wise pass from the law <i>A</i>	shall not pass <i>Tav.</i> there shall not one jot . . . escape from the law <i>Co</i> <sup>2</sup>
20 that unless <i>R</i>	except. unless <i>Tav</i>
that except <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
21 and whoso killeth <i>R</i>	whosoever killeth <i>BC.</i> for whosoever
and, whosoever shall kill <i>A</i>	killeth <i>GWCoT.</i> whoso killeth <i>Co</i> <sup>2</sup>
22 to [ <i>Co</i> <sup>2</sup> ] <i>[Tav]</i>	unto
25 officer [ <i>Co</i> <sup>2</sup> ]	minister. sergeant <i>GW</i>
32 excepting the cause <sup>3</sup> of forni- cation <i>R</i>	except it be for fornication. except it be for whoredom <i>Tav</i>
saving for the cause of forni- cation <i>A</i>	
(the cause of fornication ex- cept) [ <i>Co</i> <sup>2</sup> ]	
44 abuse you <i>R</i>	hurt you. do you wrong <i>CoT</i>
despitefully use you <i>A</i>	
47 what do you more <i>R</i>	what singular thing do ye
what do you more <i>than others</i> <sup>4</sup> <i>A</i>	
(what more do ye) [ <i>Co</i> <sup>2</sup> ]	
48 be you perfect therefore <i>R</i>	ye shall therefore be perfect <sup>5</sup>
be ye therefore perfect <i>A</i> [ <i>Co</i> <sup>2</sup> ]	

## CHAPTER VI.

1 otherwise	or else. else <i>Co</i> <sup>2</sup>
2 sound not a trumpet <i>R</i>	do not blow a trumpet <i>B.</i> thou shalt not make a trumpet to be blown <i>GWCoT.</i>
do not sound a trumpet <i>A</i>	let not trumpets be blown <i>C.</i> blow not with a trump <i>Co</i> <sup>2</sup>
that they may [ <i>Co</i> <sup>2</sup> ]	that they might <i>B.</i> for to <i>WCCoT.</i> to <i>G</i>
6 but thou, when [ <i>Co</i> <sup>2</sup> ]	but when
7 much speaking	much babbling's <sup>6</sup> sake. much babbling <i>GCo<sup>2</sup>Tav</i>

<sup>1</sup> tormentis.<sup>2</sup> *Co* 'escape.'<sup>3</sup> *causa.*<sup>4</sup> Printed in Roman type in the first edition, which was in black letter.<sup>5</sup> *G* 'perfit.'<sup>6</sup> *W* 'babbling.'

*Rheims—Authorized.**Earlier Versions.*

8 ask him [ <i>Co</i> <sup>2</sup> ]	ask of him
15 neither will	no more shall <i>BWCCoT</i> . no more will <i>G</i> . shall not <i>Co</i> <sup>2</sup>
16 be not as the hypocrites, sad <i>R</i> be not as the hypocrites of a sad countenance	be not of an heavy countenance as the hypocrites are <i>B</i> . look not sour as the hypocrites <sup>1</sup> <i>GW</i> . be not sad as the hypocrites are <i>CCoT</i> . become not ye sad as hypocrites <i>Co</i> <sup>2</sup>
they may appear [ <i>Co</i> <sup>2</sup> ]	they might appear <i>B</i> . they might be seen <i>WCoT</i> . they might seem <i>G</i> . it may appear <i>C</i>
23 thy whole body if then <i>R</i> if therefore <i>A</i> [if . . . therefore] [ <i>Co</i> <sup>2</sup> ]	all thy body. all thy whole body <i>Co</i> <sup>2</sup> wherefore if
24 will . . . will	shall . . . shall. shall . . . [ ] <i>Tav</i>
25 more than the meat . . . more than the raiment <i>R</i> [ <i>Co</i> <sup>2</sup> ] more than meat . . . than rai- ment <i>A</i>	more worth than meat . . . than raiment <i>BG</i> . more worth than meat . . . more of value than raiment
26 gather [ <i>Co</i> <sup>2</sup> ]	carry
30 the grass of the field which to-day is	the grass of the field which though it stand to-day <i>BC</i> . the grass of the field which is <sup>2</sup> to-day <i>GWCo</i> <sup>2</sup> . the grass which is to-day in the field <i>CoT</i>

## CHAPTER VII.

4 let me cast out <i>R</i> let me pull out <i>A</i>	suffer me, I will east <sup>3</sup> out <i>BC</i> . suffer me to east <sup>3</sup> out <i>GWT</i> . hold I will pluck <i>Co</i> . suffer I will east forth <i>Co</i> <sup>2</sup>
9 or what man [ <i>Co</i> <sup>2</sup> ]  whom if [ <i>Co</i> <sup>2</sup> ]	what man <i>B</i> . for what man <i>GW</i> . is there any man <i>CCoT</i> if <i>B</i> . which if
11 know how to give [ <i>Co</i> <sup>2</sup> ] good gifts to your children <i>R</i> [ <i>Co</i> <sup>2</sup> ] good gifts unto your children <i>A</i>	know to give <i>B</i> . can give your children good gifts <i>BCCoTav</i> . to your children good gifts
24 doeth them [ <i>Co</i> <sup>2</sup> ] [ <i>Tav</i> ]	doeth the same
25 founded <sup>4</sup>	grounded

## CHAPTER VIII.

4 testimony <sup>5</sup>	witness
6 tormented	pained. vexed <i>Co</i> <sup>2</sup>
11 and I say	I say <i>BC</i> . I say therefore <i>WT</i> . but I say <i>GCo</i>
20 where to lay his head [ <i>Co</i> <sup>2</sup> ]	where to rest his head <i>BC</i> . whereon to rest his head

<sup>1</sup> *W* adds 'do.'<sup>2</sup> *W* 'standeth.'<sup>3</sup> *CT* 'pluck.'<sup>4</sup> fundata.<sup>5</sup> testimonium.

## Rheims—Authorized.

## Earlier Versions.

- 28 exceeding fierce very fierce *BG.* out of measure fierce  
*WCCoT.* exceeding cruel *Co*<sup>2</sup>  
 32 went departed. departing went *Co*<sup>2</sup>  
 33 and the swineherds *R* then they that kept them *BC.* then the  
 and they that kept them *A* herdmen *GWCoT.* but the herdmen *Co*<sup>2</sup>

## CHAPTER IX.

- 4 Jesus seeing *R*[*Co*<sup>2</sup>]  
 Jesus knowing *A* when Jesus saw  
 6 hath power in earth to for- hath power to forgive sins in earth.  
 give sins *R*[*Co*<sup>2</sup>] hath authority in earth to forgive sins  
 hath power on earth to for- *G*  
 give sins  
 8 multitudes multitude *BG.* people  
 14 then came to him the disciples then came the disciples of John unto<sup>1</sup>  
 of John him  
 [then came unto him the di-  
 sciples of John] [*Co*<sup>2</sup>]  
 22 from that hour from that same hour *B.* even that same  
 hour<sup>2</sup> *WCCoT.* at that hour *G.* at  
 that same moment *To.* the same hour  
*Co*<sup>2</sup>  
 31 country land

## CHAPTER X.

- 7 and going *R* as ye go *B.* go and *GWCCoT.* as you go  
 and as ye go *A* *Co*<sup>2</sup>  
 11 shall enter<sup>3</sup> [*Co*<sup>2</sup>] shall come  
 who in it is worthy who is worthy in it *BGWCTCo*<sup>2</sup>. in it,  
 who is meet for you *Co*  
 12 salute it [*Co*<sup>2</sup>] salute the same. greet it *Tav*  
 15 more tolerable<sup>4</sup> easier  
 18 in testimony<sup>5</sup> to *R* in witness to  
 for a testimony against *A*  
 [for a testimony unto] [*Co*<sup>2</sup>]  
 and the Gentiles and to the Gentiles. and to the heathen  
*Co*<sup>2</sup>  
 21 rise up [*Co*<sup>2</sup>] rise *BGTav.* arise  
 26 revealed<sup>6</sup> opened *BCT.* disclosed *GW.* openly  
 shewed *Co.* shewed *Co*<sup>2</sup>  
 and secret *R*[*Co*<sup>2</sup>] and nothing hid *BC.* nor hid *G.* and  
 and hid *A* nothing so secret<sup>7</sup> *WT.* and nothing  
 secret *Co*  
 30 but your very hairs of the yea even<sup>8</sup> all the hairs of your head are  
 head are all numbered *R* numbered *BGWCTav.* and now are  
 but the very hairs of your head all the hairs of your head told *Co.*  
 are all numbered *A* and now are all the hairs of your heads

<sup>1</sup> *GMC.* 'to.'<sup>2</sup> *Co* 'time.'<sup>3</sup> intraveritis.<sup>4</sup> tolerabilius.<sup>5</sup> testimonium.<sup>6</sup> revelabitur.<sup>7</sup> *T* 'hid.'<sup>8</sup> *Tav* omits 'even.'

## Rheims—Authorized.

## Earlier Versions.

- 42 shall give drink to one *R*[*Co*<sup>2</sup>] shall give unto one . . . to drink. giveth  
shall give to drink unto one *A* unto one . . . to drink *Co*

## CHAPTER XI.

- 7 multitudes multitude *BG*. people  
19 a friend of [*Co*<sup>2</sup>] a friend unto. a companion of *Co*  
22 more tolerable easier. more easy *Co*<sup>2</sup>  
23 exalted<sup>1</sup> lifted up *BGW*. lift up *CCoT*. exalted  
up *Co*<sup>2</sup>  
it they  
24 more tolerable easier  
25 revealed<sup>2</sup> shewed *BCCo*<sup>2</sup>. opened  
27 delivered given. given over *Co*<sup>2</sup>

## CHAPTER XII.

- 10 a withered hand *R*[*Co*<sup>2</sup>] his hand dried up  
his hand withered *A*  
25 and Jesus but when Jesus *BWC*. but Jesus *GTCo*<sup>2</sup>.  
nevertheless Jesus *Co*  
26 stand<sup>3</sup> [*Co*<sup>2</sup>][*Tav*] endure  
27 and if I [*Co*<sup>2</sup>][*Tav*] also if I. but if I *Co*  
38 from thee of thee  
45 more wicked worse

## CHAPTER XIII.

- 8 othersome *R* some. part *T*  
other *A*  
11 mysteries [*Co*<sup>2</sup>] secrets. mystery *Co*  
15 and I may heal them *R* that I might heal them. that I also  
and I should heal them *A* might heal them *C*  
[and I heal them] [*Co*<sup>2</sup>]  
19 the wicked one that evil one *BWTo*. the evil one *G*. the  
evil man *CCoT*. the wicked *Tav*  
23 threescore . . . thirty *R* sixtyfold . . . thirtyfold  
sixty . . . thirty *A*  
33 measures pecks  
the whole was all were *B*. all be *GWCT*. all was *Co*.  
it be all *Co*<sup>2</sup>  
38 the wicked one the wicked *BGWCT*. wickedness *Co*-  
wicked (children) *Co*<sup>2</sup>. that wicked  
one *To*  
50 the furnace a furnace. the chimney *Co*<sup>2</sup>  
52 scribe instructed *R* scribe which is taught *BGWCT*. scribe  
scribe which is instructed *A* taught *Co*. scribe . . . learned *Co*<sup>2</sup>  
56 and his sisters are they not all and are not all his sisters here<sup>4</sup> with us  
with us [*Co*<sup>2</sup>] *BCCo*. and are not his sisters all here<sup>4</sup>  
with us

<sup>1</sup> exaltaberis.<sup>2</sup> revelasti.<sup>3</sup> stabit.<sup>4</sup> *BGC* omit 'here.'

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER XIV.

7 whereupon	wherefore
9 at table <i>R</i> at meat <i>A</i>	at the table
10 he sent [ <i>Co</i> <sup>2</sup> ]	sent
12 the body [ <i>To</i> ]	his body
15 themselves	them
19 looking up unto heaven <i>R</i> looking up to heaven <i>A</i>	lifted <sup>1</sup> up his eyes toward heaven <i>BC</i> . looked up to heaven <i>GW</i> <i>T</i> . looked up toward heaven <i>Co</i> . looked up into the heaven <i>Co</i> <sup>2</sup>
22 multitudes	people. multitude <i>G</i>
28 and Peter	Peter. then Peter <i>G</i>
30 the wind rough <i>R</i> the wind boisterous <i>A</i> [the wind strong] [ <i>Co</i> <sup>2</sup> ]	a mighty wind

## CHAPTER XV.

11 not that which . . . defileth that defileth a man <i>R</i> [ <i>Co</i> <sup>2</sup> ] this defileth a man <i>A</i>	that which . . . defileth not defileth the man. that defileth the man <i>G</i>
30 many others	other many. many other <i>GW</i> <i>Co</i> <sup>2</sup>
33 fill [ <i>Tav</i> ]	suffice. satisfy <i>Co</i>
39 coasts [ <i>Co</i> <sup>2</sup> ]	parts. parties <i>BGW</i>

## CHAPTER XVI.

5 take bread	take bread with them. take the breads <i>Co</i> <sup>2</sup>
9 understand [ <i>Co</i> <sup>2</sup> ]	perceive
9, 10 you took up <i>R</i> ye took up <i>A</i>	took ye up
21 chief priests and be killed	high priests. chief of the priests <i>Co</i> <sup>2</sup> and must be killed <i>BW</i> <i>CT</i> . and be slain <i>GC</i> <sup>2</sup> . and be put to death <i>Co</i>
22 Peter taking him unto him <i>R</i> Peter took him <i>A</i> [ <i>Co</i> <sup>2</sup> ] be it far from thee <sup>2</sup>	when Peter had taken him aside <i>BC</i> . Peter took him aside favour thyself <i>BCC</i> <i>OT</i> . pity thyself <i>G</i> . look to thyself <i>W</i> . that be far from thee <i>Co</i> <sup>2</sup>
23 who turning <i>R</i> he turned and <i>A</i>	he turned him about and <i>BCC</i> <i>O</i> . he turned back and <i>G</i> . turned he about and <i>WT</i> . he turned him and <i>Co</i> <sup>2</sup>
24 come after me [ <i>Co</i> <sup>2</sup> ] deny [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	go after me <i>B</i> . follow me forsake
26 if he gain <i>R</i> if he shall gain <i>A</i>	if he shall win <i>B</i> . though he should win <i>GW</i> <i>T</i> . if he win <i>CC</i> <sup>2</sup> . though he wanne <i>Co</i>

<sup>1</sup> *C* 'lift.'<sup>2</sup> absit a te.

## Rheims—Authorized.

## Earlier Versions.

## CHAPTER XVII.

2 white [ <i>Co</i> <sup>2</sup> ]	as white
5 a voice [ <i>Co</i> <sup>2</sup> ]	there came a voice
16 cure <sup>1</sup>	heal
18 cured <sup>2</sup>	healed
from that hour <i>R</i>	even that same time <i>BC.</i> at that hour
from that very hour <i>A</i>	<i>G.</i> even that <sup>3</sup> same hour <i>WCoT</i>

## CHAPTER XVIII.

5 one such little child [ <i>To</i> ]	such a little child <i>BGWCo</i> <sup>2</sup> . such a child
8 rather than having . . . to be cast	rather <sup>4</sup> than thou shouldst having . . . be cast <i>BWCT.</i> than having . . . to be cast <i>GCo</i> <sup>2</sup> . than that thou shouldst have . . . and be cast <i>Co</i>
15 thou shalt gain <i>R</i> thou hast gained <i>A</i>	thou hast won
23 fellow servants [ <i>To</i> ]	fellows
29, 33 fellow servant [ <i>To</i> ]	fellow
31 fellow servants	fellows <i>BCCo.</i> other fellows <i>GWT.</i> com- panions <i>Co</i> <sup>2</sup> . other fellow servants <i>To</i>

## CHAPTER XIX.

6 that therefore which God hath joined <sup>5</sup> together let not man separate <i>R</i> what therefore God hath joined together let not man put asunder <i>A</i>	let not <sup>6</sup> man therefore put asunder that which God hath coupled together
8 saith	said
9 and I say	I say <i>BC.</i> I say therefore <i>GWT.</i> but I say <i>Co</i>
12 eunuchs <sup>7</sup> . . . eunuchs . . . [ ] . . . eunuchs <i>R</i> eunuchs . . . eunuchs . . . eunuchs . . . eunuchs <i>A</i> [eunuchs . . . eunuchs . . . gelded . . . eunuchs] [ <i>To</i> ]	chaste . . . chaste . . . chaste . . . chaste <i>BGC.</i> chaste . . . chaste . . . [ ] . . . chaste <i>WT.</i> gelded . . . gelded . . . gelded . . . gelded <i>Co.</i> gelded . . . gelded . . . [ ] . . . gelded <i>Tav</i>
23 you which . . . when the Son of Man shall sit . . . you also shall sit <i>R</i> ye which . . . when the Son of Man shall sit . . . ye also shall sit <i>A</i>	when the Son of Man shall sit . . . ye <sup>8</sup> which <sup>9</sup> . . . shall sit also

## CHAPTER XX.

24 hearing it <i>R</i> [ <i>Co</i> <sup>2</sup> ]	heard this
heard it <i>A</i>	heard that
30 cried out	cried

<sup>1</sup> curare.      <sup>2</sup> curatus.      <sup>3</sup> *Co* 'the.'      <sup>4</sup> *Tav* omits 'rather.'  
<sup>5</sup> coniunxit.      <sup>6</sup> *Co* 'no'; *Co*<sup>2</sup> has 'not' and omits 'therefore.'      <sup>7</sup> eunuchi.  
<sup>8</sup> *Co*<sup>2</sup> 'you.'      <sup>9</sup> *BC* 'that.'

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER XXI.

6 and the disciples	the disciples. so the disciples <i>G</i>
8 a very great multitude	many of the people <i>BWCCoT</i> . a great multitude <i>G</i> . much people <i>Co</i> <sup>2</sup>
others	other
9 and the multitudes	moreover the multitudes <i>B</i> . moreover the people <i>GWCT</i> . as for the people . . . they <i>Co</i>
15 marvellous things <i>R</i> wonderful things <i>A</i>	wonders <i>BCCo</i> . marvels
16 perfited <i>R</i> perfected <i>A</i>	ordained <i>BCCoT</i> . made perfit <i>GW</i> . ordained <i>Co</i> <sup>2</sup>
17 into [ <i>Co</i> <sup>2</sup> ]	unto
19 never grow there fruit of thee for ever <i>R</i> let no fruit grow on thee henceforward for ever <i>A</i> [never fruit grow on thee for ever] [ <i>Co</i> <sup>2</sup> ]	never fruit grow on thee henceforwards <sup>1</sup> never fruit grow on thee from hence- forth <i>Co</i>
28 go work	go and work. go thy way . . . and work <i>Co</i>
37 his son [ <i>Co</i> <sup>2</sup> ]	his own son
42 rejected	disallowed <i>B</i> . refused

## CHAPTER XXII.

8 ready	prepared
9 into [ <i>Co</i> <sup>2</sup> ]	out into. out . . . into <i>Co</i>
10 bad and good	good and bad
16 in truth	truly
17 what is thy opinion <i>R</i> what thinkest thou <i>A</i>	how thinkest thou
21 render <sup>2</sup> the things that are God's	give those things that <sup>3</sup> are God's <i>BGC</i> . that which is God's

## CHAPTER XXIII.

5 but . . . all <i>R</i> but all <i>A</i>	all
12 and he that <i>R</i> and whosoever <i>A</i>	but whosoever <i>BCT</i> . for whosoever <i>GW</i> . for whoso <i>Co</i> . whoso <i>Co</i> <sup>2</sup>
13 but woe	woe. woe therefore <i>GW</i>
15 than yourselves [ <i>Co</i> <sup>2</sup> ]	than ye yourselves are. than you your- selves <i>G</i>
25 that on the outside <i>R</i> the outside <i>A</i> [ <i>Co</i> <sup>2</sup> ]	the utterside
32 fill you up <i>R</i> fill ye up <i>A</i>	fulfil ye

<sup>1</sup> *B* 'henceforward.'<sup>2</sup> reddite.<sup>3</sup> *G* 'which.'



Rheims—Authorized.

Earlier Versions.

## CHAPTER XXIV.

7 kingdom against kingdom	realm against realm <i>BGWCTCo</i> <sup>2</sup> . one realm against another <i>Co</i>
11 rise [ <i>Co</i> <sup>2</sup> ]	arise
17 take	fetch <i>BG</i> . fet
18 take	fetch
27 even into <i>R</i> even unto <i>A</i>	into. into <i>CoT</i> .
30 tribes <sup>1</sup>	kindreds
40, 41 shall be taken	is received <i>BTav</i> . shall be received <i>GWCoT</i> . received
41 left	left alone <i>B</i> . refused
43 but this know ye <i>R</i> but know this <i>A</i>	of this yet be sure <i>BC</i> . of this be sure <i>GWT</i> . but be sure of this <i>Co</i> . but be ye sure of this <i>Co</i> <sup>2</sup>
49 shall begin fellow servants	so begin <i>BCCo</i> <sup>2</sup> . begin fellows
50 the lord of that servant	the same servant's lord <i>BCCo</i> . that servant's master <i>GWT</i> . the master of that servant <i>Tav</i>
51 appoint <sup>2</sup> his portion <i>R</i> appoint him his portion <i>A</i>	give him his portion <i>BGWC</i> . give him his reward <i>CoT</i> . give him his part <i>Tav</i> . put his portion <i>Co</i> <sup>2</sup>

## CHAPTER XXV.

15 according to	after
19 time	season
21, 23 over a few things	over few things <i>BCCo</i> <sup>2</sup> . in little <i>GWT</i> . over little <i>Co</i>
27 usury <sup>3</sup>	vantage. gains <i>Tav</i>
30 cast ye	cast
46 punishment everlasting <i>R</i> everlasting punishment <i>A</i>	everlasting pain

## CHAPTER XXVI.

3 who was called	which was called <i>BCCo</i> . called
26 took bread and blessed, and <i>R</i> took bread and blessed it, and <i>A</i>	when he had taken the bread and given thanks, he <i>B</i> . took the <sup>4</sup> bread and when he had given thanks <i>GC</i> . took bread and gave thanks <i>WT</i> . took the bread, gave thanks and <i>Co</i> . took the bread and when he had blessed, he <i>To</i>
27 to them	them
28 which [ <i>Co</i> <sup>2</sup> ]	that. [ ] <i>Tav</i>

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<sup>1</sup> tribus.    <sup>2</sup> ponet.    <sup>3</sup> usura.    <sup>4</sup> *C* omits 'the.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
30 an hymn <sup>1</sup> being said <i>R</i> when they had sung an hymn <i>A</i>	when they had praised God <i>B</i> . when they had sung a psalm <i>G</i> . when they had sung a song of thanksgiving <i>W</i> . when they had said grace <i>CoT</i> . when they had given praises <i>Tav</i> . when the grace was said <i>Co</i> <sup>2</sup>
38 he saith <i>R</i> saith he <i>A</i> sorrowful unto death	said Jesus. said he <i>Co</i> <sup>2</sup>  heavy unto the death
48 sign <sup>2</sup>	token
53 give me presently <i>R</i> presently give me <i>A</i>	cause to stand by me <i>B</i> . give me <i>GWT</i> . give me even now <i>C</i> . now to send me <i>Co</i> . deliver me now <i>Co</i> <sup>2</sup>
55 laid no hands on me <i>R</i> laid no hold on me <i>A</i>	took me not
57 they taking hold of <i>R</i> they that had laid hold on <i>A</i>	they that had taken <i>B</i> . they took . . . and <i>GWCTCo</i> <sup>2</sup> . they that took <i>Co</i>
63 adjure <sup>3</sup>	charge. conjure <i>Tav</i>
64 heaven [ <i>Co</i> <sup>2</sup> ]	the sky. the heaven <i>GCoTav</i>
65 what need we witnesses any further <i>R</i> what further need have we of witnesses <i>A</i>	what need we of any moe witnesses. <i>BWCCoT</i> . what have we any more need of witnesses <i>G</i> . what need we yet witnesses <i>Co</i> <sup>2</sup>
67 with the palms of their hands	on the <sup>4</sup> face with the palm of their hands <i>BC</i> . with their <sup>5</sup> rods <i>GW</i> . upon the face <i>Co</i> . with the palm of their hands on the face <i>T</i> . upon the face with their fists <i>Co</i> <sup>2</sup>
73 thou also art	thou art even <i>BWCT</i> . thou art also <i>G</i> . thou art . . . also <i>Co</i> . thou art <i>Co</i> <sup>2</sup> <i>Tav</i>

## CHAPTER XXVII.

9 pieces of silver	silver pieces <i>BGW</i> . silver plates <i>CT</i> . silver pens <i>Co</i>
15 release	let loose <i>BCo</i> <sup>2</sup> . deliver
17 whom will you that I release <i>R</i> whom will ye that I release <i>A</i>	whether will ye that I give <sup>6</sup> loose. whom will ye I shall let loose <i>Co</i> <sup>2</sup>
21 to be released <i>R</i> that I release <i>A</i>	that I let loose <i>BGWCT</i> . that I give loose <i>Co</i> . have let loose <i>Co</i> <sup>2</sup>
23 why, what evil hath he done	what evil hath he done <i>BWCTCo</i> <sup>2</sup> . but what evil hath he done <i>G</i> . what evil hath he done then <i>Co</i>
24 rather tumult was toward <i>R</i> that rather a tumult was made <i>A</i>	that more business was made <i>BWCT</i> that more tumult was made <i>G</i> . that there was a greater uproar <i>Co</i> . that there was rather an uproar <i>Co</i> <sup>2</sup>

<sup>1</sup> hymno. <sup>2</sup> signum. <sup>3</sup> adiuro. <sup>4</sup> *C* 'his.' <sup>5</sup> *To* omits 'their.' <sup>6</sup> *G* 'let.'

*Rheims—Authorized.**Earlier Versions.*

26 he released <i>R</i> released he <i>A</i>	let he . . . loose <i>BGWCT.</i> gave he . . . loose <i>Co.</i> let he loose <i>Co</i> <sup>2</sup>
41, 62 chief priests	high priests. chief of the priests <i>Co</i> <sup>2</sup>
51 rocks	stones
66 made the sepulchre sure, seal- ing up the stone, with watch- men <i>R</i> made the sepulchre sure, seal- ing the stone, and setting a watch <i>A</i>	when they had sealed up the stone, they made the sepulchre sure with the watch <i>B.</i> made the sepulchre sure with a <sup>1</sup> watch <sup>2</sup> and sealed the stone <i>GWCT.</i> kept the sepulchre with watch- men and sealed the stone <i>Co.</i> made the grave sure with watchmen and sealed up the stone <i>Co</i> <sup>2</sup>

## CHAPTER XXVIII.

5 and the angel fear not you <i>R</i> fear not ye <i>A</i>	the angel. but the angel <i>GWCo</i> <sup>2</sup> fear not <i>B.</i> fear ye not <i>GWCT.</i> be not ye afraid <i>Co</i>
11 chief priests	high priests
14 make you secure <sup>3</sup> <i>R</i> secure you <i>A</i>	make you careless <i>B.</i> so use the matter that you shall not need to care <i>To.</i> save you harmless <i>GWCT.</i> bring it so to pass that ye shall be safe <i>Co.</i> make you safe <i>Co</i> <sup>2</sup>

## ST. MARK.

## CHAPTER I.

5 there went forth . . . all the <i>R</i> there went out . . . all the <i>A</i>	all the . . . went out <i>BGWCT.</i> all that . . . went out <i>M.</i> there went out . . . the whole <i>Co.</i> all the . . . went forth <i>Co</i> <sup>2</sup>
7 there cometh a stronger than I after me <i>R</i> there cometh one mightier than I after me <i>A</i>	he that is stronger than I cometh after me <i>BC.</i> a stronger than I cometh after me <i>GWCT.</i> there cometh one after me which is <sup>4</sup> stronger than I <i>Co</i>
10 forthwith coming up <i>R</i> straightway coming up <i>A</i>	as soon as he was come up <i>BC.</i> as soon as he was come <i>GWCT.</i> anon as he was coming up <i>Co</i> <sup>2</sup>
the heavens opened	heaven open <i>BCT.</i> the heavens cloven in twain <i>G.</i> heaven cleft <i>W.</i> that the heavens opened <i>Co.</i> the heaven opened <i>Co</i> <sup>2</sup>
the Spirit as a dove descending and remaining on him <i>R</i> the Spirit like a dove descend- ing upon him <i>A</i>	the Spirit <sup>5</sup> descending upon him like a dove <i>BCGWCT.</i> the Holy Ghost as a dove coming down upon him <i>Co.</i> the Holy Ghost like a dove descending and abiding upon him <i>Co</i> <sup>2</sup>

<sup>1</sup> *G* 'the.'<sup>2</sup> *CT* 'watchmen' for 'a watch.'<sup>3</sup> *securos.*<sup>4</sup> *Co*<sup>2</sup> omits 'which is.'<sup>5</sup> *GWCT* 'Holy Ghost.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
17 come after me <i>R</i> come ye after me <i>A</i>	follow me
23 a man in an unclean spirit <i>R</i> a man with an unclean spirit <i>A</i>	a man vexed with an unclean spirit <i>BWCT.</i> a man which had an unclean spirit <i>G.</i> a man possessed with a foul spirit <i>Co.</i> a man having an unclean spirit <i>Co</i> <sup>2</sup> . a man in whom was an unclean spirit <i>To</i>
cried out [ <i>Co</i> <sup>2</sup> ]	cried aloud <i>B.</i> cried
24 who thou art	what thou art. that thou art <i>Co</i>
27 questioned <sup>1</sup> among themselves	demanded one of another among them- selves <i>BCT.</i> demanded one of another <i>GW.</i> axed one another among them- selves <i>Co.</i> demanded among them- selves <i>Co</i> <sup>2</sup>
unclean	foul
35 rising very early . . . he <i>R</i> in the morning rising up a great while before day, he <i>A</i>	in the morning very early before day <sup>2</sup> . Jesus when he was risen up <i>BC.</i> in the morning very early <sup>3</sup> before day <sup>2</sup> Jesus <sup>4</sup> arose and <i>GWCoT.</i> in the morning very early he rose up and <i>Co</i> <sup>2</sup> he . . . cast the devils out. he . . . drave out the devils <i>Co</i>
39 he was . . . casting out devils <i>R</i> he . . . cast out devils <i>A</i> [ <i>Co</i> <sup>2</sup> ]	he . . . cast the devils out. he . . . drave out the devils <i>Co</i>
44 testimony <sup>5</sup>	witness <i>BCCoTaw.</i> testimonial
45 to publish and to blaze abroad the word <i>R</i> to publish it much and to blaze abroad the matter <i>A</i>	openly to declare many things and to publish this rumour <i>B.</i> to tell many things and to publish the matter <sup>6</sup> <i>GWCT.</i> to speak much of it, and made the deed known <i>Co.</i> to publish and spread forth the word <i>Co</i> <sup>2</sup>
CHAPTER II.	
1 and again he entered into Capernaum <sup>8</sup> after some days	after a few days also <sup>7</sup> he entered into Capernaum again <i>BGWCT.</i> and after certain days he went again unto Capernaum <i>Co.</i> and after certain days he entered again into Capernaum <i>Co</i>
11 go into thy house <i>R</i> [ <i>Co</i> <sup>2</sup> ] go thy way into thine house <i>A</i>	get thee hence into thine own <sup>9</sup> house. go home <i>Co</i>
13 multitude	people
14 he passed by	Jesus passed by. he went by <i>Co</i> <sup>2</sup>
15 did sit down together <i>R</i> sat also together <i>A</i>	sat also together at meat <i>BC.</i> sat at table <sup>10</sup> also <i>GW.</i> there sat at the table <i>Co.</i> sat also at meat <i>Co</i> <sup>2</sup>
18 did use to fast <i>R</i> used to fast <i>A</i>	did fast. fasted <i>Co</i>

<sup>1</sup> conquirerent.    <sup>2</sup> *CT* omit 'before day.'    <sup>3</sup> *Co* omits 'very early.'  
<sup>4</sup> *Co* 'he,'    <sup>5</sup> testimonium.    <sup>6</sup> *WT* 'deed,' *C* 'saying,'    <sup>7</sup> *GW* omit 'also.'  
<sup>8</sup> *R* 'Capharnaum.'    <sup>9</sup> *B* omits 'own.'    <sup>10</sup> *WT* 'meat.'

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Earlier Versions.

## CHAPTER III.

3 saith	said
5 being sorrowful <i>R</i> being grieved <i>A</i>	mourning <i>BCT</i> . mourning also <i>GW</i> . and was sorry <i>Co</i> . sorry <i>Co</i> <sup>2</sup>
6 going forth <i>R</i> [ <i>Co</i> <sup>2</sup> ] went forth and <i>A</i>	departed and. went out and <i>Co</i>
7 from Galilee . . . followed him <i>R</i> from Galilee followed him <i>A</i>	followed him from Galilee <i>BGWCT</i> . there followed him . . . out of Galilee <i>Co</i> . followed him . . . from Galilee <i>Co</i> <sup>2</sup>
8 they about Tyre [ <i>Co</i> <sup>2</sup> ]	they that dwelt about Tyre <sup>1</sup>
9 he spake to his disciples	Jesus commanded his disciples <i>BC</i> . he commanded his disciples <i>GWT</i> . he spake unto his disciples <i>Co</i>
11 fell down	they fell down
25 stand <sup>2</sup>	continue. endure <i>Co</i> <sup>2</sup>
26 stand <sup>2</sup>	continue <i>BWCTCo</i> <sup>2</sup> . endure <i>GCo</i>
28 sons of men	children of men. men's children <i>CT</i>
32 multitude without seek thee <i>R</i> without seek for thee <i>A</i>	people seek for thee without. axe <sup>3</sup> after thee without <i>Co</i>

## CHAPTER IV.

1 was gathered [ <i>Co</i> <sup>2</sup> ] all the multitude <i>R</i> the whole multitude <i>A</i> sea . . . sea [ <i>Co</i> <sup>2</sup> ]	gathered all the people. a great people <i>Co</i> <sup>2</sup> sea . . . seaside. water . . . seaside <i>Co</i>
4 some [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	that some
7 yielded [ <i>Co</i> <sup>2</sup> ]	gave
8 increased	grew
12 seeing they may see  hearing they may hear	when they see they may see <i>BC</i> . they seeing may see <i>GWCo</i> <sup>2</sup> . with seeing eyes they may see <i>Co</i> . when they see they shall see <i>T</i> when they hear, they may hear <i>BC</i> . they hearing may hear <i>GWCo</i> <sup>2</sup> . with hearing ears they may hear <i>Co</i> . when they hear they shall hear <i>T</i>
be converted <sup>4</sup>	turn
15 by the wayside	that received seed by the wayside <i>B</i> . that receive the seed by the wayside <i>GW</i> . whereof some be rehearsed to be by the wayside <i>C</i> . that are by the wayside <i>CoT</i> . that are sown by the wayside <i>Co</i> <sup>2</sup>
16 who immediately	which at once <i>BWCT</i> . straightways <i>GW</i> . [ ] <i>Co</i> . forthwith <i>Tav</i> . anon <i>Co</i> <sup>2</sup>

<sup>1</sup> *G* 'Tyrus.' <sup>2</sup> stare. <sup>3</sup> *Co*<sup>2</sup> 'ask.' <sup>4</sup> convertantur.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
17 afterward	and anon <i>BWCT.</i> for <i>G.</i> [ ] <i>Co.</i> and so <i>Co</i> <sup>2</sup>
21 a bed	the table <i>BGWCT.</i> a table <i>Co.</i> the bed <i>To</i>
22 hid which shall not be made manifest <sup>1</sup> <i>R</i>	so privy that shall not <sup>2</sup> be opened <i>BCT.</i>
hid which shall not be mani- fested <i>A</i>	hid <sup>3</sup> that shall not be opened <i>GW.</i> hid that shall not be openly shewed <i>Co</i>
neither was anything made secret <i>R</i>	neither hath it been so secret <i>BC.</i> neither is there a secret <i>G.</i> neither so secret <i>WT.</i> and there is nothing
neither was anything kept secret <i>A</i>	secret <i>Co.</i> neither anything secret <i>Co</i> <sup>2</sup>
25 he that hath, to him shall be given	unto him that hath, shall it be given. whoso hath, unto him shall be given <i>Co</i>
he that hath not . . . from him <i>R</i>	from him that hath not <i>BGWCT.</i> whoso hath not, from him <i>Co.</i> whoso hath not . . . from him <i>Co</i> <sup>2</sup>
he that hath not, from him <i>A</i>	
26 cast seed into [ <i>Co</i> <sup>2</sup> ]	sow seed in <i>BWCT.</i> cast seed in <i>G.</i> casteth seed upon <i>Co</i>
29 immediately	anon
31 the seeds [ <i>Co</i> <sup>2</sup> ]	seeds
32 becometh greater	is greater <i>BCCo.</i> is greatest <i>GWT.</i> waxeth greater <i>Co</i> <sup>2</sup>
37 the waves beat <sup>4</sup>	the waves dashed <i>BGC.</i> dashed the waves
38 in the hinder part of the boat <i>R</i> in the hinder part of the ship <i>A</i>	in the stern. behind in the ship <i>Co</i>

## CHAPTER V.

2 in an unclean spirit <i>R[Co</i> <sup>2</sup> ] with an unclean spirit <i>A</i>	possessed of an unclean spirit, which had an unclean spirit <i>G</i>
5 crying and cutting himself	crying and all to cutting himself <i>B.</i> cried . . . and stroke himself sore <sup>5</sup> <i>GW.</i> crying and beating himself <i>CCo.</i> cried . . . and bet himself <i>T</i>
7 I adjure <sup>6</sup> thee by God	I require thee in the name of God <i>BWCT.</i> I charge thee by God <i>GCo.</i> I will that thou swear to me by God <i>To</i>
10 besought him much	prayed him instantly
14 they that fed them <i>R[Co</i> <sup>2</sup> ] they that fed the swine <i>A</i>	the swineherds
25 a woman <i>R[Co</i> <sup>2</sup> ] a certain woman <i>A</i>	there was a certain woman. there was a woman <i>Co</i>
26 neither was anything the better <i>R</i> and was nothing bettered <i>A</i>	and felt none amendment at all <i>BWCT.</i> and it availed her nothing <i>G.</i> and was not helped <i>Co.</i> and had profited nothing <i>Co</i> <sup>3</sup>

<sup>1</sup> manifestetur.    <sup>2</sup> *C* 'no.'    <sup>3</sup> *W* 'so hid.'    <sup>4</sup> *R* 'bette.'<sup>5</sup> *G* omits 'sore.'    <sup>6</sup> adiuro.

## Rheims—Authorized.

- 28 touch but  
 30 had proceeded *R*  
 had gone out *A*  
 31 thronging [*Co*<sup>2</sup>]  
 40 was lying  
 42 with great astonishment *R*  
 with a great astonishment *A*  
 43 that something should be  
 given her to eat

## Earlier Versions.

- but touch  
 proceeded *BC*. went out *GWT*. was gone  
 out *Co*. was gone *Co*<sup>2</sup>  
 thrust *BWCT*. throng *G*. thrusteth *Co*  
 lay  
 out of measure. with great wondering  
*Co*<sup>2</sup>  
 to give her meat *BGWCT*. that they  
 should give her to eat *Co*. to give her  
 to eat *Co*<sup>2</sup>

## CHAPTER VI.

- 1 going out from thence, he *R* he departed thence and  
 he went out from thence and *A*  
 6 about the [*Co*<sup>2</sup>] about by the. about in the *Co*  
 9 shod *R* should be shod  
 be shod *A*  
 11 testimony<sup>1</sup> witness  
 13 anointed with oil many anointed many . . . with oil *BCMCo*<sup>2</sup>.  
 they anointed many . . . with oil *GWT*.  
 many . . . anointed they with oil *Co*  
 other *BGWCM*. some *Co*. wother *T*  
 some *BCCo*. and some *GWT*. but some  
*Co*<sup>2</sup>  
 15 others  
 but others *R*  
 and others *A*  
 22 sat with him at the table *R* sat at board also *BCT*. sat at table  
 sat with him *A* together *GW*. sat at the table *Co*  
 [sat at board with him] *Co*<sup>2</sup>  
 24 the head of John the Baptist John Baptist's head. the head of John  
 Baptist *Co*<sup>2</sup>*To*  
 wilderness  
 31 desert<sup>3</sup> place [*Co*<sup>2</sup>] like sheep not having a shepherd *BC*.  
 like sheep which had no shepherd  
 34 as sheep not having a shep- *GWT*. as the sheep that have no  
 herder shepherd *Co*. as sheep having no  
 shepherd *Co*<sup>2</sup>  
 39 all them all  
 40 in ranks here a row and there a row *BWCCoT*. by  
 rows *G*. in rows *Co*<sup>2</sup>  
 48 them labouring in *R*[*Co*<sup>2</sup>] them troubled in. that they were in  
 them toiling in *A* peril with *Co*  
 53 set to the shore *R* drew up into the haven *BCCoT*. arrived  
 drew to the shore *A* *GW*. arrived into the haven *Tav*.  
 drew near the shore *Co*<sup>2</sup>  
 55 through that whole throughout all the. throughout all  
 that *GCo*<sup>2</sup>  
 56 besought prayed

<sup>1</sup> testimonium.<sup>2</sup> W ' board.'<sup>3</sup> desertum.

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER VII.

8 leaving the commandment <i>R</i> laying aside the commandment <i>A</i>	the commandment . . . being laid apart <i>B.</i> ye lay the commandment . . . apart <i>GWCT.</i> ye leave the commandment <i>Co.</i> the commandment . . . laid aside <i>Tav</i>
hold	observe. keep <i>Co</i>
12 you suffer <i>R</i> ye suffer <i>A</i> [ <i>Co</i> <sup>2</sup> ]	so ye suffer. thus ye suffer <i>Co</i>
15 entering into him that can defile him <i>R</i> that entering into him can defile him <i>A</i>	that can defile him when it entereth into him. that can defile him entering into him <i>Co</i> <sup>2</sup>
17 was entered [ <i>Co</i> <sup>2</sup> ] <sup>1</sup>	came
22 an evil eye	a wicked eye. wicked eye <i>Tav</i>
26 cast forth	cast out <i>BGWCTCo</i> <sup>2</sup> . drive out <i>Co</i>
27 filled the dogs	fed. satisfied <i>Co</i> <sup>2</sup> the little dogs <i>B.</i> whelps <i>GWCT.</i> dogs <i>Co</i>
30 gone out [ <i>Co</i> <sup>2</sup> ] upon [ <i>Co</i> <sup>2</sup> ]	was departed <i>BCCo.</i> departed on
31 again going out <i>R</i> again departing <i>A</i>	when he was departed again <i>B.</i> he departed <sup>2</sup> again . . . and <i>GWCTCo</i> <sup>2</sup> . when he went out again <i>Co</i>
32 besought <i>R</i> [ <i>Co</i> <sup>2</sup> ] beseech <i>A</i>	pray <i>B.</i> prayed

## CHAPTER VIII.

3 will faint	shall faint <i>BCCo</i> <sup>2</sup> . would faint <i>GW.</i> should faint <i>CoT</i>
8 filled	sufficed <i>BGWCT.</i> satisfied <i>Co.</i> full <i>Tav</i>
11 question <sup>3</sup>	dispute
19 fragments <sup>4</sup> [ <i>Tav</i> ]	broken meat
20 seven loaves <i>R</i> the seven <i>A</i> of fragments <sup>4</sup> <i>R</i> [ <i>Tav</i> ] full of fragments <i>A</i>	<b>I brake the seven <i>BCo.</i> I brake seven <i>GWCTCo</i><sup>2</sup> of the leavings of the <sup>5</sup> broken meat. full of broken meat <i>Co.</i> of broken meat <i>Co</i><sup>2</sup></b>
24 I see men as it were trees walking <i>R</i> [ <i>Co</i> <sup>2</sup> ] I see men as trees, walking <i>A</i>	<b>I see men <sup>6</sup>: for I perceive <sup>7</sup> them walk as they were trees <i>BWCT.</i> I see men: for I see them walking like trees <i>G.</i> I see men going as if I saw trees <i>Co</i></b>
28 and other some as it were <i>R</i> and others <i>A</i>	again some say that thou art <i>BC.</i> and some <i>GWT.</i> some <i>Co.</i> but some as <i>Co</i> <sup>2</sup>
31 rejected	reproved. cast out <i>Co</i>
32 taking him <i>R</i> took him and <i>A</i> [ <i>Co</i> <sup>2</sup> ]	took him aside and. took him unto him and <i>Co</i>

<sup>1</sup> introisset.      <sup>2</sup> *W* 'turned,' *Co*<sup>2</sup> 'went forth.'      <sup>3</sup> conquirere.  
<sup>4</sup> fragmentorum.      <sup>5</sup> *GWT* omit 'the.'      <sup>6</sup> *CT* 'the men.'      <sup>7</sup> *GWT* 'see.'



## Rheims—Authorized.

## Earlier Versions.

- 36 if he gain *R*  
if he shall gain *A*
- if he shall <sup>1</sup> win *BWT*. though he should  
win *G*. if he win *CCo*<sup>2</sup>. though he  
wanne *Co*

## CHAPTER IX.

- 2 alone . . . apart *R*  
apart by themselves *A*
- 3 and white exceedingly as  
snow *R*  
exceeding white as snow *A*
- 8 no man any more but Jesus *R*  
no man any more save Jesus *A*
- 10 with themselves  
questioning <sup>4</sup>
- 12 and how it is written of the  
Son of Man that he shall  
suffer *R*  
and how it is written of the  
Son of man that he must  
suffer *A*
- 14 questioning <sup>4</sup> [*Tav*]
- 16 question <sup>5</sup> [*Tav*]
- 17 multitude
- 23 if thou canst believe [*Co*<sup>2</sup>]
- 24 crying out *R*  
cried out *A* [*Co*<sup>2</sup>]
- 30 passed
- 37 one of such children [*Co*<sup>2</sup>][*Tav*]
- 49 every one
- 50 will
- out of the way alone
- and became <sup>2</sup> very white even as snow  
*BWCT*. and was very white as snow *G*.  
and very white as the snow *Co*
- no man more than Jesus *BWCTCo*. no  
more any man save Jesus *G*. no man  
more save . . . Jesus *Co*<sup>2</sup>
- with them *BCT*. to themselves *GW*. by  
them *Co*. by themselves *Co*<sup>2</sup>
- and demanded. and axed *Co*. asking *Co*<sup>2</sup>  
and the Son of man as it is written of  
him shall suffer *BC*. and as it is written  
of the Son of man that <sup>3</sup> he must suffer  
*GWCo*<sup>2</sup>. the Son of man also shall  
suffer . . . as it is written *Co*. and also  
the Son of man as it is written shall  
suffer *T*
- disputing
- dispute
- company. people *Co*
- this thing if thou canst believe *B*. if  
thou canst believe it *GW*. if thou  
couldst believe *CCoT*
- cried. crying *G*
- took their journey *BWCCoT*. went *GCo*<sup>2</sup>.  
went together *To*
- any such a young <sup>6</sup> child *BCT*. one of  
such little children *G*. such a little  
child *W*. such a child *Co*
- every man
- shall

## CHAPTER X.

- 5 he wrote you this precept
- 18 and Jesus
- 19 do no fraud *R*  
defraud not *A*
- he wrote this precept unto you *BGWCT*.  
did Moses write you this command-  
ment *Co*. did he write you that com-  
mandment *Co*<sup>2</sup>
- Jesus. but Jesus *Co*
- defraud no man *BCT*. thou shalt hurt  
no man *G*. hurt no man *W*. thou shalt  
beguile no man *Co*. beguile not *Co*<sup>2</sup>

<sup>1</sup> *WT* 'should.'    <sup>2</sup> *WT* 'was made.'    <sup>3</sup> *GW* omit 'that.'    <sup>4</sup> con-  
quirentes.    <sup>5</sup> *conquiritis*.    <sup>6</sup> *CT* omit 'young.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
21 Jesus beholding him	Jesus beheld him and. Jesus looked upon him and <sup>1</sup> <i>Co</i> <sup>2</sup> <i>To</i>
27 beholding them <i>R</i> [ <i>Co</i> <sup>2</sup> ] looking upon them <i>A</i>	when he had looked upon them <i>B</i> . looked upon them and <i>GWCT</i> . beheld them and <i>Co</i>
28 left	forsaken
29 hath left	hath forsaken <i>BGC</i> . forsaketh <i>WCoT</i> . shall forsake <i>Co</i> <sup>3</sup>
33 chief priests	high priests
41 began to be displeased at <i>R</i> began to be much displeased with <i>A</i>	began to disdain at. disdained at <i>Co</i>
42 they which seem to rule over <i>R</i> they which are accounted to rule over <i>A</i>	they which seem <sup>2</sup> to bear rule among <i>BGT</i> . they which are appointed <sup>3</sup> to bear rule among <i>WC</i> . the princes of the world have domination of <i>Co</i> . they that be seen to rule among <i>Co</i> <sup>2</sup> . they which are princes among <i>To</i>
their princes <i>R</i> [ <i>Co</i> <sup>2</sup> ] their great ones <i>A</i>	they that be great among them. the mighty <i>Co</i>
49, 51 the blind man	the blind
50 casting off his garment <i>R</i> casting away his garment <i>A</i> [ <i>Co</i> <sup>2</sup> ]	when he had thrown away his cloke <i>B</i> . he threw away his cloke and <i>GWCT</i> . he cast away his garment from him . . . and <i>Co</i>
52 made thee safe <sup>4</sup> <i>R</i> [ <i>Co</i> <sup>2</sup> ] made thee whole <i>A</i>	saved thee. helped thee <i>Co</i>
CHAPTER XI.	
8 others	other <i>BGWCTCo</i> <sup>2</sup> . some <i>Co</i>
13 if haply [ <i>Co</i> <sup>2</sup> ]	to see if. to see whether <i>WT</i>
14 now no man <i>R</i> no man <i>A</i> for ever	never man  while the world standeth <i>BGWCT</i> . for evermore <i>Co</i> . any more <i>Co</i> <sup>2</sup>
18 chief priests	high priests
27 chief priests [ <i>Tav</i> ]	high priests
29 and Jesus	Jesus <i>BWCCoT</i> . then Jesus <i>G</i> . but Jesus <i>Co</i> <sup>2</sup>
32 indeed a prophet <i>R</i> [ <i>Co</i> <sup>2</sup> ] a prophet indeed <i>A</i> [ <i>To</i> ]	a very prophet. a true prophet <i>Co</i>
CHAPTER XII.	
2 in season <i>R</i> at the season <i>A</i>	when the time was come <i>BWCCoT</i> . at a time <i>G</i> . when the time was <i>Co</i> <sup>2</sup> . at the time <i>To</i>
4 him they wounded in the head <i>R</i> [ <i>Co</i> <sup>2</sup> ] they . . . wounded him in the head <i>A</i>	they . . . brake his head

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<sup>1</sup> *Co*<sup>2</sup> omits 'and.'    <sup>2</sup> *G* 'delight.'    <sup>3</sup> *C* 'seen.'    <sup>4</sup> *salvum fecit.*

Rheims—Authorized.

Earlier Versions.

6	therefore having yet one son <i>R</i> having yet therefore one son <i>A</i>	and so when he had yet but one . . . son <i>BC</i> . yet had he one son <i>GW</i> T. then had he yet one son only <i>Co</i> . wherefore he <sup>1</sup> having yet one son <i>Co</i> <sup>2</sup> <i>Tav</i>
	last	at the last. the last <i>G</i>
10	rejected	disallowed <i>B</i> . did refuse <i>GW</i> T. refused <i>Co</i>
12	and they sought to lay hands on him <i>R</i> and they sought to lay hold on him <i>A</i> [and they sought to lay hold upon him] [ <i>Co</i> <sup>2</sup> ]	they went about also to take him <i>BC</i> . and <sup>2</sup> they went about to take him
17	render <sup>3</sup>	give
22	the seven  woman [ <i>C</i> <sup>2</sup> ]	seven <i>BGW</i> T. they all seven <i>Co</i> . they seven <i>Co</i> <sup>2</sup> . those seven <i>To</i> wife
23	the seven	seven
29	and Jesus	Jesus
37	David therefore	David <i>BCCo</i> <sup>2</sup> . then David <i>GW</i> T. there David <i>Co</i>
44	abundance <sup>4</sup> [ <i>Co</i> <sup>2</sup> ]	superfluity

CHAPTER XIII.

1	saith what manner of stones	said what stones. what manner stones <i>To</i>
9	and in synagogues shall you be beaten <i>R</i> and in the synagogues ye shall be beaten <i>A</i> [and in synagogues shall ye be beaten] [ <i>Co</i> <sup>2</sup> ] and you shall <i>R</i> and ye shall <i>A</i> [ <i>Co</i> <sup>2</sup> ] for a testimony <sup>7</sup>	and to synagogues and ye shall be whipped <i>B</i> . and into <sup>5</sup> the synagogues : ye shall be beaten <i>GW</i> . and into the <sup>6</sup> synagogues and ye shall be beaten <i>CCo</i> T
11	beforehand [ <i>To</i> ] in that hour	yea and shall <i>BCT</i> . and <i>GW</i> . and shall <i>Co</i> that this might be for a witness <i>B</i> . for a testimonial <i>GW</i> T. for a witness <i>CoTav</i>
15	take [ <i>Co</i> <sup>2</sup> ]	ahead. afore <i>GC</i> <sup>2</sup>
16	for to take his garment <i>R</i> [ <i>To</i> ] for to take up his garment <i>A</i>	in the same hour <i>BC</i> . at the same time <i>GWCo</i> T. the same hour <i>Co</i> <sup>2</sup> fetch to take his garment with him <i>B</i> . unto the things which he left behind him, for <sup>8</sup> to take his clothes with him <sup>9</sup> <i>GW</i> T. to fetch his clothes <i>Co</i> . to fetch his garment <i>Co</i> <sup>2</sup>

<sup>1</sup> *Tav* omits 'he.'    <sup>2</sup> *GW* 'then.'    <sup>3</sup> reddite.    <sup>4</sup> ex eo quod abundabat.  
<sup>5</sup> *G* 'to.'    <sup>6</sup> *Co* omits 'into the.'    <sup>7</sup> testimonium.    <sup>8</sup> *G* omits 'for.'  
<sup>9</sup> *G* omits 'with him.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
17 woe to them	woe shall be then to them <i>BWCM</i> . then woe shall be to them <i>G</i> . woe unto them <i>Co</i> . woe is then to them <i>T</i> . woe shall be then to women (with child) <i>Tav</i>
20 the days [ <i>Co</i> <sup>2</sup> ]	those days
23 foretold you all things	shewed you all things before <i>BGWCT</i> . told you all before <i>Co</i> . told you all things before <i>Co</i> <sup>2</sup>
25 that are in heaven [ <i>Co</i> <sup>2</sup> ]	which are in heaven. of the heavens <i>Co</i>
27 from the uttermost part of the earth	from the end of the earth <i>BC</i> . from the utmost part of the earth <i>G</i> . from one end of the world <sup>1</sup> <i>WCoT</i> . from the highest part of the earth <i>Co</i> <sup>2</sup>
32 nor the Son, but the Father <i>R</i> neither the Son, but the Father <i>A</i>	neither the Son himself, save the Father only <sup>2</sup> <i>BGWCT</i> . no, not the Son himself, but the Father only <i>Co</i> . nor the Son save the Father <i>Co</i> <sup>2</sup> . neither the Son himself, but the Father <i>To</i>
35 or at the cockcrowing [ <i>Co</i> <sup>2</sup> ]	whether at the cockcrowing <i>BWCT</i> . at the cockcrowing <i>G</i> . or about the cockcrowing <i>Co</i>
36 lest coming	lest if he come <i>BGWCT</i> . that he come not . . . and <i>Co</i> . lest when he cometh <i>Co</i> <sup>2</sup>

## CHAPTER XIV.

1, 43, 55 chief priests	high priests
2 on [ <i>Co</i> <sup>2</sup> ]	in
of the people	among the people. in the people <i>Co</i>
5 murmured [ <i>To</i> ]	grudged
9 for a memory <sup>3</sup> <i>R</i> for a memorial <i>A</i>	in remembrance. for a remembrance <i>Co</i> <sup>2</sup>
20 dish	platter
21 indeed goeth	truly goeth <i>BC</i> . truly . . . goeth <i>GW</i> . truly goeth forth <i>Co</i> . goeth <i>T</i>
26 an hymn <sup>4</sup> being said <i>R</i> when they had sung an hymn <i>A</i>	when they had praised God <i>B</i> . when they had sung a psalm <i>G</i> . when they had sung the song <i>W</i> . when they had said grace <i>CCoT</i> . when the grace was said <i>Co</i> <sup>2</sup> . when they had given praises <i>Tav</i>
29 all	all men. they all <i>Co</i> <sup>2</sup>
33 heavy <i>R</i> very heavy <i>A</i>	in an agony. in great heaviness <i>GW</i>
34 sorrowful <i>R</i> exceeding sorrowful <i>A</i> death	exceeding heavy <i>B</i> . very heavy <i>GWT</i> . heavy <i>CCo</i> the death

<sup>1</sup> *Co* 'earth.'    <sup>2</sup> *G* omits 'only.'    <sup>3</sup> *memoriam*.    <sup>4</sup> *hymno*.

*Rheims—Authorized.**Earlier Versions.*

43 the scribes and the	scribes and
43 are you come out <i>R</i>	ye be come out. ye are come forth <i>Co</i>
are ye come out <i>A</i>	
53 assembled together <i>R</i>	came <i>BGWCT.</i> come <i>C.</i> were come
were assembled <i>A</i>	together <i>Co.</i> came together <i>To</i>
65 beat him with buffets <i>R</i>	beat him with fists. smite him with
buffet him <i>A</i> [ <i>Co</i> <sup>2</sup> ]	fists <i>Co</i>
68 neither know <i>I R</i>	<i>I</i> know him not
<i>I</i> know not <i>A</i>	

## CHAPTER XV.

1, 3, 10, 11, 31 chief priests	high priests
6 he was wont to release <i>R</i>	Pilate did deliver <i>BGWC.</i> he was wont
he released <i>A</i>	to deliver <i>Co.</i> Pilate was wont to
	deliver <i>T.</i> was he wont . . . to let
	loose <i>Co</i> <sup>2</sup>
8 multitude	people
9 release	let loose <i>BGCCo</i> <sup>2</sup> . loose <i>WT.</i> give loose <i>Co</i>
11 release	deliver <i>BGWCT.</i> give . . . loose <i>Co.</i> let
	. . . loose <i>Co</i> <sup>2</sup>
14 why, what evil	what evil <i>BGCoT.</i> but what evil <i>G.</i> yea,
	but what evil <i>W</i>
15 released	let loose <i>BCCo</i> <sup>2</sup> . loosed <i>GWT.</i> gave . . .
	loose <i>Co</i>
21 a Cyrenian	of Cyrene
22 being interpreted <sup>1</sup>	if a man interpret it <i>BC.</i> by interpreta-
	tion <i>GWCo.</i> interpreted <i>Tav</i>
27 and with him they crucify	and they crucified with him <i>BWCT.</i>
	they crucified also with him <i>G.</i> and
	they crucified him with <i>Co.</i> and they
	crucify with him <i>Co</i> <sup>2</sup> <i>Tav</i>
29 passed by	went by
34 being interpreted	if one interpret it <i>BC.</i> by interpreta-
	tion <i>GC</i> <sup>2</sup> . if it be interpreted <i>WT.</i>
	interpreted <i>CoTav</i>
40 looking on afar off	a good way off beholding him <i>BWCT.</i>
	which beheld afar off <i>G.</i> which beheld
	this afar off <i>Co.</i> afar off beholding
	him <i>Tav.</i> beholding it afar off <i>Co</i> <sup>2</sup>
44 sending for <i>R</i>	when he had called unto him <sup>2</sup> <i>BCo</i> <sup>2</sup> .
calling unto him <i>A</i>	called unto him . . . and <i>GWCT.</i>
	called . . . and <i>Co</i>

## CHAPTER XVI.

5 entering into	when they went into <i>B.</i> they went
	into . . . and
11 did not believe <i>R</i>	believed it not. did not believe it <i>Co</i> <sup>2</sup>
believed not <i>A</i>	

<sup>1</sup> interpretatum.<sup>2</sup> *Co*<sup>2</sup> omits 'unto him.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
14 exprobrated <sup>1</sup> <i>R</i> upbraided them with <i>A</i>	cast in their teeth <i>BWCT</i> . reproved them of <i>G</i> . rebuked <i>Co</i> . reproached them for <i>To</i>
19 sat on	sat him down on <i>BM</i> . sat at <i>G</i> . sitteth at <i>WCo</i> . is on <i>C</i> . is set down on <i>T</i>

## ST. LUKE.

## CHAPTER I.

6 and they were both	they were both <i>BCCo</i> . both were <i>GWT</i> . and they both <i>Co</i> <sup>2</sup>
8 in the order of his course [ <i>Co</i> <sup>2</sup> ]	as his course came <i>BCT</i> . as his course came in order <i>GW</i> . when his course came <i>Co</i>
10 praying without [ <i>Co</i> <sup>2</sup> ] at the hour of the incense <i>R</i> [ <i>Co</i> <sup>2</sup> ] at the time of incense <i>A</i>	without in prayer while the incense was burning <sup>2</sup>
17 the just	the just man. the righteous <i>Co</i>
25 to take away my reproach	to take from me my rebuke <i>BGWC</i> . to take away from me my rebuke <i>Co</i> . to take from me the rebuke that I suffered <i>T</i> . to take away my rebuke <i>Co</i> <sup>2</sup>
38 handmaid [ <i>Tav</i> ]	handmaiden. servant <i>G</i>
41, 44 did leap <i>R</i> leaped <i>A</i> [ <i>Co</i> <sup>2</sup> ]	sprang <sup>3</sup>
43 whence is this	whence cometh this <i>BG</i> . whence hap- peneth this <i>WCT</i> . how happeneth this <i>Co</i>
46 doth magnify	magnifieth
48 regarded all generations shall	looked on. looked upon <i>Co</i> shall all generations <i>BCCoT</i> . shall all ages <i>GW</i> . shall all kindreds <i>Tav</i>
53 the rich he hath sent away empty <i>R</i> the rich he hath sent empty away <i>A</i>	sent away the rich empty <i>BGWC</i> . letteth the rich go empty <i>Co</i> . sendeth away the rich empty <i>T</i> . left the rich empty <i>Co</i> <sup>2</sup> . sendeth the rich empty <i>Tav</i>
56 and she returned <i>R</i> and returned <i>A</i>	and afterward returned <i>B</i> . after, she returned <i>G</i> . and returned again <i>WCTCo</i> <sup>2</sup> . then returned . . . again <i>Co</i>
57 full time	time
59 they called	called
63 a writing table	writing tables
73 the oath	and that he would perform the oath <i>BC</i> . and the oath <i>GW</i> . even the oath <i>Co</i> . and to perform the oath <i>T</i>

<sup>1</sup> exprobravit.<sup>2</sup> *CCoT* 'aburnynge.'<sup>3</sup> *T* 'spronge' in v. 41.

## Rheims—Authorized.

## Earlier Versions.

74 that he would give to us <i>R</i> that he would grant unto us <i>A</i>	for to give us <i>BCCoT</i> . which was, that he would grant unto us <i>GW</i> . and to give unto us <i>Tav</i>
80 in the deserts <sup>1</sup>  the day of his manifestation <i>R</i> the day of his shewing <i>A</i>	in wilderness <i>BWTCCo</i> <sup>2</sup> . in the wilder- ness <i>CCo</i>  the day came of his shewing <i>B</i> . the day came when <sup>2</sup> he should shew himself <i>GWCT</i> . the time that he should shew himself <i>Co</i>

## CHAPTER II.

1 Caesar Augustus	Augustus Caesar <i>BG</i> . August the Emperor <i>WT</i> . Augustus the Emperor <i>CCo</i>
10 fear not [ <i>Co</i> <sup>2</sup> ]	be not afraid
13 the heavenly army <i>R</i> the heavenly host <i>A</i> [ <i>Co</i> <sup>3</sup> ]	heavenly soldiers. heavenly hosts <i>Co</i>
14 in earth peace <i>R</i> on earth peace <i>A</i>	peace on the earth <i>BCT</i> . peace in earth <i>GW</i> . peace upon earth <i>Co</i> . peace be in earth <i>Co</i> <sup>2</sup> . peace in the earth <i>Tav</i>
17 concerning this child	of this child <i>BCo</i> . of that same child <i>W</i> . of that child <i>GCT</i>
18 that were reported to them by the shepherds <i>R</i> which were told them by the shepherds <i>A</i>	which were told them of the shepherds <i>BGWTCCo</i> <sup>2</sup> . which the shepherds had told them <i>Co</i>
22 according to	after
23 male	man child <i>BGWCMCo</i> . man <i>T</i>
24 to give a sacrifice <i>R</i> to offer a sacrifice <i>A</i> according as it is written <i>R</i> according to that which is said <i>A</i>	to offer <i>BWCT</i> . to give an oblation <i>G</i> . that they might give the offering <i>Co</i> as it is said <i>BCTCo</i> <sup>2</sup> . as it is commanded <i>GW</i> . as it is written <i>Co</i>
27 in spirit <i>R</i> [ <i>Tav</i> ] by the Spirit <i>A</i>  and blessed God [ <i>Co</i> <sup>2</sup> ]	by inspiration <i>BCCoT</i> . by the motion of the Spirit <i>G</i> . by inspiration of the Holy Ghost <i>W</i> and praised God. [       ] <i>CT</i>
35 thine own soul <i>R</i> [ <i>Co</i> <sup>2</sup> ] thy own soul <i>A</i> revealed <sup>3</sup>	thy soul  opened
36 Anne a prophetess <i>R</i> one Anna a prophetess <i>A</i> she was	a prophetess one Anna  which was. the same was <i>Co</i> <sup>2</sup>
38 coming in	coming . . . upon them. came forth . . . and <i>CCoT</i>
49 be about	go about. be in <i>Co</i> <sup>2</sup>

<sup>1</sup> desertis.<sup>2</sup> *G* 'that.'<sup>3</sup> revelentur.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
	CHAPTER III.
3 country	coasts, region <i>Co</i> <sup>2</sup>
7 multitudes <i>R</i> multitude <i>A</i>	people
8 fruits worthy of	due fruits of. fruits worthy <i>G</i>
9 and now the axe is <i>R</i> and now also the axe is <i>A</i>	now also is the axe. the axe is . . . already <i>Co</i> . for even now is the axe <i>Co</i> <sup>2</sup>
11 give to him <i>R</i> impart to him <i>A</i> [give unto him] [ <i>Co</i> <sup>2</sup> ]	part with him
14 and the soldiers [ <i>Co</i> <sup>2</sup> ]	the soldiers. then the soldiers <i>Co</i>
16 I indeed	indeed I <i>B</i> . truth it is that I <i>GW</i> . I <i>CCoT</i> . I verily <i>Co</i> <sup>2</sup>
mightier	stronger
whose latchet of his shoes <i>R</i> the latchet of whose shoes <i>A</i>	whose shoes' latchet. whose shoe latchet <i>CCoT</i>
17 he will burn	will he burn <i>BWCT</i> . will he burn up <i>G</i> . shall burn <i>Co</i> . shall he burn <i>Co</i> <sup>2</sup>
21 Jesus also being baptized and praying	and when <sup>1</sup> Jesus was baptized and did pray <i>BGCT</i> . and Jesus also was baptized and did pray <i>W</i> . and when Jesus also was baptized and prayed <i>Co</i>
22 descended <sup>2</sup>	came down
	CHAPTER IV.
8 and Jesus [ <i>Co</i> <sup>2</sup> ]	Jesus. but Jesus <i>GW</i>
14 through	throughout
15 all	all men. every man <i>Co</i>
19 to preach [ <i>Co</i> <sup>2</sup> ]	and to preach <i>BCCoT</i> . and <sup>3</sup> that I should preach <i>GW</i> . and preach <i>M</i>
23 do also here in thy country [ <i>Co</i> <sup>2</sup> ]	do the same here also <sup>4</sup> in thine own country. do it here likewise in thine own country <i>G</i>
36 what word is this <i>R</i> what a word is this <i>A</i>	what manner of saying is this <i>B</i> . what thing is this <i>GCo</i> <sup>2</sup> . what manner a thing is this <i>WCT</i> . what manner of thing is this <i>Co</i>
unclean	foul
38 besought him [ <i>Co</i> <sup>2</sup> ]	made intercession to him <i>BWCT</i> . re- quired him <i>G</i> . prayed him <i>Co</i>
	CHAPTER V.
1 and it	it. then it <i>GW</i>
2 standing by the lake [ <i>Co</i> <sup>2</sup> ]	stand by the lake <sup>5</sup> side
11 their ships	their boats <i>B</i> . the ships
12 when a man and seeing Jesus <i>R</i> who seeing Jesus <i>A</i>	that when <i>BC</i> . as there was a man and when he had spied <sup>6</sup> Jesus <i>BWCT</i> . and when he saw Jesus <i>GCo</i> <sup>2</sup> . when he saw Jesus <i>Co</i>

<sup>1</sup> *G* 'that.'    <sup>2</sup> descendit.    <sup>3</sup> *W* omits 'and.'    <sup>4</sup> *BWCT* 'likewise.'

<sup>5</sup> *BT* 'lakes.'

<sup>6</sup> *Tav* 'espied.'



## Rheims—Authorized.

## Earlier Versions.

14 go [Co <sup>2</sup> ]	go, saith he <i>BGC.</i> that he should go <i>WT.</i> go thy way, said he <i>Co</i>
testimony <sup>1</sup>	witness
19 multitude into the midst	press. people <i>Co</i> even into the midst <i>B.</i> in the midst <i>GWTC</i> <sup>2</sup> . even in the midst <i>C.</i> among them <i>Co</i>
24 hath power in earth to forgive sins <i>R</i> [Co <sup>2</sup> ] hath power upon earth to for- give sins <i>A</i> into thy house <i>R</i> [Co <sup>2</sup> ] into thine house <i>A</i>	hath power to forgive sins on <sup>2</sup> earth. hath authority to forgive sins in earth <i>G</i> unto thine <sup>3</sup> house <i>BC.</i> to thine house <i>G.</i> home to thy house <i>WT.</i> home <i>Co</i>
25 that wherein he lay <i>R</i> that whereon he lay <i>A</i>	his couch whereon he lay <i>B.</i> his bed whereon he lay <i>GWCT.</i> the bed that he had lien upon <i>Co.</i> the bed wherein he lay <i>Co</i> <sup>2</sup>
29 others	other. the other <i>To</i>
30 their Pharisees and Scribes <i>R</i> their Scribes and Pharisees <i>A</i> [Co <sup>2</sup> ]	they that were Scribes and Pharisees among them. the Scribes and Pha- risees <i>CCoT</i>
34 children of the bridegroom <i>R</i> [Co <sup>2</sup> ][ <i>Tav</i> ] children of the bridechamber <i>A</i>	children of the wedding chamber <i>BG.</i> children of the wedding <i>WCT.</i> wed- ding children <i>Co</i>
36 a similitude . . . unto them <i>R</i> a parable unto them <i>A</i> [a similitude unto them] [Co <sup>2</sup> ] otherwise <i>R</i> if otherwise <i>A</i>	unto them a similitude <i>BWCCo.</i> unto them a parable <i>G.</i> unto them in a similitude <i>T</i> for then <i>BG.</i> for if he do, then <i>WCT.</i> for else <i>Co.</i> else <i>Co</i> <sup>2</sup>

## CHAPTER VI.

3 himself	he himself. he <i>Co</i>
10 looking about upon them all <i>R</i> looking round about upon them all <i>A</i>	when he had beheld them all in com- pass <i>B.</i> he beheld them all in compass and <i>GWCT.</i> he beheld them all round about and <i>Co.</i> beholding them all round about <i>Tav</i>
13 named <sup>4</sup> [Co <sup>2</sup> ]	called
18 unclean [Co <sup>2</sup> ]	foul
21 filled [ <i>Tav</i> ]	satisfied
25 mourn and weep	mourn and wail <i>B.</i> wail and weep <i>GWTC</i> <sup>2</sup> . weep and wail <i>Co</i>
33 do good to them that do you good <i>R</i> do good to them which do good to you <i>A</i> [do good unto them that do you good] [Co <sup>2</sup> ]	do good for them which do good for you <i>BGWC.</i> do good for your good doers <i>Co.</i> do for them which do for you <i>T</i>

<sup>1</sup> testimonium.<sup>2</sup> *W* 'in,' *Co* 'upon.'<sup>3</sup> *C* 'thy.'<sup>4</sup> nominavit.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
35 hoping	looking
42 cast first the beam out <i>R</i> [ <i>Co</i> <sup>2</sup> ] cast out first the beam <i>A</i>	cast out the beam out . . . first. first cast the beam out <i>Co</i>
46 the things which I say	as I bid you <i>BWCT</i> . the things that I speak <i>G</i> . that I say unto you <i>Co</i> . those things that I say <i>Co</i> <sup>2</sup>
48 founded <sup>1</sup>	grounded. builded <i>Co</i> <sup>2</sup>
49 without a foundation incontinent it fell <i>R</i> immediately it fell <i>A</i> ruin <sup>2</sup>	without foundation it fell immediately <i>BCCo</i> . it fell by and by <i>GWT</i> . it fell anon <i>Co</i> <sup>2</sup> fall

## CHAPTER VII.

1 and when <i>R</i> now when <i>A</i>	when
7 neither did I think myself <i>R</i> neither thought I myself <i>A</i>	I thought not myself. I thought myself (unworthy) also <i>Co</i> <sup>2</sup>
10 they . . . being returned home <i>R</i> they . . . returning to the house <i>A</i>	they . . . when they were returned home <i>B</i> . when they . . . turned back <i>G</i> . they . . . turned back home again and <i>WCT</i> . when they . . . came home again <i>Co</i> . when they returned <i>Co</i> <sup>2</sup>
12 the only son of his mother	which was the only <sup>3</sup> son of his mother <i>BCCoT</i> . who was the only begotten son of his mother <i>GW</i> . the only son unto his mother <i>Co</i> <sup>2</sup>
16 and, That God	and verily God <i>B</i> . and God
22 the lame walk [ <i>Co</i> <sup>2</sup> ]	the halt go. the halting go <i>Co</i>
26 went ye out for to see <i>R</i> went ye out for to see <i>A</i>	went ye forth to see. are ye gone out <sup>4</sup> for to see <i>Co</i>
28 but [ <i>Co</i> <sup>2</sup> ]	nevertheless. notwithstanding <i>Co</i>
31 whereunto then [ <i>Co</i> <sup>2</sup> ]	whereunto
39 this man if he were a prophet	if this man <sup>5</sup> were a prophet, he
41 creditor [ <i>Tav</i> ]	lender
47 but to whom	to whom. but unto whom <i>Co</i>

## CHAPTER VIII.

3 others	other
4 and when	when. now when <i>GCo</i>
6 the rock <i>R</i> a rock <i>A</i> moisture	stones <i>B</i> . the stones <i>G</i> . the stone <i>WCoTav</i> . stone <i>CT</i> . a stone <i>Co</i> moistness
8 other some <i>R</i> other <i>A</i>	some

<sup>1</sup> fundata.<sup>2</sup> ruina.<sup>3</sup> *Tav* 'only begotten.'<sup>4</sup> *Co*<sup>2</sup> 'forth.'<sup>5</sup> *Co*<sup>2</sup> omits 'man.'

*Rheims—Authorized.**Earlier Versions.*

10 seeing, they may not see <i>R</i> seeing, they might not see <i>A</i>	when they see, they should not see <i>BGWCT.</i> though they see it, they should not see it <i>Co.</i> they may see and see not <i>Co</i> <sup>2</sup>
hearing, may not understand <i>R</i>	when they hear, they should not under- stand <i>BGWCT.</i> though they hear it, they should not understand <i>Co.</i> that they may hear and not understand <i>Co</i> <sup>2</sup>
hearing, they might not under- stand <i>A</i>	the parable is this <i>BGCTav.</i> the simili- tude is this <i>WT.</i> this is the parable <i>Co.</i> but this is the parable <i>Co</i> <sup>2</sup>
11 and the parable is this <i>R</i> now the parable is this <i>A</i>	stones. stone <i>Co</i>
13 rock	voluptuous living. voluptuousness of this life <i>Co</i>
14 pleasures of this life [ <i>Co</i> <sup>2</sup> ]	which with <i>BGWCT.</i> that . . . in <i>Co.</i> that in <i>Co</i> <sup>2</sup>
15 which in	hear the word and
hearing the word <i>R</i> having heard the word <i>A</i>	come to light <sup>1</sup>
17 come abroad	willing to see thee <i>BCo</i> <sup>2</sup> . and would see thee
20 desirous to see thee <i>R</i> desiring to see thee <i>A</i>	it waxed calm. it was calm <i>G</i>
24 there was made a calm <i>R</i> there was a calm <i>A</i>	out. out of the ship <i>Co</i> <sup>2</sup> <i>Tav</i>
27 forth	foul
29 unclean driven [ <i>Co</i> <sup>2</sup> ]	carried
35 they went forth <i>R</i> they went out <i>A</i> [ <i>Co</i> <sup>2</sup> ]	they came out. went they out <i>Co</i>
37 to depart	that he would depart
39 the whole city [ <i>Co</i> <sup>2</sup> ]	all the city
40 was returned	was come again. came again <i>Co</i>
42 an only daughter <i>R</i> [ <i>Co</i> <sup>2</sup> ] one only daughter <i>A</i> [ <i>Tav</i> ]	but one daughter only <i>BC.</i> but a daughter only <i>GWT.</i> but one daughter <i>Co</i>
45 all	every man <i>BGWCTCo</i> <sup>2</sup> . they all <i>Co</i>
throng and press thee <i>R</i> throng thee and press thee <i>A</i>	thrust thee and vex thee <i>BCT.</i> thrust thee and tread on thee <i>GW.</i> throng thee and thrust thee <i>Co.</i> throng thee and trouble thee <i>Co</i> <sup>2</sup>
47 and the woman <i>R</i> and when the woman <i>A</i>	when the woman. but when the woman <i>Co</i>
49 trouble him not <i>R</i> [ <i>Co</i> <sup>2</sup> ] trouble not the Master <i>A</i>	disease not the Master

## CHAPTER IX.

1 cure <sup>2</sup>	heal
3 for the way <i>R</i> for your journey <i>A</i>	to your journey <i>BGWC.</i> by the way <i>Co.</i> to succour you by the way <i>T.</i> towards your journey <i>Tav</i>

<sup>1</sup> *GCT* have 'come abroad' in preceding clause, where *RAB* have 'be made manifest.'

<sup>2</sup> *curarent.*

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
8 others	some <i>BGWCMCo.</i> other <i>T</i>
10 a desert <sup>1</sup> place which belongeth to Bethsaida <i>R</i> a desert place belonging to the city called Bethsaida <i>A</i> [a desert place that belongeth to Bethsaida] [ <i>Co</i> <sup>2</sup> ]	a solitary place nigh <sup>2</sup> unto <sup>3</sup> the <sup>4</sup> city called <sup>5</sup> Bethsaida. a solitary place by the city called Bethsaida <i>Co</i>
11 need of cure <i>R</i> [ <i>Co</i> <sup>2</sup> ] need of healing <i>A</i>	need to be healed. need thereof <i>Co</i>
12, 16 multitudes <i>R</i> multitude <i>A</i>	people
14 make them sit down [ <i>Tav</i> ]	cause them to sit down
17 fragments <sup>6</sup> [ <i>Tav</i> ]	broken meat. broken pieces <i>Co</i> <sup>2</sup>
22 rejected and chief priests	reproved <i>BGWCTCo</i> <sup>2</sup> . cast out <i>Co</i> and of the high priests. and high priests <i>Co</i> <sup>2</sup>
25 if he gain  lose himself and cast away himself <i>R</i> lose himself or be cast away <i>A</i>	if he win <i>BGWC.</i> though he wanne <i>Co.</i> to win <i>T.</i> if he did win <i>Co</i> <sup>2</sup> lose himself or run in danger of himself <i>B.</i> destroy himself or lose himself <i>G.</i> lose himself and <sup>7</sup> run in damage of himself <i>WCT.</i> loseth himself or runneth in damage of himself <i>Co</i>
26 and his Father's <i>R</i> and in his Father's <i>A</i>	and of his Father <i>B.</i> and in the glory of the <sup>8</sup> Father <i>GWCoT.</i> and in the majesty of his <sup>9</sup> Father <i>CCo</i> <sup>2</sup>
29 altered <sup>10</sup> [ <i>Tav</i> ]  his raiment white and glistening <i>R</i> his raiment was white and glistening <i>A</i>	changed <i>BGWCTCo</i> <sup>2</sup> . changed of another fashion <i>Co</i> his garment shining very white <i>B.</i> his garment was white and glistered <i>G.</i> his garment was white and shone <sup>11</sup> <i>WCCoT.</i> his apparel was white and shining <i>Co</i> <sup>2</sup>
31 decease	departing
32 that stood [ <i>Co</i> <sup>2</sup> ]	standing
34 when they entered into the cloud <i>R</i> as they entered into the cloud <i>A</i> [ <i>Co</i> <sup>2</sup> ]	when they were come into <sup>12</sup> the cloud <i>BCT.</i> when they were entering into the cloud <i>GW.</i> when the cloud covered them <i>Co</i>
39 he suddenly crieth <i>R</i> he suddenly crieth out <i>A</i> renting him <i>R</i> bruising him <i>A</i>	suddenly he crieth. suddenly he crieth out <i>Co</i> <sup>2</sup> when he renteth him <i>BCo</i> <sup>2</sup> . when he hath bruised him <i>GW.</i> when he hath rent him <i>CCoT</i>
41 and Jesus [ <i>Co</i> <sup>2</sup> ]	Jesus <i>BWCT.</i> then Jesus <i>G.</i> then . . . Jesus <i>Co</i>

<sup>1</sup> desertum.      <sup>2</sup> *G* 'near.'      <sup>3</sup> *GWT* 'to.'      <sup>4</sup> *T* 'a.'      <sup>5</sup> *C* 'that is called.'  
<sup>6</sup> fragmentorum.      <sup>7</sup> *CT* 'or.'      <sup>8</sup> *WCoT* 'his.'      <sup>9</sup> *Co*<sup>2</sup> 'the.'  
<sup>10</sup> altera.      <sup>11</sup> *Co* 'shined.'      <sup>12</sup> *T* 'under.'

*Rheims—Authorized.*

- 45 this word *R*  
 this saying *A*[*Co*<sup>2</sup>]  
 perceived it not
- 46 greater *R*[*Co*<sup>2</sup>]  
 greatest *A*[*Tav*]
- 47 but Jesus seeing *R*[*Co*<sup>2</sup>]  
 and Jesus perceiving *A*

*Earlier Versions.*

- that word
- should not understand it *B*. could not  
 perceive it *G*. understood it not  
*WCCoT*
- the greatest
- when Jesus perceived *BCT*. when Jesus  
 saw *GW*. but when Jesus saw *Co*

CHAPTER X.

- 2 the harvest truly the harvest. the harvest verily *Co*<sup>2</sup>  
 that he send *R* to send
- that he would send *A*  
 [that he will send] [*Co*<sup>2</sup>]
- 4 carry not purse *R* bear no wallet *BWCTCo*<sup>2</sup>. bear no bag *G*.  
 carry neither purse *A* bear neither wallet *Co*
- 7 hire reward. wages *G*
- 12 more tolerable easier
- 14 but it shall be more tolerable therefore it shall be easier. nevertheless  
 it shall be easier *CCoT*
- 17 subject<sup>1</sup> subdued
- 18 as a lightning fall from as it had been lightning fall<sup>2</sup> down from  
 heaven *R* heaven *BWCT*. like lightning fall  
 as lightning fall from heaven down from heaven *G*. fall down from  
 heaven as lightning *Co*. fall down  
*A* from heaven like the lightning *Co*<sup>2</sup>.  
 as lightning fall down from heaven  
*Tav*
- 20 subject<sup>1</sup> unto you subdued unto you *ECCo*. under your  
 [subject to you] [*Tav*] power
- 21 in that very hour *R* the same hour *B*. that same hour *GW*.  
 in that hour *A* at the same hour *Co*. that same time *T*
- 22 delivered to me given me *BGWCTCo*<sup>2</sup>. given over unto  
 me *Co*
- 34 took care of him<sup>3</sup> made provision for him. provided for  
 him *Co*<sup>2</sup>
- 35 repay thee recompense thee. pay it thee *Co*

CHAPTER XI.

- 4 every one [*Co*<sup>2</sup>] every man. all them *Co*
- 13 know how to give have knowledge to give *B*. can give  
 them
- 29 it [*Co*<sup>2</sup>]
- 31 in the judgment in judgment *BGW*. at the judgment  
*CoTav*. at judgment *T*
- 32 in the judgment [*Tav*] in judgment *BGW*. at the judgment
- 33 in secret *R* in a privy place *BGWCCoT*. in the dark  
 in a secret place *A* *Co*<sup>2</sup>. in a hid place *Tav*

<sup>1</sup> subiiciuntur.

<sup>2</sup> *BC* 'falling.'

<sup>3</sup> curam eius egit.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
45 thou speakest to our reproach <i>R</i> thou reproachest us <i>A</i>	thou putttest us to rebuke
48 they indeed	they. they verily <i>Co</i> <sup>2</sup>
49 also . . . said <i>R</i> also said <i>A</i> [ <i>Tav</i> ]	said
52 those that did enter <sup>1</sup> <i>R</i> them that were entering in <i>A</i> [them that did enter] [ <i>Co</i> <sup>2</sup> ]	them that came in <i>BGWCT</i> . them that would have been in <i>Co</i> . The enterers in <i>Tav</i>

## CHAPTER XII.

10 shall blaspheme against <i>R</i> blasphemeth against <i>A</i> [ <i>Co</i> <sup>2</sup> ]	blasphemeth. shall blaspheme <i>GW</i>
11 magistrates <sup>2</sup> and potestates <i>R</i> magistrates and powers <i>A</i> say [ <i>Co</i> <sup>2</sup> ]	the rulers and officers <i>BWCCoT</i> . the rulers and princes <i>G</i> . rulers and powers <i>Co</i> <sup>2</sup> speak
15 not in any man's . . . doth his life consist <i>R</i> a man's life consisteth not in <i>A</i> [no man's life consisteth in] [ <i>Co</i> <sup>2</sup> ]	no man's life standeth in <i>BCT</i> . though a man . . . yet his life standeth not in <i>GW</i> . no man liveth thereof (that he hath abundance) <i>Co</i>
16 spake	put forth. told <i>Co</i>
20 of thee	from thee
21 layeth up	gathereth
26 the rest [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	the remnant. the other <i>Co</i>
27 glory <sup>3</sup> arrayed	royalty. majesty <i>Co</i> <sup>2</sup> clothed
29 seek	ask <sup>4</sup>
30 all these things the nations . . . do seek <i>R</i> all these things do the nations . . . seek after <i>A</i>	all such things do <sup>5</sup> the heathen <sup>6</sup> people . . . seek for <i>BGWCT</i> . the heathen . . . seek after all such things <i>Co</i> . these things do all the heathen . . . seek <i>Co</i> <sup>2</sup> . all these the heathen people . . . seek for <i>Tav</i>
37 watching	waking
39 and this know	this understand <i>BWCT</i> . now under- stand this <i>G</i> . but be sure of this <i>Co</i>
41 Lord dost thou speak <i>R</i> Lord speakest thou <i>A</i>	Master tellest thou <i>BGWCT</i> . Lord tellest thou <i>Co</i> . Lord dost thou tell <i>Co</i> <sup>2</sup> . Master speakest thou <i>Tav</i>
46 appoint <sup>7</sup> his portion <i>R</i> appoint him his portion <i>A</i>	set him his portion <i>B</i> . give him his portion <i>GCo</i> <sup>2</sup> . give him his reward <i>WCCoT</i> . put his part <i>Tav</i>
49 what will I [ <i>Co</i> <sup>2</sup> ]	what is my desire. what would I rather <i>Co</i>

<sup>1</sup> introibant.<sup>2</sup> magistratus.<sup>3</sup> gloria.<sup>4</sup> *CoT* 'axe.'<sup>5</sup> *GWT* omit 'do.'<sup>6</sup> *BG* omit 'heathen.'<sup>7</sup> ponet.

*Rheims—Authorized.*

*Earlier Versions.*

- |    |  |  |
|----|--|--|
| 50 | but I have to be baptized<br>with a baptism <i>R</i><br>but I have a baptism to be<br>baptized with <i>A</i><br>strained | notwithstanding I must be <sup>1</sup> baptized<br>with a baptism. but I must be bap-<br>tized with a baptism <i>Co</i> <sup>2</sup> |
| 55 | that there will be heat <i>R</i><br>there will be heat <i>A</i>  | pained <i>BCCoT</i> . grieved <i>GW</i> . pressed <i>Tav</i><br>it will be hot. we shall have heat <i>WT</i>                         |
| 57 | why of yourselves also judge<br>you not <i>R</i><br>why even of yourselves judge<br>ye not <i>A</i>                      | why judge ye not of yourselves. why<br>judge not ye by yourselves <i>Co</i> <sup>2</sup>   |
| 59 | the very last mite   | the uttermost mite <i>BTav</i> . the utmost mite   |

CHAPTER XIII.

- |    |   |   |
|----|---|---|
| 1  | that very time <i>R</i><br>that season <i>A</i><br>[that time] [ <i>Co</i> <sup>2</sup> ]<br>telling him <i>R</i><br>that told him <i>A</i><br>their sacrifices [ <i>Co</i> <sup>2</sup> ][ <i>To</i> ] | the same season<br><br>that shewed him. shewing him <i>Co</i> <sup>2</sup><br><br>their own sacrifice <i>BWCCoT</i> . their own<br>sacrifices <i>G</i> . their sacrifice <i>Tav</i> |
| 2  | sinners more than all the<br>Galilaeans <i>R</i><br>sinners above all the Gali-<br>leans <i>A</i>   | greater sinners than all the <sup>2</sup> other<br>Galileans. more sinners than all the<br>Galileans <i>Co</i> <sup>2</sup>   |
| 8  | about it [ <i>Co</i> <sup>2</sup> ]   | round about it  |
| 12 | infirmity <sup>3</sup>  | disease. sickness <i>Co</i> <sup>2</sup>  |
| 15 | to water <i>R</i> [ <i>Co</i> <sup>2</sup> ]<br>to watering <i>A</i>  | to the water  |
| 16 | lo, these eighteen years  | lo, eighteen years <i>BGWCT</i> . now eighteen<br>years <i>Co</i> . eighteen years <i>Co</i> <sup>2</sup> . lo . . .<br>eighteen years <i>Tav</i>                                   |
| 17 | all things that were gloriously <sup>4</sup><br>done <i>R</i><br>all the glorious things that<br>were done <i>A</i><br>[all the things that were<br>gloriously done] [ <i>Co</i> <sup>2</sup> ]         | all the excellent things <sup>5</sup> that were done.<br>all the glorious deeds that were done<br><i>Tav</i>  |
| 18 | whereunto <i>R</i> [ <i>Co</i> <sup>2</sup> ]<br>unto what <i>A</i><br>and whereunto [ <i>Co</i> <sup>2</sup> ]   | what<br><br>or whereto. or whereunto <i>Co</i>  |
| 19 | cast into   | sowed in <i>BGWCT</i> . cast in <i>Co</i> . cast it<br>into <i>Co</i> <sup>2</sup>  |
| 21 | three measures of meal till<br>the whole was  | three pecks of meal <sup>6</sup> till all was <i>BC</i> .<br>three bushels of flour till all was <i>WT</i> .<br>three pecks of meal till it was all <i>Co</i>                       |
| 28 | you <i>R</i><br>you yourselves <i>A</i>   | ye yourselves <i>BC</i> . yourselves  |

<sup>1</sup> *Co* 'first be.'

<sup>2</sup> *Co* omits 'the,' *Tav* 'thother' for 'the other.'

<sup>3</sup> infirmitate.

<sup>4</sup> gloriose.

<sup>5</sup> *BCCoT* 'deeds.'

<sup>6</sup> *G* 'flour.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
35 when you shall say <i>R</i> when ye shall say <i>A</i>	that ye shall say. that ye say <i>Co</i> <sup>2</sup>
CHAPTER XIV.	
7 them . . . that were invited <i>R</i> those which were bidden <i>A</i> [them that were bidden] [ <i>Co</i> <sup>2</sup> ]	the guests
9 place	room
15 that sat at the table with him, had heard <i>R</i> that sat at meat with him, heard <i>A</i>	that sat at meat also heard <i>BWCT</i> . that sat at table heard <i>G</i> . that sat by at the table heard <i>Co</i> . that sat with them at board heard <i>Co</i> <sup>2</sup>
21 master of the house streets and lanes [ <i>To</i> ]	goodman of the house. householder <i>Tav</i> . broad streets and lanes <i>B</i> . places and streets <i>GW</i> . streets and quarters <i>CCoT</i>
28, 29 finish	perform
30 finish it <i>R</i> finish <i>A</i> [ <i>Tav</i> ]	make an end <i>BWCT</i> . perform <i>Co</i> . bring it to an end <i>Co</i> <sup>2</sup>
31 to make war	to make battle <i>BGWCTCo</i> <sup>2</sup> . to battle <i>Co</i>
CHAPTER XV.	
3 and he spake [ <i>Tav</i> ]	but he put forth <i>BC</i> . then spake he <i>G</i> . then put he forth <i>WT</i> . but he told <i>Co</i> . and he told <i>Co</i> <sup>2</sup>
12 of substance <i>R</i> of goods <i>A</i>	of the substance <i>B</i> . of the goods
14 famine <sup>1</sup>	dearth
23 the fatted	that fat <i>BWC</i> . the fat <i>G</i> . a fed <i>Co</i> . that fatted <i>T</i> . a fat <i>Co</i> <sup>2</sup>
25 his elder son [ <i>Co</i> <sup>2</sup> ] musick	the elder brother. the elder son <i>Co</i> minstrelsy <i>BWCT</i> . melody <i>G</i> . the minstrelsy <i>Co</i>
26 he called these things	called those things <i>BGWCTCo</i> <sup>2</sup> . it <i>Co</i>
29 transgressed	brake <i>BWCT</i> . have . . . broken <i>CoTav</i> . did . . . transgress <i>Co</i> <sup>2</sup>
30 for him [ <i>Tav</i> ]	for his pleasure <i>BWCT</i> . for his sake <i>G</i> [ ] <i>Co</i> . him <i>Co</i> <sup>2</sup>
CHAPTER XVI.	
2 account <i>R</i> an account <i>A</i> [ <i>Co</i> <sup>2</sup> ]	accounts. an accounts <i>G</i>
3 to beg [ <i>Co</i> <sup>2</sup> ]	and to beg
9 make unto you friends of the mammon of iniquity <i>R</i> make to yourselves friends of the mammon of unright- eousness <i>A</i> you fail <i>R</i> ye fail <i>A</i>	make you friends of <sup>2</sup> the unrighteous mammon <i>BCCo</i> <sup>3</sup> . make you friends with the riches of iniquity <i>GW</i> . make you friends with <sup>3</sup> the wicked mammon <i>CoT</i> ye shall have need <i>BCCo</i> . ye shall want <i>G</i> . ye shall depart <i>WT</i>

<sup>1</sup> famés.<sup>2</sup> *Co*<sup>2</sup> 'with.'<sup>3</sup> *T*<sup>1</sup> of.'



## Rheims—Authorized.

## Earlier Versions.

- 14 and the Pharisees which were  
covetous, heard all these  
things and they derided<sup>3</sup>  
him *R*  
and the Pharisees also who  
were covetous, heard all  
these things, and they de-  
ridid him *A*
- 16 from *R*[*Co*<sup>2</sup>]  
since *A*
- 17 and it is easier for heaven  
and earth to pass
- 25 good things *R*  
thy good things *A*[*Tav*]
- 26 fixed  
pass
- 31 and he said
- all these things<sup>1</sup> heard the Pharisees  
also<sup>2</sup> which were covetous, and they  
mocked<sup>4</sup> him greatly<sup>5</sup>
- and since. and from *Co*
- easier it is for heaven and earth to pass  
away *BW*. now it is more easy that  
heaven and earth should pass away *G*.  
but<sup>6</sup> easier is it for heaven and earth  
to perish *CCo*. sooner shall heaven and  
earth perish *T*. but it is easier for  
heaven and earth to pass away *Co*<sup>2</sup>
- thy pleasure *BWCT*. thy pleasures *G*.  
good *Co*
- stedfastly set *B*. set  
go *BGWCTCo*<sup>2</sup>. go down *Co*
- he said *BCCoT*. then he said *GW*. but  
he said *Co*<sup>2</sup>

## CHAPTER XVII.

- 4 if he  
6 you might say *R*  
ye might say *A*
- 11 it came to pass
- 13 lifted up  
17 were [*Co*<sup>2</sup>]  
25 rejected
- 27 were given to marriage *R*  
were given in marriage *A*[*Tav*]  
until [*Co*<sup>2</sup>]  
entered<sup>7</sup> [*Co*<sup>2</sup>]
- 31 in that [*Co*<sup>2</sup>]
- let him not return back *R*  
let him . . . not return back *A*
- though he  
ye should say *BTav*. and should say  
*GWCT*. and say *Co*. ye shall say *Co*<sup>2</sup>
- so it was *BGW*. it chanced *CT*. it  
fortuned *Co*. it befell *Tav*
- put forth. lift up *GCo*  
are  
disallowed *B*. reprov'd *GW*. refused  
*CCoT*
- were married. gave in marriage *GW*
- unto  
went
- at that *BGWCT*. and at that *Co*. and  
that *Tav*
- let not him . . . turn back again likewise<sup>8</sup>  
to the things that he left behind *BC*.  
let him not turn back to that he left be-  
hind *GW*. let him not turn back for  
it that is behind him *Co*. let not him  
. . . turn back again to that he left be-  
hind *T*. let him . . . not go back *Co*<sup>2</sup>

<sup>1</sup> *Tav* omits 'things.'    <sup>2</sup> *Co* omits 'also.'    <sup>3</sup> deridebant.    <sup>4</sup> *To*  
'scoffed at.'    <sup>5</sup> *BWCCoT* omit 'greatly.'    <sup>6</sup> *C* omits 'but.'    <sup>7</sup> intravit.  
<sup>8</sup> *C* omits 'likewise.'

*Rheims—Authorized.**Earlier Versions.*

34 taken	received
36 the one shall be taken and the other shall be left <i>R</i> the one shall be taken and the other left <i>A</i>	the one shall be received and the other left alone <i>B</i> . one shall be received, and another shall be left <i>G</i> . <i>the one shall be received and the other forsaken C.</i> [ ] <i>WCoT.</i> the one shall be received and the other shall be left <i>Co</i> <sup>2</sup>

## CHAPTER XVIII.

1 he spake . . . to them <i>R</i> he spake . . . unto them <i>A</i> [ <i>Tav</i> ]	he put forth . . . unto them <i>BWCT.</i> he spake also . . . unto them <i>G</i> . he told them <i>Co</i> . he told . . . unto them <i>Co</i> <sup>2</sup>
12 tithes [ <i>Co</i> <sup>2</sup> ]	tithe. the tithes <i>Co</i>
15 and they brought	they brought
36 multitude	people
37 they told him [ <i>Co</i> <sup>2</sup> ]	they said unto him. said they unto him <i>Co</i>

## CHAPTER XIX.

3 what he was <i>R</i> who he was <i>A</i>	what he should be <i>BCCoT.</i> who he should be <i>GW.</i> who he were <i>Co</i> <sup>2</sup>
4 sycamore <sup>1</sup> pass	wild fig come
5 come down in haste <i>R</i> make haste, and come down <i>A</i>	come down at once <i>BGWCM.</i> come down hastily <i>Co.</i> at once come down <i>T.</i> hasten thee down <i>Tav</i>
6 he in haste came down <i>R</i> he made haste, and came down <i>A</i>	he came down hastily. he came down in haste <i>Co</i> <sup>2</sup>
8 standing <i>R</i> [ <i>Co</i> <sup>2</sup> ] stood, and <i>A</i> defrauded any man of any- thing <i>R</i> taken any thing from any man by false accusation <i>A</i>	stood forth, and taken from any man by forged cavilla- tion <i>BGW.</i> done any man wrong <i>CT.</i> defrauded, any man <i>Co.</i> beguiled any man <i>Co</i> <sup>2</sup>
12 return	come again. return again <i>Co</i> <sup>2</sup>
15 having received  had gained by occupying <i>R</i> had gained by trading <i>A</i>	receiving <i>B.</i> and had received <i>GWT.</i> when he had received <i>C.</i> after that <sup>2</sup> he had received <i>Co</i> had gained in occupying <i>B.</i> had gained <i>G.</i> had auantaged <i>W.</i> had done <i>CCoT.</i> had occupied <i>Co</i> <sup>2</sup> . had merchandysed <i>Tav</i>
17 in a little <i>R</i> in a very little <i>A</i>	in a very little thing <i>BGWCT.</i> in the least <i>Co.</i> in little <i>Co</i> <sup>2</sup>

<sup>1</sup> sycomorun.<sup>2</sup> *Co*<sup>2</sup> omits 'that.'

*Rheims—Authorized.*

- 19 and he said to him *R*  
and he said likewise to him *A*
- and be thou over *R*[*Co*<sup>2</sup>]  
be thou also over *A*
- 21, 22 austere<sup>2</sup>  
23 usury<sup>3</sup>
- 24 the ten pounds *R*  
ten pounds *A*[*Tar*]
- 25 ten pounds [*Tav*]
- 27 but as for *R*[*Co*<sup>2</sup>]  
but *A*
- 28 he went before [*Tav*]
- 29 the mount called Olivet *R*  
the mount called the mount  
of Olives *A*  
[mount called Olivet] [*Tav*]
- 37 when he approached now to  
the descent<sup>8</sup> *R*  
when he was come nigh even  
now at the descent *A*  
[when he now approached  
near to the descent] [*Tav*]
- 39 multitudes *R*  
multitude *A*
- 42 they are [*Co*<sup>2</sup>]
- 47 chief priests

*Earlier Versions.*

- and to the same he said *BGWCT*. and  
to<sup>1</sup> him he said *Co*. he said also to  
this *Tav*
- be thou also ruler over *BGWCT*. and  
thou shalt be over *Co*. and be thou  
also ruler over *Tav*
- strait *BGWCT*. hard *Co*. stern *Tav*
- vantage *BGWCCoT*. gains *Tav*. auaun-  
tage *Co*<sup>2</sup>
- ten pieces *BGW*. ten pound
- ten pieces *BGW*. ten pound
- moreover. as for *Co*
- he went forward *B*. he went<sup>4</sup> forth before  
*GWT*. he proceedeth forth *C*. he  
went on forward *Co*. he went afore  
*Co*<sup>2</sup>
- the mount which<sup>5</sup> is called Olivet *BCCo*<sup>2</sup>.  
the mount which is called the mount<sup>6</sup>  
of Olives *GW*. mount Olivet *CoT*
- when he was now come nigh<sup>7</sup> to the  
going down *BGWC*. when he went  
down *Co*. when he was now come  
where he should go down *T*. when he  
came now near to the going down *Co*<sup>2</sup>
- company *BGWCTCo*<sup>2</sup>. people *Co*. train  
*Tav*
- are they. is it *Co*
- high priests

## CHAPTER XX.

- 1 chief priests [*Tav*]
- 9 a long time
- 11 another [*Co*<sup>2</sup>]
- 12 and again
- 15 what therefore will *R*  
what therefore shall *A*
- 16 give the vineyard
- high priests
- a great season. a great time *To*
- yet another
- again *B*. moreover *G*. moreover . . .  
too *WT*. again also *C*. and besides  
this *Co*. and *Co*<sup>2</sup>. [he sent the third]  
too *Tav*
- what then shall *B*. what shall . . .  
therefore *GWCCo*<sup>2</sup>. what shall now *Co*.  
now what shall *T*
- let out his vineyard *BWCCoT*. give out  
his vineyard *G*. give his vineyard  
*Co*<sup>2</sup>

<sup>1</sup> *Co*<sup>2</sup> 'unto.'<sup>2</sup> austerus.<sup>3</sup> usuris.<sup>4</sup> *WT* 'proceeded.'<sup>5</sup> *Co*<sup>2</sup> 'that.'<sup>6</sup> *W* 'hill.'<sup>7</sup> *G* 'near.'<sup>8</sup> descensum.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
17 which the builders rejected	that the builders disallowed <i>B</i> . that the builders refused <i>GWCT</i> . which the builders refused <i>Co</i>
19 chief priests sought [ <i>Co</i> <sup>2</sup> ]	high priests went about
21 rightly [ <i>Tav</i> ]	right
25 render <sup>1</sup> therefore and the things that are God's to God <i>R</i> and unto God the things which be God's <i>A</i> [ <i>Co</i> <sup>2</sup> ]	give then and to God the things that pertain unto God <i>BC</i> . and to God those which are God's <i>G</i> . and to God that which pertaineth to God <i>WT</i> . and unto God that which is God's <i>Co</i>
31 in like manner also all the seven <i>R</i> and in like manner the seven also <i>A</i>	and in likewise the residue of the seven <i>BWCT</i> . and so likewise the seven <i>G</i> . likewise all the seven <i>Co</i> . likewise also they all seven <i>Co</i> <sup>2</sup> . likewise the residue of the seven <i>Tav</i>
34 marry and are given in marriage <sup>2</sup>	marry wives and are married <i>BGWCT</i> . marry and be married <i>Co</i> . do marry and are given to marriage <i>Co</i> <sup>2</sup> . marry wives and are given to marriage <i>Tav</i>
35 neither marry	do not marry wives <i>BC</i> . neither marry wives <i>GWT</i> . shall neither marry <i>Co</i> .
36 neither can they die any more	for neither can they die any more <i>B</i> . for they can die no more <i>GWCo</i> . nor yet can die any more <i>CT</i> . neither shall they be able to die any more <i>Co</i> <sup>2</sup> . nor can die any more <i>Tav</i>
46 will walk <i>R</i> desire to walk <i>A</i>	will go <i>BCCoTav</i> . desire to go <i>GWT</i> . willingly go <i>To</i>
CHAPTER XXI.	
4 abundance <sup>3</sup>	superfluity <i>BGWCT</i> . excess <i>Co</i> . it that was abundant (unto them) <i>Co</i> <sup>2</sup>
5 adorned <sup>4</sup>	garnished
9 terrified <sup>5</sup>	afraid
11 famines <sup>6</sup>	hungers <i>B</i> . hunger <i>GWCT</i> . dearth <i>Co</i>
12 drawing you <i>R</i> [ <i>Co</i> <sup>2</sup> ] being brought <i>A</i>	and shall bring you <i>BC</i> . and bring you
13 testimony <i>R</i> a testimony <i>A</i> [ <i>Tav</i> ]	a testimonial. a witness <i>Co</i>
15 which all . . . shall not be able to resist and gainsay <i>R</i> which all . . . shall not be able to gainsay nor resist <i>A</i>	whereagainst all . . . shall not be able to speak nor resist <i>BGWCT</i> . against the which all . . . shall not be able to speak nor to resist <i>Co</i> . the which all . . . shall not be able to withstand and gainsay <i>Co</i> <sup>2</sup> . whereunto all . . . shall not be able to gainsay or resist <i>Tav</i>

<sup>1</sup> reddite.<sup>2</sup> traduntur ad nuptias.

abundanti.

<sup>4</sup> ornatum.<sup>5</sup> terreri.<sup>6</sup> famas.

*Rheims—Authorized.**Earlier Versions.*

- 16 and you shall be *R*  
and ye shall be *A*
- 18 a hair
- 19 in your patience [*Co*<sup>2</sup>]
- 20 compassed about with an  
army *R*  
compassed with armies *A*  
know
- 21 enter into it *R*  
enter thereinto *A*
- 24 by the edge  
times [*Co*<sup>2</sup>][*Tav*]
- 25 distress of nations
- 26 men *R*[*Co*<sup>2</sup>][*Tav*]  
men's
- 34 and look well *R*  
and take heed *A*  
overcharged [*Co*<sup>2</sup>]
- 2, 4, 66 chief priests
- 3 that was surnamed *R*  
surnamed *A*  
[which was surnamed] [*Co*<sup>2</sup>]
- 6 promised [*Co*<sup>2</sup>]  
apart from the multitudes *R*  
in the absence of the multi-  
tude *A*
- 15 with desire I have desired
- 21 but yet behold *R*  
but behold *A*
- 22 according to that which is de-  
termined *R*  
as it was determined *A*  
[as it is determined] [*Co*<sup>2</sup>]
- 26 he that is the greater . . . let  
him become as *R*[*Co*<sup>2</sup>]  
he that is greatest . . . let him  
be as *A*
- yea, ye shall be *BGWTar*. moreover ye  
shall be *Co*. but ye shall be *C*. yea,  
and ye shall be *T*
- one hair. an hair *Tav*
- by your patience *BGW*. by patience *C*.  
with patience *Co*. with your patience *T*
- besieged with an host *BCCoT*. besieged  
with soldiers *GW*. besieged with  
hosts *Tav*
- be sure *BCCo*. understand  
enter therein *BGWCTCo*<sup>2</sup>. come therein  
*Co*
- through the edge *BCCo*. on the edge  
time
- trouble among the nations *BG*. the  
people shall be in . . . perplexity *WCOT*.  
the people shall be at their wits' end *C*.  
anguish of people *Co*<sup>2</sup>. affliction of  
people *Tav*
- and men's. and men *Co*
- take heed. but take heed *Co*. but take  
ye heed *Co*<sup>2</sup>
- overcome *BWCT*. oppressed *G*. over-  
laded *Co*. grieved *Tav*

## CHAPTER XXII.

- high priests  
whose surname was *BWCT*. who was  
called *G*. named *Co*
- consented  
without tumult *B*. when the people  
were away *GWCT*. without any  
rumour *Co*
- with hearty desire I have desired *B*.  
I have earnestly desired *GW*. I have  
inwardly desired *CT*. I have heartily  
desired *Co*. I have desiringly desired  
*Tav*
- yet behold *BGWCT*. but lo *Co*. never-  
theless behold *Co*<sup>2</sup>
- as it is appointed. as is appointed *Tav*
- he that is greatest . . . shall be as *BWCT*.  
let the greatest . . . be as *G*. the  
greatest . . . shall be as *Co*. the  
greater . . . shall be as *Tav*

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
30 thrones <sup>1</sup>	seats
31 Satan hath required to have you for to sift <i>R</i>	Satan hath earnestly <sup>2</sup> desired to sift you <i>BC</i> . Satan hath desired you, to winnow <sup>3</sup> you <i>GW</i> <i>T</i> . Satan hath de- sired after you <sup>4</sup> that he might sift you <i>Co</i>
Satan hath desired to have you that he may sift you <i>A</i>	
34 knowest [ <i>To</i> ]	knewest. [to have] known <i>Co</i> <sup>2</sup>
37 this that is written	the same which is written <i>BGWC</i> . it . . . that is written <i>Co</i> . that which is written <i>T</i> . it which is written <i>Co</i> <sup>2</sup> even . . . he. he <i>Co</i>
and . . . he <i>R</i>	
and he <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
those things that are concern- ing me <i>R</i>	those things which <sup>5</sup> are written of me <i>BCTCo</i> <sup>2</sup> . doubtless those things which are written of me <i>GW</i> . look, what is written of me, it <i>Co</i> . those things which are of me <i>Tav</i>
the things concerning me <i>A</i>	
40 was come to the place <i>R</i>	came to the place <i>BGWTCO</i> <sup>2</sup> . came thither <i>Co</i>
was at the place <i>A</i>	
43 strengthening him	comforting him <i>BGWTCO</i> <sup>2</sup> . and com- forted him <i>Co</i>
47 behold a multitude	behold there came a company <i>BWCT</i> . behold a company <i>G</i> . behold the multitude <i>Co</i>
50 cut off [ <i>Co</i> <sup>2</sup> ]	took away <i>B</i> . strake off <i>GW</i> . stroke off <i>CTo</i> . smote off <i>CoT</i>
51 suffer ye thus far	suffer ye thus far forth <i>BCT</i> . suffer them thus far <i>GW</i> . suffer them thus far forth <i>CoMTo</i> . suffer yet <i>Co</i> <sup>2</sup>
52 chief priests [ <i>Tav</i> ]	high priests
59 one hour	an hour
this fellow also was with him	this fellow was with him also <sup>6</sup> <i>BCTav</i> . even this man <sup>7</sup> was with him <i>GW</i> <i>T</i> . this was with him also <i>Co</i> . this man also was with him <i>Co</i> <sup>2</sup>
61 turning <i>R</i>	turned back and <i>BGWCT</i> . turned him about and <i>Co</i> . turned about and <i>Co</i> <sup>2</sup> . turned aback and <i>Tav</i>
turned, and <i>A</i>	
CHAPTER XXIII.	
4 chief priests	high priests
5 he stirreth <i>R</i>	he moveth <i>BGWCT</i> . he hath moved <i>Co</i> .
he stirreth up <i>A</i>	he hath stirred <i>Co</i> <sup>2</sup> . he maketh com- motions in <i>Tav</i>
from Galilee	at Galilee
7 who . . . himself <i>R</i>	which
who himself <i>A</i>	

<sup>1</sup> thronos.      <sup>2</sup> *C* omits 'earnestly.'      <sup>3</sup> *T* 'sift.'  
'after you.'      <sup>4</sup> *Co*<sup>2</sup> omits 'fellow.'

<sup>5</sup> *Co*<sup>2</sup> 'that.'

<sup>6</sup> *Tav* omits 'also.'

<sup>7</sup> *WT* 'fellow.'

*Rheims—Authorized.**Earlier Versions.*

10 and . . . the chief priests <i>R</i> and the chief priests <i>A</i>	the high priests the high priests . . . also <i>G</i>
11 set him at nought	despised him
13 chief priests	high priests
17 release	let . . . loose. have let loose <i>Co</i> <sup>2</sup>
18 cried out [ <i>Co</i> <sup>2</sup> ] release	cried aloud <i>B.</i> cried deliver. let . . . loose <i>Co</i> <sup>2</sup>
19 who sedition <sup>1</sup> [ <i>Co</i> <sup>2</sup> ]	which insurrection
20 release	let . . . loose <i>BGWCTCo.</i> deliver <i>Co</i> <sup>2</sup> . dimisse <i>Tav</i>
22 why, what evil	what evil <i>BWCT.</i> but what evil <i>G.</i> what evil then <i>Co</i>
25 released sedition <sup>1</sup>	let loose insurrection
26 country	field
28 turning	turning back <i>B.</i> turned back . . . and <i>GWCT.</i> turned him about . . . and <i>Co.</i> turned . . . and <i>Co</i> <sup>2</sup>
32 malefactors	evil doers <i>BCT.</i> which were evil doers <i>GW.</i> which were misdoers <i>Co.</i> wicked men <i>Co</i> <sup>2</sup> . felons <i>Tav</i>
35 with them derided <sup>2</sup> him	mocked him with them. with them mocked him <i>Co</i> <sup>2</sup>
36 and the soldiers	the soldiers
40 neither dost thou fear God <i>R</i> dost not thou fear God <i>A</i>	fearest thou not God <i>BGWCCo</i> <sup>2</sup> . and thou fearest not God also <i>Co.</i> neither fearest thou God <i>T</i>
41 and we indeed justly <sup>3</sup>	and we truly are righteously punished <i>B.</i> we are indeed righteously here <i>G.</i> we are righteously punished <i>WCT.</i> and truly we are therein by right <i>Co.</i> and surely we are therein by right <i>Co</i> <sup>2</sup> . we are justly punished <i>Tav</i>
45 in the midst	even through the midst. through the midst <i>G</i>
46 saying this <i>R</i> [ <i>Co</i> <sup>2</sup> ] having said thus <i>A</i>	when he thus had said. when he had so said <i>Co</i>
52 this man [ <i>Tav</i> ]	he. the same <i>Co</i> <sup>2</sup>
56 spices [ <i>Co</i> <sup>2</sup> ]	sweet odours <i>BC.</i> odours <i>GWT.</i> the spices <i>Co</i>

## CHAPTER XXIV.

9 the rest [ <i>Tav</i> ]	the remnant. the other <i>Co</i>
12 stooping down [ <i>Tav</i> ]	when he had looked in <i>B.</i> looked in and <i>GW.</i> stooped in and <i>CCoT.</i> stooped down and <i>Co</i> <sup>2</sup>

<sup>1</sup> seditionem.<sup>2</sup> deridebant.<sup>3</sup> et nos quidem iuste.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
19 concerning Jesus	of Jesus <i>BGWCTC</i> <sup>2</sup> . that of Jesus <i>Co</i> . of Jesu <i>Tao</i>
20 chief priests	high priests
21 since these things were done	since they were done <i>BTar</i> . that they were done <i>GWCT</i> . that this was done <i>Co</i> . since these things happened <i>Co</i> <sup>2</sup>
27 beginning	he began . . . and
in all the Scriptures the things that were concerning him <i>R</i>	in all the Scriptures the <sup>1</sup> things which were written of him <sup>2</sup> <i>BGW</i> . in all the Scriptures which were written of him
in all the Scriptures the things concerning himself <i>A</i>	<i>CT</i> . all the Scriptures that were spoken of him <i>Co</i> . all the Scriptures that were of him <i>Co</i> <sup>3</sup>
28 whither they went	which they went unto <i>BCCo</i> . which they went to <i>GW</i> . whereunto they went <i>Co</i> <sup>2</sup>
32 heart [ <i>Co</i> <sup>2</sup> ]	hearts
37 frightened <i>R</i>	afraid
affrighted <i>A</i>	
44 all things [ <i>Co</i> <sup>2</sup> ]	all
written in the law . . . and the psalms of me <i>R</i>	written of me in the law . . . and in the psalms
written in the law . . . and in the psalms concerning me <i>A</i>	
49 I send [ <i>Tar</i> ]	I will send <i>BGWCCoT</i> . I shall send <i>Co</i> <sup>2</sup> . I do send <i>To</i>
51 whiles he blessed them <i>R</i>	as he blessed them. when he blessed them <i>Co</i>
while he blessed them <i>A</i>	
53 praising and blessing God [ <i>Tar</i> ]	praising and lauding God. giving praise and thanks unto God <i>Co</i>
ST. JOHN.	
CHAPTER I.	
3 by him, and without him	by it, and without it. by the same, and without the same <i>Co</i>
14 the only begotten of the Father	the only begotten Son that came from the Father <i>B</i> . the only begotten Son of the Father
31 manifested <sup>3</sup> <i>R</i>	declared. made known <i>Co</i> <sup>2</sup>
made manifest <i>A</i>	
33 remaining <sup>4</sup>	tarrying still <i>B</i> . tarry still <i>GWCCoT</i> . abiding <i>Co</i> <sup>2</sup>
35 the next day again John stood <i>R</i>	the next day after John stood again. the next day John stood again <i>G</i>
again the next day after John stood <i>A</i>	
[the next day again stood John] [ <i>Co</i> <sup>2</sup> ]	

<sup>1</sup> *BW* 'those.'<sup>2</sup> *B* 'himself.'<sup>3</sup> manifestetur.<sup>4</sup> manentem.



*Rheims—Authorized.*

- 36 beholding *R*  
looking upon *A*  
41 he  
42 which is, being interpreted<sup>1</sup>  
47 an Israelite in very deed *R*  
an Israelite indeed *A*  
51 you shall see *R*  
ye shall see *A*[*Co*<sup>2</sup>]

*Earlier Versions.*

- when he beheld *B*. he beheld . . . and  
*GWCT*. when he saw *Co*  
the same. this *Tav*  
which is, by interpretation. which is,  
interpreted *Co*<sup>3</sup>  
a right Israelite *BCCoT*. indeed an  
Israelite *GW*. a true Israelite *Co*<sup>3</sup>  
shall ye see

## CHAPTER II.

- 1 Cana of Galilee [*Co*<sup>2</sup>] Cana a city of Galilee *BCT*. Cana a town  
of Galilee *GW*. Cana in Galileo *Co*  
unto  
2 to [*Co*<sup>2</sup>] shewed. shewed forth *G*  
11 he manifested<sup>2</sup> *R*  
manifested forth  
14 he found in the temple . . . found sitting in the temple . . . and  
and the bankers sitting *R* changers of money *BWCCoT*. found in  
found in the temple . . . and the temple . . . and changers of money  
the changers of money sitting there *G*. found in the temple  
sitting *A* . . . and many exchangers sitting *Co*<sup>3</sup>  
15 the oxen oxen  
22 he said this *R* he thus had said *BC*. he thus said unto  
he had said this unto them *A* them *GW*. he thus said *CoT*. he said  
it *Co*<sup>2</sup>

## CHAPTER III.

- 23 do bear me witness *R* are witnesses *BWCT*. are my witnesses  
bear me witness *A* *GCo*. bear me record *Co*<sup>2</sup>  
31 from above [*Co*<sup>2</sup>] from on high *BGCo*. from an high *WCTCo*

## CHAPTER IV.

- 1 when . . . therefore *R* after that *B*. now when *GCo*. as soon  
when therefore *A* as *WCT*. when . . . then *Co*<sup>2</sup>  
6 Jesus therefore wearied *R* Jesus then being weary *BC*. Jesus then  
Jesus therefore being wearied wearied *GWCT*. now when Jesus was  
*A* weary . . . he *Co*. Jesus being weary *Co*<sup>4</sup>  
7 there cometh and there cometh *B*. there came also<sup>3</sup>  
*GCo*<sup>2</sup>. and there came *WCT*. then  
came there *Co*  
7, 10 give me to drink give me drink  
10 living water [*Tav*] water of life. that water of life *Co*  
11 the living water *R* that water of life. the water of life *Co*<sup>2</sup>  
that living water *A*  
12 himself he himself. he *Co*<sup>3</sup>  
14 shall not thirst for ever *R* shall never be more athirst  
shall never thirst *A*[*Co*<sup>2</sup>]  
15 this water of that water *BGWCT*. that same water  
*Co*. that water *Co*<sup>3</sup>

<sup>1</sup> interpretatum.<sup>2</sup> manifestavit.<sup>3</sup> *G* omits 'also.'

*Rheims—Authorized.*

- 23 the Father also seeketh such *R*  
the Father seeketh such *A*
- 25 I know [*Co*<sup>2</sup>]
- 35 to harvest
- 39 and . . . many *R*  
and many *A*[*Co*<sup>2</sup>]
- 53 himself believed, and his  
whole house

*Earlier Versions.*

- such the Father also requireth *BC*. the  
Father requireth even such *G*. verily  
such the Father requireth *WT*. the  
Father will have such so *Co*. the  
Father also requireth such *Co*<sup>2</sup>. such  
also the Father seeketh *Tav*
- I wot *BCCo*. I know well *G*. I wot well  
*WT*  
unto harvest. unto the harvest *Co*  
many. now many *G*
- he believed and all his household *BGWCT*.  
believed with his whole house *Co*. he  
and all his house did believe *Co*<sup>2</sup>

## CHAPTER V.

- 3 in these lay in which lay *BWCT*. in the which lay  
*G*. wherein lay *Co*
- 5 that had been . . . in his in- which had been diseased *BGWCT*. which  
firmity<sup>1</sup> *R* hath lien sick *Co*. continuing in a  
which had an infirmity *A* disease *Co*<sup>2</sup>
- 6 a long time long time *BGWCT*. so long *Co*. a great  
while *Co*<sup>2</sup>
- 18 making [*Co*<sup>2</sup>] and making *B*. and made
- 19 what things soever he doeth, whatsoever he doeth, that *BWCCoT*.  
these whatsoever things he doeth, the same  
things *G*. what things soever he  
doeth, the same *Co*<sup>2</sup>
- 20 himself he himself. he *Co*<sup>2</sup>*Tav*
- may [*Co*<sup>2</sup>] should. shall *CoTav*
- 23 that all *R* because that all men. that they all *Co*
- that all men *A*[*Co*<sup>2</sup>][*Tav*]
- doth not honour the Father the same honoureth not the Father  
*R*
- honoureth not the Father  
*A*[*Co*<sup>2</sup>][*Tav*]
- 26 so he hath given to the Son so likewise hath he given to<sup>2</sup> the Son.  
also *R* so hath he given the Son *Tav*
- so hath he given to the Son *A*
- [so hath he also given unto  
the Son] [*Co*<sup>2</sup>]
- 27 to do judgment also *R* also to judge *BWCT*. also to execute  
to execute judgment also *A* judgment *GCo*. to execute judgment  
*Co*<sup>2</sup>
- 34 I receive not testimony<sup>3</sup> I receive not the record *BGWCT*. I take  
no record *Co*. I receive no record *Co*<sup>2</sup>
- 35 you would . . . rejoice *R* ye would . . . have rejoiced. ye would  
ye were willing . . . to rejoice *A* have rejoiced *Co*

<sup>1</sup> infirmitate.<sup>2</sup> *Co* 'unto.'<sup>3</sup> testimonium.

## Rheims—Authorized.

## Earlier Versions.

38 you have not <i>R</i>	have ye not. have you not <i>To</i>
ye have not <i>A</i>	
43 you will receive <i>R</i>	will ye receive
ye will receive <i>A</i>	

## CHAPTER VI.

1 Jesus went	Jesus went his way. went Jesus <i>Co</i>
12 fragments <sup>1</sup>	broken meat. broken pieces <i>Co</i> <sup>2</sup>
13 they gathered therefore <i>R</i>	and they gathered <i>BCT</i> . then they
therefore they gathered <i>A</i>	gathered <i>GWCo</i> . then gathered they <i>Co</i> <sup>2</sup>
fragments <sup>2</sup> <i>R</i>	the broken meat. the broken pieces <i>Co</i> <sup>2</sup>
the fragments <i>A</i> [ <i>Tav</i> ]	
18 by reason of	with <i>BGWCTCo</i> <sup>2</sup> . through <i>Co</i>
19 see [ <i>Co</i> <sup>2</sup> ]	saw
22 boat . . . boat	ship . . . ship
23 boats	ships
43 Jesus therefore answered	Jesus answered <i>BWCCoT</i> . Jesus then
	answered <i>G</i> . then answered Jesus <i>Co</i> <sup>2</sup>
64 who they were [ <i>Co</i> <sup>2</sup> ]	which they were

## CHAPTER VII.

5 neither did his brethren believe in him	neither his brethren believed in him <i>B</i> . as yet his brethren believed not in him <i>GW</i> <i>T</i> . his brethren also <sup>3</sup> be- lieved not in him <i>CCo</i> . his brethren did not believe on him <i>Co</i> <sup>2</sup>
12 there was much murmuring . . . of him <i>R</i>	much murmuring of him was there <i>B</i> . much murmuring was there of him
there was much murmuring . . . concerning him <i>A</i>	<i>GWCT</i> . there was a great murmur of him <i>Co</i> .
others [ <i>Tav</i> ]	other. wother <i>T</i>
15 letters <sup>4</sup>	the Scriptures <i>BGWCTCo</i> <sup>2</sup> . the Scripture <i>Co</i>
23 are you angry at me <i>R</i>	disdain ye at me <i>BWCTCo</i> <sup>2</sup> . be ye angry
are ye angry at me <i>A</i>	with me <i>G</i> . disdain ye then at me <i>Co</i>
25 seek [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	go about
31 these which	these that <i>BCCo</i> <sup>3</sup> [ ]
33 yet a little time I am yet a little while am <i>I</i>	yet am I a little while. I am yet a little while <i>Co</i>
34 you cannot come <i>R</i>	can ye not come. can not ye come <i>Co</i> <sup>2</sup>
ye cannot come <i>A</i>	
36 you cannot come <i>R</i>	can ye not come. can not ye come <i>CoTo</i>
ye cannot come <i>A</i>	
38 living water [ <i>Co</i> <sup>2</sup> ]	water of life. the water of life <i>Co</i>
41 others	other
45 chief priests	high priests
49 that knoweth not <i>R</i>	which know not. which do not know
who knoweth not <i>A</i>	<i>Co</i> <sup>2</sup>

<sup>1</sup> fragmenta.    <sup>2</sup> fragmentorum.    <sup>3</sup> *C* omits 'also.'    <sup>4</sup> litteras.

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER VIII.

7 he that is without sin of you, let him first throw the stone <i>R</i> he that is without sin among you, let him first cast a stone	let him that is among you without sin, first cast the stone <i>B</i> . let him that is among you without sin, cast the first stone <i>GWCT</i> . he that is among you without sin, let him cast the first stone <i>Co</i> . which of you is without sin, let him throw the first stone <i>Co</i> <sup>2</sup> . the faultless person of you, first cast the stone <i>Tav</i>
21, 22 you cannot come <i>R</i> ye cannot come <i>A</i>	can ye not come. can not ye come <i>Co</i>
28 these things I speak <i>It</i> I speak these things <i>A</i>	even so I speak these things <i>BC</i> . so I speak these things <i>G</i> . even so I speak <i>WCOT</i> . speak I <i>Co</i> <sup>2</sup> . these I speak <i>Tav</i>
31 my disciples indeed [ <i>Co</i> <sup>2</sup> ]	my very disciples. verily my disciples <i>G</i>
33 how sayest thou [ <i>Co</i> <sup>2</sup> ]	how sayest thou then <i>BCCo</i> . why sayest thou then
40 seek [ <i>Co</i> <sup>2</sup> ] [ <i>Tav</i> ]	go about
52 we have known <i>R</i> we know <i>A</i>	know we. do we know <i>Co</i> <sup>2</sup>

## CHAPTER IX.

8 they which [ <i>Co</i> <sup>2</sup> ] that he was [ <i>Co</i> <sup>2</sup> ]	they that when he was <i>BG</i> . how that he was
9 he said [ <i>Co</i> <sup>2</sup> ]	he himself said
12 I know not	I cannot tell
19 how then doth he now see	how doth he now see then
21 we know not (2nd)	cannot we tell <i>B</i> . can we not tell <i>GWCCoT</i> . we can not tell <i>Co</i> <sup>2</sup>
22 put out of the synagogue	excommunicate out of the synagogue. excommunicate <i>CoTav</i>
25 I know not	I cannot tell
28 reviled [ <i>Tθ</i> ] but we are	rated <i>BCCoT</i> . checked <i>WG</i> . cursed <i>Co</i> <sup>2</sup> we are <i>BCCo</i> <sup>2</sup> . we be <i>GW</i> <i>T</i> . [ ] <sup>1</sup> <i>Co</i>
31 him he heareth	him heareth he. him doth he hear <i>Co</i> <sup>2</sup>
34 thou wast	thou art
39 for judgment came I <i>R</i> for judgment I am come <i>A</i>	I am come unto <sup>2</sup> judgment

## CHAPTER X.

1 entereth not	entereth not in
12 whose own the sheep are not	neither the sheep are his own. whose own the sheep be not <i>Co</i> <sup>2</sup>
39 they sought therefore <i>R</i> therefore they sought again <i>A</i> [therefore sought they] [ <i>Co</i> <sup>2</sup> ]	again they went about. they went about again <i>Co</i>

<sup>1</sup> *Co* omits clause.<sup>2</sup> *Co* 'to.'

Rheims—Authorized.

Earlier Versions.

## CHAPTER XI.

19 concerning their brother	over their brother <i>BCCoT</i> . for their brother <i>GW</i> . as concerning their brother <i>Co</i> <sup>2</sup>
32 had not died	had not been dead. should not have died <i>Co</i> <sup>2</sup>
42 and I did know <i>R</i> and I knew <i>A</i>	howbeit I know <i>BCCo</i> . I know <i>G</i> . I wot <i>WT</i> . I knew <i>Co</i> <sup>2</sup>
45, 57 chief priests	high priests
48 nation	the people <i>BWCT</i> . the nation <i>G</i> . people <i>Co</i>
51 and this	this

## CHAPTER XII.

3 the feet of Jesus	Jesus' feet
6 the things that were put in <i>R</i> what was put therein <i>A</i>	that which was given. it that was given <i>Co</i> <sup>2</sup>
10 chief priests	high priests
20 and there were	they were. now there were <i>G</i>
21 of Galilee [ <i>Co</i> <sup>2</sup> ]	a city of Galilee <i>B</i> . in Galilee <i>G</i> . a city in Galilee <i>WCT</i> . out of Galilee <i>Co</i>
24 the grain of wheat <i>R</i> a corn of wheat <i>A</i>	the wheat corn
32 if I be	if I were. when I am <i>Co</i>
34 abideth for ever [ <i>Co</i> <sup>2</sup> ]	abideth ever <i>BTav</i> . bideth for ever <i>G</i> . bideth ever <i>WCT</i> . endureth for ever <i>Co</i>
35 in darkness	in the dark. in the darkness <i>Co</i>
37 they believed not <i>R</i> [ <i>Co</i> <sup>2</sup> ] yet they believed not <i>A</i>	yet believed not they <i>BCT</i> . yet believed they not
39 they could not believe	could they not believe. could not they believe <i>Co</i> <sup>2</sup>
40 and be converted	and should be converted. and be turned <i>Co</i> <sup>2</sup>

## CHAPTER XIII.

4 his garments	his upper garments. his clothes <i>Co</i> <sup>2</sup>
24 therefore Simon Peter beckoned to him <i>R</i> Simon Peter therefore beckoned to him <i>A</i>	to him beckoned Simon Peter therefore <i>BC</i> . to him beckoned therefore <sup>1</sup> Simon Peter <i>GWCoT</i> . then beckoned unto him Simon Peter <i>Co</i> <sup>2</sup>
25 leaning upon . . . saith <i>R</i> lying upon . . . saith <i>A</i>	when he leaned on . . . said <i>BC</i> . as he leaned on . . . said <i>GWT</i> . leaned upon . . . and said <i>Co</i> . when he therefore leaned upon . . . he said <i>Co</i> <sup>2</sup>
28 but no man knew <i>R</i> now no man knew <i>A</i>	that wist no man <i>BWCT</i> . but none knew <i>G</i> . but the same wist no man <i>Co</i> . but none of them . . . did know <i>Co</i> <sup>2</sup>
he said this <i>R</i> he spake this <i>A</i>	he spake <i>BWCT</i> . he spake it <i>G</i> . he said it <i>Co</i> . he said that <i>Co</i> <sup>2</sup>

<sup>1</sup> *CoT* omit 'therefore.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
30 he therefore having received <i>R</i> he then having received <i>A</i>	as soon then as he had received . . . he <i>BGWCT.</i> when he had received . . . he <i>Co.</i> when he then had received . . . he <i>Co</i> <sup>2</sup>
33 you cannot come <i>R</i> ye cannot come <i>A</i>	can ye not come. can not ye come <i>Co</i> <sup>2</sup>
34 I give	give I
CHAPTER XIV.	
3 and prepare [ <i>Co</i> <sup>2</sup> ]	to prepare
18 I will come [ <i>Co</i> <sup>2</sup> ]	I come <i>BCo.</i> but I will come <i>G.</i> but will come <i>WCT</i>
20 you shall know <i>R</i> ye shall know <i>A</i>	shall ye know
21 he it is manifest <sup>1</sup> myself	the same is he. is he <i>G</i> shew mine own self <i>BGWCCoT.</i> shew myself <i>Co</i> <sup>2</sup> . open myself <i>Tav</i>
22 manifest <sup>2</sup> thyself	shew thyself
23 make abode <i>R</i> make our abode <i>A</i>	make our dwelling <i>BCo.</i> will dwell <i>GWT.</i> dwell <i>CTav.</i> make a dwelling place <i>Co</i> <sup>2</sup>
29 I have told you	have I shewed you <i>BWCT.</i> have I spoken unto you <i>G.</i> have I told you <i>Co.</i> I tell it you <i>Co</i> <sup>2</sup>
30 I will not [ <i>Co</i> <sup>2</sup> ]	will I not. will not I <i>Co</i>
CHAPTER XV.	
2 every branch in me, not bearing fruit <i>R</i> every branch in me that bear- eth not fruit <i>A</i>	every branch that beareth not fruit in me <i>BGWCT.</i> every branch that bringeth not forth fruit in me <i>Co.</i> every branch not bringing forth fruit in me <i>Co</i> <sup>2</sup>
3 you are clean <i>R</i> ye are clean <i>A</i>	are ye clean
5 you can do <i>R</i> ye can do <i>A</i>	can ye do
15 I call you not	call I not you <i>B.</i> call I you not <i>GWCCoT.</i> I will not . . . call you <i>Co</i> <sup>2</sup>
17 these things I command you	this command I you <i>BWCT.</i> these things command I you <i>G.</i> this I command you <i>Co.</i> these things do I command you <i>Co</i> <sup>2</sup>
22 they have	have they
26 proceedeth from	proceedeth of
CHAPTER XVI.	
1 spoken	said
2 out of the synagogues they will cast you <i>R</i> they shall put you out of the synagogues <i>A</i>	they shall put you out of their syna- gogue <i>B.</i> they shall <sup>3</sup> excommunicate you

<sup>1</sup> manifestabo<sup>2</sup> manifestaturus.<sup>3</sup> *Co*<sup>2</sup> 'will.'

## Rheims—Authorized.

- 16 because I go  
 17 and, because I go  
 20 you shall be made sorrow-  
   ful *R*  
   ye shall be sorrowful *A*  
 23, 26 you shall ask *R*  
   ye shall ask *A*  
 26 ask the Father *R*  
   pray the Father *A*[*Co*<sup>2</sup>]  
 28 I came forth  
 30 camest forth  
 32 and it is now come *R*  
   yea, is now come *A*  
   because the Father  
 33 I have spoken

## Earlier Versions.

- for I go  
 and, that I go *BWCT*. and, for I go *G*.  
   for I go *Co*. and that, because I go *Co*<sup>2</sup>  
 ye shall sorrow. ye<sup>1</sup> shall be sorry *Co*  
 shall ye ask  
 pray unto my Father *BW*. pray unto  
 the Father *GCo*. speak unto my Father  
*CT*  
 I went out *BWCoT*. I am come out *G*.  
 I came out *C*  
 camest *BWCT*. art come out *G*. camest  
 out *Co*. art come forth *Co*<sup>2</sup>  
 and is already come *BGWCT*. and is  
 come already *Co*. and now draweth  
 nigh *Co*<sup>2</sup>  
 for the Father. for my Father *W*  
 have I spoken

## CHAPTER XVII.

- 6 manifested<sup>2</sup> declared  
 11 I am am I  
 12 the son of perdition [*Co*<sup>2</sup>] that lost child *BCCoT*. the child of per-  
   dition *G*. that child of perdition *W*  
 24 they also they. they . . . also *Co*<sup>2</sup>

## CHAPTER XVIII.

- 3 Judas therefore having re- Judas then after he had received. Now  
   ceived *R* when Judas had taken unto him<sup>3</sup> . . .  
   Judas then having received he *Co*  
 3, 35 chief priests high priests  
 4 Jesus therefore [*Co*<sup>2</sup>] and Jesus *BC*. then Jesus *GWT*. Jesus  
   now *Co*  
 5 and Judas Judas. now Judas *G*  
 8 if therefore you seek me *R* if ye seek me therefore *BC*. therefore if  
   if therefore ye seek me *A* ye seek me *GW*. if ye seek me, then  
   *Co*. if ye therefore<sup>4</sup> seek me *TC*<sup>2</sup>  
 11 the chalice . . . shall not I shall I not drink of the cup. wilt thou  
   drink it *R* not that I shall drink the cup *Co*<sup>2</sup>  
   the cup . . . shall I not drink  
   it *A*  
 23 but if well but if I have well spoken *BGWCCo*. if I  
   have well spoken *T*. but if I have  
   spoken well *Co*<sup>2</sup>  
 25 they said therefore then said they *BCCo*. and they said

<sup>1</sup> *Co*<sup>2</sup> 'you.'<sup>2</sup> manifestavi.<sup>3</sup> *Co*<sup>2</sup> omits 'unto him.'<sup>4</sup> *T* omits 'therefore.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
26 did cut off <i>R</i> [ <i>Co</i> <sup>2</sup> ] cut off <i>A</i>	smote off. had smitten off <i>Co</i>
30 a malefactor <sup>1</sup> delivered him up	an evil doer delivered him
31 according to your law	after your own law. after your law <i>CoTav</i>
34 others	other. some other <i>Co</i>
39 release one to you <i>R</i> release unto you one <i>A</i>	deliver you one loose <i>BGWCT</i> . give one loose unto you <i>Co</i> . let loose unto you one <i>Co</i> <sup>2</sup>
will you therefore that I release <i>R</i>	will ye <sup>2</sup> that I loose <i>BCT</i> . will ye then that I loose <i>GW</i> . will ye now that I
will ye therefore that I release <i>A</i>	loose <i>Co</i> . will ye therefore that I let loose <i>Co</i> <sup>2</sup>

## CHAPTER XIX.

4 saith [ <i>Co</i> <sup>2</sup> ]	said
5 the purple vestment <i>R</i> the purple robe <i>A</i>	the robe of purple <i>B</i> . a purple garment <i>GCo</i> <sup>2</sup> . a robe of purple <i>WCT</i> . a purple robe <i>Co</i>
6, 15, 21 chief priests	high priests
8 when Pilate therefore	when Pilate. when Pilate then <i>G</i>
10, 12 release	loose. let . . . loose <i>Co</i> <sup>2</sup>
12 this man	him
24 upon my vesture <sup>3</sup> they have cast lots <i>R</i> for my vesture they did cast lots <i>A</i>	for my coat did they cast lots <i>BC</i> . on my coat did cast lots <i>GWCT</i> . on my coat have they cast lots <i>Co</i> . upon my raiment have they cast lots <i>Co</i> <sup>2</sup>
25 and there stood <i>R</i> now there stood <i>A</i>	there stood. then stood <i>GWtav</i>
31 taken away	taken down
38 take away	take down
39 at the first a mixture <sup>4</sup> of myrrh and aloes	at the beginning <i>BWCT</i> . first <i>G</i> . afore <i>Co</i> of myrrh and aloes mingled together. myrrh and aloes mixt together <i>Co</i> <sup>2</sup>

## CHAPTER XX.

11 she stooped down and looked	she bowed herself <i>BGWCT</i> . she looked <i>Co</i> . she stooped and looked <i>Co</i> <sup>2</sup>
13 because they have [ <i>Co</i> <sup>2</sup> ]	for they have <i>BCT</i> . they have
16 saith to him <i>R</i> saith unto him <i>A</i> [ <i>Co</i> <sup>2</sup> ]	said unto him
22 said this	said those words <i>BC</i> . said that
27 then he saith <i>R</i> then saith he <i>A</i>	after that saith he <i>BCo</i> <sup>2</sup> . after said he <i>G</i> . after that said he <i>WCCoT</i>
31 and that believing	and that in believing <i>BGWCT</i> . and that ye through belief <i>Co</i> . and that ye be- lieving <i>Co</i> <sup>2</sup>

<sup>1</sup> malefactor.<sup>2</sup> *B* 'you.'<sup>3</sup> vestem.<sup>4</sup> mixturam.



Rheims—Authorized.

Earlier Versions.

CHAPTER XXI.

3 and they went forth <i>R</i>	they went their way <i>BGWCT.</i> they went
they went forth <i>A</i>	out <i>Co.</i> and they went out <i>Co</i> <sup>2</sup>
they took nothing <i>R</i>	caught they nothing. took they nothing
they caught nothing	<i>Co</i>
6 cast . . . cast	cast out . . . cast out
and now	and anon <i>BWCT.</i> and . . . at all <i>G.</i> and
	. . . no more <i>Co.</i> and . . . now <i>Co</i> <sup>2</sup>
7 that disciple therefore . . .	then said the disciple . . . unto Peter.
saith to Peter <i>R</i>	therefore said the disciple . . . unto
therefore that disciple . . .	Peter <i>G</i>
saith unto Peter <i>A</i>	
[so that disciple . . . saith unto	
Peter] [ <i>Co</i> <sup>2</sup> ]	
21 Lord, and . . . what <i>R</i>	Lord, what <i>BGWCTCo</i> <sup>2</sup> . Lord, but what
Lord, and what <i>A</i>	<i>CoTav</i>
25 the world itself <i>R</i>	the world
even the world itself <i>A</i>	

THE ACTS OF THE APOSTLES.

CHAPTER I.

16 concerning Judas [ <i>Co</i> <sup>2</sup> ]	of Judas
17 of this ministry	in this ministry <i>B.</i> in this ministration
	<i>GWCT.</i> of this ministration <i>Co</i>
19 it was made notorious <i>R</i>	it is known
it was known <i>A</i>	
[it was made known] <i>Co</i> <sup>2</sup>	
23 who was surnamed	whose surname was. whose surname
	is <i>Co</i> <sup>2</sup>
26 numbered <sup>1</sup>	counted

CHAPTER II.

7 they were all amazed	they wondered all. they were all
	astonied <i>Co</i> <sup>2</sup>
Galileans [ <i>Co</i> <sup>2</sup> ]	of Galilee
9 and Cappadocia [ <i>Co</i> <sup>2</sup> ]	and in Cappadocia <i>BCo.</i> and of Cappa-
	docia
10 about Cyrene	beside Cyrene <i>BGWCT.</i> by Cyrene <i>Co.</i>
	which is about Cyrene <i>Co</i> <sup>2</sup>
12 and they were all	they were all
18 pour out in those days of my	pour out <sup>2</sup> of my Spirit in those days
Spirit	
19 signs <sup>3</sup>	tokens
vapour [ <i>Co</i> <sup>2</sup> ]	the vapour. the vapours <i>To</i>
22 by miracles	with miracles <i>BCCoT.</i> with great works
	<i>G.</i> with notable works <i>W</i>

<sup>1</sup> annumeratus.

<sup>2</sup> *Co*<sup>2</sup> 'forth.'

<sup>3</sup> signa.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
25 I foresaw	I saw . . . set forth <i>B</i> . I beheld <i>GW</i> . aforehand I saw <i>CT</i> . aforehand have I set <i>Co</i> . I have . . . set <i>Co</i> <sup>2</sup>
28 made known <sup>1</sup> to me	shewed me. made . . . known unto me <i>Co</i> <sup>2</sup>
33 being exalted therefore <i>R</i> therefore being . . . exalted <i>A</i>	then being . . . exalted <i>B</i> . since then <sup>2</sup> that he . . . hath been exalted <i>GW</i> . since now that he . . . exalted is <i>CT</i> . seeing now that he . . . is exalted <i>Co</i> . seeing then that he is exalted <i>Co</i> <sup>2</sup> . sythens now that he . . . is exalted <i>Tav</i>
37 the rest of the apostles	the other apostles
39 to you is the promise <i>R</i> the promise is unto you <i>A</i>	the <sup>3</sup> promise was made unto you <i>BWCCoT</i> . the promise is made unto you <i>G</i> . unto you is the promise made <i>Co</i> <sup>2</sup>
40 did he testify <sup>4</sup>	bare he witness <i>BCCoT</i> . he besought <i>GW</i> . did he witness <i>Co</i> <sup>2</sup>

## CHAPTER III.

11 ran to them unto the porch . . . wondering <i>R</i> ran together unto them in the porch . . . greatly wonder- ing <i>A</i>	ran together greatly amazed unto them in the porch <i>B</i> . ran amazed unto them in the <sup>5</sup> porch <i>GWCT</i> . ran unto them into the porch . . . and wondered <i>Co</i> . wondered and ran unto them to the porch <i>Co</i> <sup>2</sup>
14 unto you	you
16 this perfect health <i>R</i> this perfect soundness <i>A</i> [this perfitte health of his whole body] [ <i>To</i> ]	health <i>B</i> . this disposition of his whole body <i>G</i> . this health <i>WCT</i> . his health <i>Co</i> . this whole health <i>Co</i> <sup>2</sup>
19 times [ <i>Co</i> <sup>2</sup> ]	time
21 the times of the restitution <sup>6</sup> of all things <i>R</i> the times of restitution of all things <i>A</i>	the time that all things be restored <i>BGW</i> . the time that all things . . . be restored again <i>CCoT</i> . the time of restoring again of all things <i>Co</i> <sup>2</sup> . time all things . . . be restored again <i>Tav</i>
25 and in thy seed [ <i>Co</i> <sup>2</sup> ]	even in thy seed. through thy seed <i>Co</i>

## CHAPTER IV.

2 being grieved [ <i>Co</i> <sup>2</sup> ]	taking it grievously. whom it grieved <i>Co</i>
7 in the midst [ <i>Co</i> <sup>2</sup> ]	before them
10 hath raised <i>R</i> raised <i>A</i>	raised again. hath raised up <i>Co</i>
12 for neither is there any other name under heaven given to men <i>R</i> for there is none other name	for among men under heaven there is given none other name <i>BC</i> . for among men there is given none other name under heaven <i>GW</i> . nor yet also is

<sup>1</sup> notas fecisti.<sup>2</sup> *W* 'now.'<sup>3</sup> *Co* 'this.'<sup>4</sup> testificatus.<sup>5</sup> *T* 'Solomon's.'<sup>6</sup> restitutionis.

Rheims—Authorized.

Earlier Versions.

<p>under heaven given among men <i>A</i></p> <p>14 could say nothing [<i>Co</i><sup>2</sup>]</p> <p>16 a notorious sign indeed hath been done <i>R</i> indeed a notable miracle hath been done <i>A</i> manifest<sup>1</sup> [<i>Co</i><sup>2</sup>]</p> <p>17 be . . . spread abroad <i>R</i> spread <i>A</i></p> <p>18 that they should not speak at all <i>R</i> not to speak at all <i>A</i></p> <p>21 how they might [<i>Co</i><sup>2</sup>]</p> <p>23 and being dismissed <i>R</i> and being let go <i>A</i> chief priests</p> <p>25 who</p> <p>34 prices<sup>3</sup> [<i>Co</i><sup>2</sup>]</p> <p>36 who was surnamed</p> <p>which is by interpretation <i>R</i> which is, being interpreted <i>A</i> [which is interpreted] [<i>Co</i><sup>2</sup>]</p> <p>2 being privy thereto <i>R</i> being privy to it <i>A</i></p> <p>3 to</p> <p>5 and Ananias hearing</p> <p>7 and it was not knowing what was chanced, came in <i>R</i> not knowing what was done, came in <i>A</i> [not knowing what had hap- pened, came in] [<i>Co</i><sup>2</sup>]</p> <p>8 whether did you sell <i>R</i> whether ye sold <i>A</i></p> <p>10 forth</p> <p>13 of the rest but [<i>Co</i><sup>2</sup>]</p>	<p>there given unto men any other name <i>Co</i>. nor yet also is there any other name given to men <i>T</i>. for there is none other name given unto men under heaven <i>Co</i><sup>2</sup>. for there is not any other name given to men <i>Tav</i></p> <p>could not say. had nothing to say <i>G</i> a manifest sign is done <i>BGWCT</i>. a manifest token is done <i>Co</i>. is done a token <i>Co</i><sup>2</sup></p> <p>openly known be noised <i>BGWCT</i>. break out <i>Co</i>. be . . . noised abroad <i>Co</i><sup>2</sup></p> <p>that in no wise they should speak <i>BGWCTCo</i><sup>2</sup>. that in any wise they should not speak <i>Co</i></p> <p>how to then<sup>2</sup> as soon as they were let go. and when they were let go <i>Co</i> high priests which <i>BGWCTCo</i><sup>2</sup>. thou that <i>Co</i> price. money <i>Co</i> which was also called <i>BCCoT</i>. was called <i>GW</i>. also was surnamed <i>Co</i><sup>2</sup></p> <p>that is to say, if ye interpret it <i>B</i>. that is, by interpretation <i>G</i>. that is to say <i>WCCoT</i>.</p> <p>CHAPTER V.</p> <p>being of counsel <i>BGWCT</i>. knowing of it <i>Co</i>. being a counsel thereof <i>Co</i><sup>2</sup></p> <p>unto <i>Ananias</i> hearing <i>BCCo</i><sup>2</sup>. now when <i>Ananias</i> heard . . . he <i>G</i>. when <i>Ananias</i> heard . . . he <i>WCCoT</i></p> <p>and it came to pass <i>BG</i>. and it fortunèd came in not knowing that which was done <i>B</i>. came in ignorant of that which was done <i>GWCT</i>. came in and knew not what was done <i>Co</i>. came in not knowing what was done <i>Tav</i></p> <p>sold ye not <i>BC</i>. sold ye <i>GWCo</i>. gave ye <i>T</i>. did ye sell <i>Co</i><sup>2</sup></p> <p>out of other. of the other <i>GWCo</i><sup>2</sup> nevertheless. neverthelater <i>T</i></p>
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<sup>1</sup> manifestum.

<sup>2</sup> *CT* omit 'then.'

<sup>3</sup> pretia.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
15 did bring forth <i>R</i> brought forth <i>A</i> at the least [ <i>Co</i> <sup>2</sup> ]	brought <i>BGWCT</i> . brought out <i>Co</i> . put forth <i>Co</i> <sup>2</sup> at the least way
24 the chief priests	the high priests <i>BGWCTCo</i> <sup>2</sup> . the other high priests <i>Co</i>
29 rather than men	more . . . than men <i>BCCoT</i> . rather . . . than men <i>GW</i> . more than men <i>Co</i> <sup>2</sup>
33 it cut them to the heart <i>R</i> they were cut to the heart <i>A</i>	they clave asunder <i>BCT</i> . they brast for anger <i>GW</i> . it went through the hearts of them <i>Co</i>
36 saying he was somebody <i>R</i> boasting himself to be some- body <i>A</i> four hundred	reporting himself to be some great man <i>B</i> . boasting himself  a four hundred <i>BWCCoT</i> . a fourth hun- dredth <i>G</i> . four hundredth <i>Co</i> <sup>2</sup>
who	which
37 dispersed <sup>1</sup>	scattered abroad. scattered <i>Co</i> <sup>2</sup>
CHAPTER VI.	
2 reason	good <i>B</i> . meet
3 full [ <i>Co</i> <sup>2</sup> ]	and full
whom we may appoint over	to whom we may commit <i>BC</i> . which we may appoint to <i>GW</i> <i>T</i> . whom we may appoint to <i>Co</i> . whom we may set over <i>Co</i> <sup>2</sup>
12 stirred up	moved
14 delivered unto us <i>R</i> delivered us <i>A</i>	gave us. hath given unto us <i>Co</i> <sup>2</sup>
CHAPTER VII.	
6 and God spake to him <i>R</i> and God spake on this wise <i>A</i>	God verily spake on this wise <i>BWCT</i> . but God spake thus <i>G</i> . but thus said God unto him <i>Co</i> . and God said unto him <i>Co</i> <sup>2</sup>
14 called thither <i>R</i> called . . . to him <i>A</i> [called for] [ <i>Co</i> <sup>2</sup> ]	caused . . . to be brought
16 for a price of silver <i>R</i> for a sum of money <i>A</i>	for money
19 that they should expose <i>R</i> so that they cast out <i>A</i> [that they should cast out] [ <i>Co</i> <sup>2</sup> ]	and made them to <sup>2</sup> cast out
to the end they might not	that they should not. lest they should <i>Co</i> <sup>2</sup>
25 would save <i>R</i> would deliver <i>A</i> [would give . . . health] [ <i>Co</i> <sup>2</sup> ]	should deliver <i>BC</i> . should give . . . de- liverance <i>G</i> . should give salvation unto <i>W</i> . should save <i>CoT</i>
29 this word <i>R</i> [ <i>Co</i> <sup>2</sup> ] this saying <i>A</i>	that saying

<sup>1</sup> dispersi.<sup>2</sup> *B* omits 'to.'

Rheims—Authorized.

Earlier Versions.

42 turned [Co <sup>2</sup> ]	turned himself away. turned himself CCoT
52 the Just One	the Just B. that Just GWCT. that Righteous Co. the Righteous Co <sup>2</sup> . that righteous person Tav
53 who	which also B. which GW. and ye also CT. ye Co
54 they were cut in their hearts R they were cut to the heart A	their hearts clave asunder BCT. their hearts brast for anger GW. it went through the hearts of them Co. it went through their hearts Co <sup>2</sup> .
56 opened	open
57 with one accord [Tav]	all at once
60 said this [Co <sup>2</sup> ]	thus spoken

CHAPTER VIII.

9 some great one	a man that <sup>1</sup> could do great things. some great man GCo <sup>2</sup>
15 who	which
20 purchased	obtained
21 lot	fellowship
27 went [Co <sup>2</sup> ] of great authority under Can- dace	went on and of great authority with Candace BCT. Candace's . . . chief governor GW. and <sup>2</sup> of authority with Candace Co
28 and he was returning, and R was returning, and A	and as he returned home again BWCT. and as he returned G. and returned home again, and Co. and returned . . . and Co <sup>2</sup>
33 was taken away	is exalted B. hath been exalted GW. was not esteemed CT. is . . . exalted Co
39 and when	and as soon as. but when Co
40 passing through, he evan- gelized R passing through, he preached A	he walked throughout the country preaching BWCT. he walked to and fro preaching G. walked about and preached the gospel Co. went through and preached Co <sup>2</sup>

CHAPTER IX.

6 trembling	both trembling. trembled Co <sup>2</sup>
12 coming in	coming in to him BGWCT. coming unto him Co. entering in Co <sup>2</sup> . coming into him Tav
14 from the chief priests [Co <sup>2</sup> ]	of the high priests
17 imposing hands . . . he said R putting his hands . . . said A	put his hands . . . and said. laid the <sup>3</sup> hands . . . and said Co.
21 chief priests [Tav]	high priests

<sup>1</sup> Co 'which.'

<sup>2</sup> Co<sup>2</sup> omits 'and.'

<sup>3</sup> Co<sup>2</sup> 'his.'

*Rheims—Authorized.*

- 23 consulted *R*  
 took counsel *A*  
 30 brought him down  
 31 walking [*Co*]  
 32 passed [*Co*<sup>2</sup>]  
 36 a certain disciple

- this woman  
 40 turning *R*  
 turning him *A*  
 41 his hand  
 presented

- 1, 22 centurion<sup>2</sup> [*Co*<sup>2</sup>]  
 2 to God  
 8 to whom when he had told  
 all, he *R*  
 and when he had declared  
 all these things unto them,  
 he *A*  
 [unto whom when he had  
 shewed all things, he] [*Co*<sup>2</sup>]  
 11 descending<sup>4</sup>  
 24 on the morrow *R*[*Tuv*]  
 the morrow after *A*  
 32 call hither  
 33 immediately therefore I sent  
 to thee  
 37 from Galilee  
 41 who

- 9 that which God hath made  
 clean, do not thou call  
 common *R*  
 what God hath cleansed, that  
 call not thou common *A*

- 14 who  
 15 as upon us also *R*[*Co*<sup>2</sup>]  
 as on us *A*  
 16 John indeed

*Earlier Versions.*

- took counsel together. held a council  
 together *Co*  
 brought him. conveyed him *Co*<sup>2</sup>  
 walked . . . and  
 walked  
 a certain woman, a disciple *BGC*. a cer-  
 tain woman which<sup>1</sup> was a disciple  
 the same. she *G*  
 turned him . . . and. turned to . . . and  
*Co*<sup>2</sup>  
 the hand  
 delivered *B*. restored *GW*. shewed *CCoT*

## CHAPTER X.

- captain  
 God  
 and told them all the matter and. and  
 told them all things<sup>3</sup> and *GCo*  
 come down. coming down *Co*  
 the third day after *B*. the day after *GW*.  
 the third day *CT*. the day following *Co*  
 call for. call *Co*<sup>2</sup>  
 then sent I for thee immediately *BGWCT*.  
 then sent I unto thee immediately *Co*.  
 therefore sent I immediately unto  
 thee *Co*<sup>2</sup>  
 in Galilee. at Galilee *Co*<sup>2</sup>  
 which

## CHAPTER XI.

- do not thou make them common which  
 God hath cleansed *B*. the things that  
 God hath purified pollute thou not  
*G*. count not thou those things  
 common which God hath cleansed  
*WCT*. what God hath cleansed, that  
 call not thou unclean *Co*. those things  
 that God hath cleansed, do not thou  
 call unclean *Co*<sup>2</sup>  
 he  
 as he did on us *BWCT*. even as upon  
 us *G*. like as upon us *Co*  
 John. John verily *Co*<sup>2</sup>

<sup>1</sup> *Co* 'that,' *Co*<sup>2</sup> 'which.'<sup>2</sup> centurio.<sup>3</sup> *Co* omits 'things.'<sup>4</sup> descendens.

Rheims—Authorized.

Earlier Versions.

17 that believed <i>R</i> who believed <i>A</i>	when we believed. which believe <i>Co</i>
19 none	no man
20 preaching [ <i>Co</i> <sup>2</sup> ]	and preached
22 as far as Antioch	unto Antioch
27 these	those
30 which also they did	which thing they also did. which thing also they did <i>Co</i> <sup>2</sup>

CHAPTER XII.

4 apprehended <sup>1</sup>	caught. taken <i>Co</i>
6 brought him forth [ <i>Co</i> <sup>2</sup> ]	brought him forth unto the people <i>B</i> . brought him out unto the people
9 saw [ <i>Co</i> <sup>2</sup> ]	had seen
11 the expectation <sup>2</sup>	the waiting for <i>BGWCCoT</i> . the waiting <i>Co</i> <sup>2</sup> . the laying await <i>Tav</i>
12 and praying <i>R</i> [ <i>Co</i> <sup>2</sup> ] praying <i>A</i>	in prayer <i>BCT</i> . and prayed
13 door of the gate	entry door
14 gate . . . gate	door . . . door <i>BCo</i> <sup>2</sup> . entry . . . entry <i>WCCoT</i> . entry door . . . entry <i>G</i> .
17 beckoning [ <i>Co</i> <sup>2</sup> ]	when he had beckoned <i>BC</i> . he beckoned . . . and
21 being arrayed with <i>R</i> [ <i>Co</i> <sup>2</sup> ] arrayed in <i>A</i>	arrayed him <sup>3</sup> in . . . and. put on the . . . and <i>Co</i>
25 ministry <sup>4</sup>	office <i>BGWCT</i> . handreaching <i>Co</i> . mini- stration <i>Co</i> <sup>2</sup>

CHAPTER XIII.

9 replenished with <i>R</i> filled with <i>A</i> [being filled with] [ <i>Co</i> <sup>2</sup> ]	being full of
12 marvelling <i>R</i> being astonished <i>A</i> [wondering] [ <i>Co</i> <sup>2</sup> ]	and wondered. and was astonished <i>G</i>
13 John departing	John, when he departed <i>B</i> . John de- parted . . . and
16 beckoning for silence <i>R</i> beckoning <i>A</i>	when he had beckoned . . . for silence <i>B</i> . beckoned . . . and <i>GWCoT</i> . beckoned for silence . . . and <i>C</i> . commanded silence with his hand <i>Co</i> <sup>2</sup>
20 until Samuel the prophet [ <i>Co</i> <sup>2</sup> ]	unto the time of Samuel the prophet. until the prophet Samuel <i>Co</i>
22 he raised them up <i>R</i> he raised up unto them <i>A</i> [ <i>Co</i> <sup>2</sup> ] to whom giving testimony <sup>5</sup> , he said <i>R</i> to whom also he gave testi- mony, and said <i>A</i>	he set up. he raised up <i>G</i>  of whom he reported, saying <i>BCT</i> . of whom he witnessed, saying <i>GWCo</i> . unto whom he bare witness and said <i>Co</i> <sup>2</sup>

<sup>1</sup> apprehendisset.

<sup>2</sup> expectatione.

<sup>3</sup> *G* 'himself.'

<sup>4</sup> ministerio.

<sup>5</sup> testimonium.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
25 fulfilled	had fulfilled
26 men brethren <i>R</i>	ye men and brethren
men and brethren <i>A</i>	
stock	generation, kindred <i>Co</i> <sup>2</sup>
31, 43 who	which
36 in his generation <sup>1</sup> <i>R</i> [ <i>Co</i> <sup>2</sup> ]	his time <i>BGW</i> . in his time
his own generation <i>A</i>	
45 multitudes	people
contradicted <sup>2</sup> those things <i>R</i>	spake against those things . . . speaking
spake against those things . . .	against it <sup>3</sup> <i>BCCoT</i> . spake against those
contradicting <i>A</i>	things . . . contrarying them <i>GW</i> .
	spake against those things <i>Co</i> <sup>2</sup>
50 stirred up	moved. stirred <i>GW</i>

## CHAPTER XIV.

3 they abode <i>R</i>	abode they there <i>BWCT</i> . they abode
abode they <i>A</i>	there <i>G</i> . they had their being there
	<i>Co</i> . tarried they <i>Co</i> <sup>2</sup>
5 to use them contumeliously <i>R</i>	to do them violence. to put them to
to use them spitefully <i>A</i>	shame <i>CoT</i>
10 leaped [ <i>Co</i> <sup>2</sup> ]	start up <i>BWCT</i> . leaped up <i>G</i> . sprang
	up <i>Co</i>
13 the priest . . . of Jupiter <i>R</i> [ <i>Co</i> <sup>2</sup> ]	Jupiter's priest
the priest of Jupiter <i>A</i>	
23 ordained to them priests <i>R</i>	ordained them elders by election
ordained them elders <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
24 and passing <i>R</i>	and when they had gone <i>BC</i> . thus they
and after they had passed <i>A</i>	went . . . and <i>GW</i> . and they went . . .
	and <i>CoT</i> . they went also through <i>Co</i> <sup>2</sup>

## CHAPTER XV.

3 being brought on their way	after they were brought on their way
[ <i>Co</i> <sup>2</sup> ]	<i>BCT</i> . being sent forth <i>GW</i> . they
	were brought on their way . . . and
	<i>Co</i>
5 and there arose certain <i>R</i>	then rose <sup>4</sup> up certain <i>BCM</i> . but, said
but there rose up certain <i>A</i>	they, certain . . . rose up <i>GW</i> . then
	arose <sup>5</sup> there up certain <i>CoT</i> . but there
	rose some <i>Co</i> <sup>2</sup>
7 men brethren <i>R</i>	ye men and brethren
men and brethren <i>A</i>	
8 giving unto them <i>R</i>	and gave unto them <i>BCT</i> . in giving unto
giving them <i>A</i>	them <i>GW</i> . and gave them <i>Co</i>
[giving . . . unto them] [ <i>Co</i> <sup>2</sup> ]	
10 the necks of the disciples <i>R</i>	the disciples' necks <i>BGWCTCo</i> <sup>2</sup> . the dis-
the neck of the disciples <i>A</i>	ciples' neck <i>Co</i>

<sup>1</sup> generatione.    <sup>2</sup> contradicebant.    <sup>3</sup> *B* omits 'it.'    <sup>4</sup> *Tav* 'arose.'

<sup>5</sup> *Co* 'rose.'



Rheims—Authorized.

Earlier Versions.

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|--|---|
| <p>12 telling <i>R</i><br/>         declaring <i>A</i><br/>         [shewing] [<i>Co</i><sup>2</sup>]</p> <p>13 and after</p> <p>20 strangled things <i>R</i><br/>         things strangled <i>A</i></p> <p>22 who was surnamed <i>R</i><br/>         surnamed <i>A</i><br/>         [that was surnamed] [<i>Co</i><sup>2</sup>]<br/>         chief men</p> <p>24 subverting<sup>1</sup> your souls [<i>Co</i><sup>2</sup>]</p> <p>27, 33 who</p> <p>30 they therefore being dismissed<sup>2</sup> <i>R</i><br/>         so when they were dismissed <i>A</i></p> <p>32 confirmed<sup>4</sup></p> <p>35 with many others</p> <p>36 and after <i>R</i><br/>         and . . . after <i>A</i></p> <p>41 confirming<sup>5</sup></p> | <p>which told</p> <p>and when <i>BGWCT</i>. afterward when <i>Co</i><br/>         and after that <i>Co</i><sup>2</sup></p> <p>strangled <i>BWCCoT</i>. that that is strangled<br/> <i>G</i>. that is strangled <i>To</i></p> <p>whose surname was. called also <i>T</i></p> <p>which were chief men. principal men<br/> <i>Co</i><sup>2</sup></p> <p>and cumbered your minds</p> <p>which</p> <p>now therefore<sup>3</sup> when they were departed<br/> <i>BG</i>. when they therefore<sup>3</sup> were departed<br/> <i>WCT</i>. when these were sent forth<br/> <i>Co</i>. they therefore being sent forth<br/> <i>Co</i><sup>2</sup></p> <p>strengthened<sup>5</sup>. stablished <i>Co</i><sup>2</sup></p> <p>with other many. with many other<br/> <i>GC</i><sup>2</sup></p> <p>but after <i>BGWCTCo</i><sup>2</sup>. nevertheless after <i>Co</i></p> <p>stablishing</p> |
|--|---|

CHAPTER XVI.

- |   |   |
|---|---|
| <p>3 him Paul would have to <i>R</i><br/>         him would Paul have to <i>A</i>[<i>Co</i><sup>2</sup>]</p> <p>7 and when they were come . . .<br/>         they <i>R</i><br/>         after they were come . . . they<br/> <i>A</i></p> <p>11 sailing from . . . we <i>R</i><br/>         loosing from . . . we <i>A</i></p> <p>12 of the part <i>R</i><br/>         of that part <i>A</i><br/>         a colonia<sup>8</sup> <i>R</i><br/>         and a colony <i>A</i></p> | <p>Paul would that he should <i>BW</i>. therefore Paul would that he should <i>G</i>. him would Paul that he should <i>C</i>. Saul would that the same should <i>Co</i>. the same Paul would that he should <i>T</i></p> <p>they coming <i>B</i>. then came they . . . and <i>G</i>. they came . . . and <i>WCT</i>. howbeit as they came <i>Co</i>. and when they came . . . they <i>Co</i><sup>2</sup></p> <p>we being carried from <i>B</i>. went we forth from . . . and <i>GW</i>. when we loosed forth . . . from . . . we <i>C</i>. departed we from . . . and <i>Co</i>. loosed we forth from . . . and <i>T</i>. when we had sailed from . . . we <i>Co</i><sup>2</sup>. sailed we forth from . . . and <i>Tav</i></p> <p>in the parts<sup>7</sup> <i>BGWCT</i>. of the land <i>Co</i>. of the coast <i>Co</i><sup>2</sup></p> <p>and<sup>9</sup> a free city. and whose inhabitants came from Rome to dwell there <i>GW</i></p> |
|---|---|

<sup>1</sup> evertentes.    <sup>2</sup> dimissi.    <sup>3</sup> *GWT* omit 'therefore.'    <sup>4</sup> confirmaverunt.  
<sup>5</sup> *CCoT* 'strengthened.'    <sup>6</sup> confirmans.    <sup>7</sup> *B* 'parties.'    <sup>8</sup> colonia.  
<sup>9</sup> *Co* omits 'and.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
16 gain	vantage. gains <i>Co</i> <sup>2</sup> <i>Tav</i>
by	with
18 to go out <i>R</i>	that thou come out. that thou depart
to come out <i>A</i>	out <i>Co</i>
[to go forth] [ <i>Co</i> <sup>2</sup> ]	
20, 22 magistrates <sup>1</sup>	officers <i>BCCoT</i> . governors <i>G</i> . rulers <i>W</i>
21 being Romans	seeing we are <sup>2</sup> Romans. sithens we are
	Romans <i>Tav</i>
26 all the doors were opened	all the doors opened <i>BGWCTCo</i> <sup>2</sup> . were
	all the doors open <i>Co</i>
27 and the keeper	when the keeper <i>BWCCoT</i> . then the
and seeing	keeper <i>G</i> . but when the keeper <i>Co</i> <sup>2</sup>
31 house [ <i>Co</i> <sup>2</sup> ]	and saw. and when he saw <i>G</i>
34 rejoiced with all his house,	household
believing God <i>R</i>	joyed <sup>3</sup> that he with all his household
rejoiced, believing in God with	believed in <sup>4</sup> God. rejoiced with all
all his house <i>A</i>	his household that he was become a
[rejoiced with all his house	believer on God <i>Co</i>
believing in God] [ <i>Co</i> <sup>2</sup> ]	
35 magistrates <sup>1</sup>	officers <i>BCT</i> . governors <i>G</i> . rulers <i>WCo</i> <sup>2</sup> .
	officers of the city <i>Co</i>
36, 38 magistrates <sup>1</sup>	officers <i>BCCoT</i> . governors <i>G</i> . rulers <i>WCo</i> <sup>2</sup>
36 sent that you should be let	sent word to loose you <i>BWCT</i> . sent to
go <i>R</i>	loose you <i>G</i> . sent hither that ye
sent to let you go <i>A</i>	should be loose <i>Co</i> . sent that ye
	should be loosed <i>Co</i> <sup>2</sup>
departing <i>R</i>	get you hence and
depart, and <i>A</i>	

## CHAPTER XVII.

1 and when they had walked <i>R</i>	as they made their journey. now as
now when they had passed <i>A</i>	they passed <i>G</i>
[when they had walked]	
[ <i>Co</i> <sup>2</sup> ]	
5 of the rascal sort certain	certain vagabonds and evil men <i>B</i> . cer-
naughty men <i>R</i>	tain vagabonds and <sup>5</sup> wicked fellows
certain lewd fellows of the	<i>GW</i> . certain <sup>6</sup> evil men which were
baser sort <i>A</i>	vagabonds <i>CCoT</i>
[some wicked men of the	
common sort] [ <i>Co</i> <sup>2</sup> ]	
10 who	which. [ ] <i>Co</i> .
11 more noble than they that	the noblest of birth among them <i>BCT</i> .
are <i>R</i>	more noble <sup>7</sup> men than they which
more noble than those <i>A</i>	were <i>GW</i> . the eldest among them <i>Co</i> .
	the most ancient men of them that
	were <i>Co</i> <sup>2</sup>

<sup>1</sup> magistratus.<sup>2</sup> *Co*<sup>2</sup> 'be.'<sup>3</sup> *G* 'rejoiced.'<sup>4</sup> *BCCoT* 'on.'<sup>5</sup> *W* 'which were.'<sup>6</sup> *CT* omit 'certain.'<sup>7</sup> *W* 'worthy.'

Rheims—Authorized.

Earlier Versions.

15 receiving	received . . . and, when they had received <i>GCo</i>
16 given to idolatry [ <i>Co</i> <sup>2</sup> ]	given to worshipping of idols <i>B</i> . subject to idolatry <i>G</i> . subject to worship idols <i>W</i> . given to worshipping of images <i>CT</i> . given so to the worshipping of images <i>Co</i> <sup>2</sup>
19 Areopagus <sup>1</sup> [ <i>Co</i> <sup>2</sup> ]	the street of Mars <i>B</i> . Mars' <sup>2</sup> street <i>GWCT</i> . the council house <i>Co</i>
23 therefore [ <i>Co</i> <sup>2</sup> ]	then. [            ] <i>Co</i>
27 if haply [ <i>Co</i> <sup>2</sup> ]	if perhaps <i>B</i> . if so be <i>G</i> . if <i>WCCoT</i>
28 certain also	certain <i>BCT</i> . also certain <i>GWCo</i> <sup>2</sup> . certain . . . also <i>Co</i>
30 times [ <i>Co</i> <sup>2</sup> ]	time
34 others	other

CHAPTER XVIII.

6 I . . . will go <i>R</i> I will go <i>A</i>	will I go <i>BGWC</i> . I go <i>CoT</i> . shall I go <i>Co</i> <sup>2</sup>
7 one that served God <i>R</i> one that worshipped God <i>A</i>	a worshipper of God <i>BGWCT</i> . which feared God <i>Co</i> . which served God <i>Co</i> <sup>2</sup>
8 house [ <i>Co</i> <sup>2</sup> ]	household
10 set upon thee <i>R</i> set on thee <i>A</i>	invade thee <i>BWCCoT</i> . lay hands on thee <i>G</i> . lay hand on thee <i>To</i>
23 in order	by order
25 this man	the same
27 who when	which when <i>BCCo</i> <sup>2</sup> . and when he <i>GCo</i> . after he <i>WT</i>
28 he with vehemency con- vinced <sup>3</sup> the Jews <i>R</i> he mightily convinced the Jews <i>A</i>	he overcame the Jews mightily <i>BCCo</i> . mightily he confuted . . . the Jews with great vehemency <i>G</i> . mightily he overcame the Jews <i>WT</i>

CHAPTER XIX.

1 having gone <i>R</i> having passed <i>A</i>	passed . . . and <i>BWCT</i> . when he passed <i>G</i> . walked through . . . and <i>Co</i>
9 disputing [ <i>Co</i> <sup>2</sup> ]	and he disputed <i>BCW</i> . and disputed
16 leaping <i>R</i> leapt <i>A</i> [ <i>Co</i> <sup>2</sup> ]	ran
17 fear fell	fear came. there fell a fear <i>Co</i>
18 deeds [ <i>Co</i> <sup>2</sup> ]	works
29 filled with confusion catching <i>R</i> having caught <i>A</i>	on a roar. full of confusion <i>G</i> and caught. and took <i>Co</i>
with one accord into the theatre <sup>4</sup>	into the common hall <sup>5</sup> with one assent <i>BGWCT</i> . with one assent into the open place <i>Co</i> . with one mind into the open place <i>Co</i> <sup>2</sup>

<sup>1</sup> Areopagum.

<sup>2</sup> Tav 'Marce.'

<sup>3</sup> revincebat.

<sup>4</sup> theatrum.

<sup>5</sup> GW 'place.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
31 and certain also <i>R</i> and certain <i>A</i> adventure himself into the theatre <sup>2</sup>	but certain <i>BC</i> . certain also press into the common hall <sup>1</sup> <i>BWCT</i> present himself in the common place <i>G</i> . press into the open place <i>Co</i>
32 confuse <sup>3</sup> <i>R</i> confused <i>A</i>	all out of quiet <i>BCT</i> . out of order <i>GC</i> <sup>2</sup> . all out of order <i>W</i> . out of quiet <i>Co</i>
33 of the multitude they drew forth Alexander <i>R</i> they drew Alexander out of the multitude <i>A</i>	certain of the people drew Alexander out of the multitude <i>B</i> . some of the company <sup>4</sup> drew forth Alexander
34 there was made one voice <sup>5</sup> of all . . . crying out <i>R</i> all with one voice . . . cried out <i>A</i> [there arose a voice of them all crying together] [ <i>Co</i> <sup>2</sup> ]	there arose a shout . . . of all men crying. there arose a shout of all, and cried <i>Co</i>
35 appeased  what man is there	pacified <i>B</i> . stayed <i>GW</i> . ceased <i>CT</i> . stilled <i>Co</i> what man is it. what man is he <i>Co</i> <sup>2</sup>
40 danger for this day's an account of this concourse	jeopardy of this day's a reason <sup>6</sup> of this concourse of people. a reckoning of this uproar <i>Co</i>
41 he dismissed <sup>7</sup> the assembly	he let the assembly depart <i>BGW</i> . he let the congregation depart <i>CCoT</i> . he let the congregation go <i>Co</i> <sup>2</sup>

## CHAPTER XX.

2 exhorted them with much speech <i>R</i> given them much exhortation <i>A</i>	given them a long <sup>8</sup> exhortation <i>BCCo</i> <sup>2</sup> . exhorted them with many words <i>GC</i> . given them large exhortations <i>WT</i>
4 and of Asia	and out of Asia <i>BWCT</i> . and of them of Asia <i>GC</i> <sup>2</sup> . but of Asia <i>Co</i>
7 until [ <i>Co</i> <sup>2</sup> ]	unto
10 embracing him, he said <i>R</i> embracing him, said <i>A</i>	embraced him and said. embraced him saying <i>GW</i>
19 humility <sup>9</sup> <i>R</i> humility of mind <i>A</i>	humbleness of mind <i>BCCoT</i> . modesty <i>GW</i> . humbleness <i>Co</i> <sup>2</sup>
20 from house to house [ <i>Co</i> <sup>2</sup> ]	throughout every house <i>BGWC</i> . privately from house to house <i>Co</i> . at home in your houses <i>T</i>
21 testifying [ <i>Co</i> <sup>2</sup> ] penance <i>R</i> repentance <i>A</i> [ <i>Co</i> <sup>2</sup> ]	witnessing. and have testified <i>Co</i> the repentance

<sup>1</sup> *W* 'place.'<sup>2</sup> theatrum.<sup>3</sup> confusa.<sup>4</sup> *Co* 'people.'<sup>5</sup> una vox.<sup>6</sup> *BWCT* 'reckoning.'<sup>7</sup> dimisit.<sup>8</sup> *Co*<sup>2</sup> omits 'long.'<sup>9</sup> humilitate.

Rheims—Authorized.

Earlier Versions.

22	befall me	come unto me <i>BG</i> . come on me <i>WCT</i> . happen . . . unto me <i>Co</i> . happen unto me <i>Co</i> <sup>2</sup>
27	I have not spared to declare unto you <i>R</i> I have not shunned to de- clare unto you <i>A</i>	I have kept nothing back, but have shewed you <i>BCCoT</i> . I have spared no labour, but have shewed you <i>GW</i> . I have not gotten me out of the way, but have shewed you <i>Co</i> <sup>2</sup>

CHAPTER XXI.

3	was to discharge her load <i>R</i> was to unlade her burden <i>A</i>	unladed the burden <i>BGWC</i> . should lay forth the ware <i>Co</i> . unladed her burthen <i>T</i> . should be . . . unladen <i>Co</i> <sup>2</sup>
4	finding	when we had found. when he had found <i>Taw</i>
5	till we were out of the city	till we were come out of the city <i>BWCCoT</i> . even out of the city <i>G</i> . out of the city <i>Co</i> <sup>2</sup>
7	we . . . came down to <i>R</i> we came to <i>A</i> [we came down to] [ <i>Co</i> <sup>2</sup> ]	we went down to <i>BC</i> . we arrived at <i>GW</i> . and came to <i>Co</i>
18	the day following <sup>1</sup>	on the morrow <i>BCT</i> . the next day <i>GW</i> . on the next day <i>Co</i>
19	he told particularly <i>R</i> he declared particularly <i>A</i>	he told by order. he shewed by order <i>Co</i> <sup>2</sup>
20	thousands . . . among the Jews <i>R</i> thousands of Jews <i>A</i>	thousand Jews
22	will hear	shall hear
27	stirred up	moved
34	multitude	people

CHAPTER XXII.

7	ground	earth
12	according to the law	as pertaining to the law. after the law <i>Co</i>
18	testimony <sup>2</sup>	witness
23	cried out	cried

CHAPTER XXIII.

16	in wait	await
17	to tell him	to shew him <i>BGWTC</i> <i>Co</i> <sup>2</sup> . to say unto him <i>Co</i>
20	have agreed [ <i>Co</i> <sup>2</sup> ]	are determined <i>BWCT</i> . have conspired <i>G</i> . are agreed together <i>Co</i>
21	do not thou credit them <i>R</i> do not thou yield unto them <i>A</i> [do not thou believe them] [ <i>Co</i> <sup>2</sup> ]	follow not thou their minds <i>BWCCo</i> . let them not persuade thee <i>G</i> . follow not their minds <i>T</i>

<sup>1</sup> sequenti die.

<sup>2</sup> testimonium.

*Rheims—Authorized.*

- 21 expecting thy promise *R*  
 looking for a promise from  
 thee *A*  
 [waiting for thy promise] [*Co*<sup>2</sup>]  
 26 excellent  
 27 understanding *R*  
 having understood *A*  
 30 told  
 33 who when

*Earlier Versions.*

- and look for a promise from thee *B*. and  
 wait<sup>1</sup> for thy promise *GCoT*. and look  
 that thou shouldst promise *WC*  
 mighty *BWCCoT*. noble *G*. right good *Co*<sup>2</sup>  
 after I perceived *B*. perceiving *GW*.  
 and perceived *CCoT*. knowing *Co*<sup>2</sup>  
 shewed  
 which when *BWCT*. now when *G*.  
 when these *Co*. the which when *Co*<sup>2</sup>

## CHAPTER XXIV.

- 1 who  
 2 by thee  
 by thy providence  
 3 we do always . . . receive it *R*  
 we accept it always *A*  
 [we allow it alway] [*Co*<sup>2</sup>]  
 4 clemeny<sup>2</sup>  
 5 the Nazarenes<sup>3</sup>  
 6 who  
 8 thou mayest thyself *R*  
 thyself mayest *A*  
 [thou thyself mayest] [*Co*<sup>2</sup>]  
 9 also [*Co*<sup>2</sup>]  
 10 for to speak *R*  
 to speak *A* [*Co*<sup>2</sup>]  
 11 understand  
 15 that which these also them-  
 selves expect, that there  
 shall be a resurrection of  
 just and unjust *R*  
 which they themselves also  
 allow, that there shall be a  
 resurrection of the dead,  
 both of the just and un-  
 just *A*  
 16 always  
 a conscience without offence<sup>7</sup>  
*R* [*Co*<sup>2</sup>]  
 a conscience void of offence *A*  
 17 I came to bestow alms *R*  
 I came to bring alms *A*  
 [I came to do alms] [*Co*<sup>2</sup>]
- which. and *T*  
 by the means of thee *BCCoT*. through  
 thee *G*. by reason of thee *W*  
 through thy providence. by thy wisdom  
*Co*<sup>2</sup>  
 that allow we ever *BCCoT*. we acknow-  
 ledge it wholly *G*. that we acknow-  
 ledge from our hearts *W*  
 courtesy. goodness *Co*<sup>2</sup>  
 the Nazarites *BWCT*. the Nazaretes *Co*.  
 the Nazarees *Co*<sup>2</sup>. Nazarites *Tav*  
 which *BCCo*<sup>2</sup>. and *GWT*. and he *Co*  
 thou mayest  
 likewise  
 that he should speak  
 know  
 that the same<sup>4</sup> resurrection of the dead<sup>5</sup>  
 which they themselves look for also.  
 shall be both of just<sup>6</sup> and unjust. that  
 there shall be a resurrection (the  
 which these themselves also look for)  
 of the just and unjust *Co*<sup>2</sup>  
 always. [ ] *T*  
 a clear conscience  
 I came and brought alms

<sup>1</sup> *CoT* 'look.'    <sup>2</sup> elementia.    <sup>3</sup> Nazarenorum.    <sup>4</sup> *B* omits 'same.'<sup>5</sup> *T* 'from death' for 'of the dead.'    <sup>6</sup> *Bco* 'the just.'    <sup>7</sup> offendiculo.

*Theims—Authorized.*

*Earlier Versions.*

22 knowing most certainly of  
this way *R*  
having more perfect know-  
ledge of that way *A*  
[knowing certainly of this  
way] [*Co*<sup>2</sup>]

for he knew very well of that way.  
when I shall more perfectly know the  
things which concern this sect<sup>1</sup> *GW*

CHAPTER XXV.

5 going down with me *R*  
go down with me, and *A*  
11 these accuse  
12 then Festus having conferred  
with the council *R*  
then Festus when he had  
conferred with the council  
*A*

come down with us and<sup>2</sup>. let them  
come down together *Co*<sup>2</sup>

15 chief priests  
desiring [*Co*<sup>2</sup>]  
23 hall of audience *R*  
place of hearing *A*  
principal<sup>3</sup> men [*Co*<sup>2</sup>]  
25 he himself appealed *R*  
he himself hath appealed *A*  
27 it seemeth to me  
signify<sup>4</sup>

they accuse  
then spake Festus with the council  
and *BWCo*. then when Festus had  
spoken with the council *G*. then  
spake Festus with deliberation and *CT*.  
then Festus when he had spoken with  
the council *Co*<sup>2</sup>

high priests  
and desired  
council house *BCT*. common hall

chief men  
he hath appealed *BGWCT*. he himself  
also had appealed *Co*. he appealed *Co*<sup>2</sup>  
me thinketh it *BGWCT*. me think it *Co*.  
it seemeth unto me *Co*<sup>2</sup>  
shew

CHAPTER XXVI.

2 defend myself *R*  
answer for myself *A*  
[clear myself] [*Co*<sup>2</sup>]  
3 especially  
4 and my life truly from my  
youth *R*  
my manner of life from my  
youth *A*  
[and truly my life from my  
youth up] [*Co*<sup>2</sup>]  
8 with you  
10, 12 chief priests  
19 whereupon

answer

namely *BWCT*. chiefly *G*. specially *Co*  
my life that I have led of a child *BC*. as  
touching my life from my childhood  
*G*. as touching the life that I have  
led from a child *W*. my living truly  
from my youth up *Co*. my living of  
a child *T*

unto you. among you *Co*<sup>2</sup>  
high priests  
wherefore

CHAPTER XXVII.

2 we going up *R*  
entering . . . we *A*  
the Macedonian *R* [*Co*<sup>2</sup>]  
a Macedonian *A*

we entered . . . and *BGWCT*. when we  
were entered . . . we *Co*. we went up  
into . . . and *Co*<sup>2</sup>  
out of Macedonia. of Macedonia *GH*

<sup>1</sup> *G* 'way.'

<sup>2</sup> *Co* 'to.'

<sup>3</sup> principalibus.

<sup>4</sup> significare.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
4 sailed under	sailed hard by. sailed near by <i>Co</i> <sup>2</sup>
7 the wind hindering us <i>R</i> the wind not suffering us <i>A</i>	because <sup>1</sup> the wind withstood us <i>BWTCO</i> <sup>3</sup> . because the wind suffered us not <i>G</i> . because the winds were against us <i>Co</i>
Crete <sup>2</sup>	<i>Candie</i> . the coasts of <i>Candie</i> <i>WCT</i>
8 sailing by it <i>R</i> passing it <i>A</i>	sailed beyond it, and <i>BGWCT</i> . came scarcely beyond it, then <i>Co</i> . had scarcely sailed it <i>Co</i> <sup>2</sup>
12 Crete <sup>2</sup>	<i>Candie</i>
13 along by Crete <sup>3</sup> <i>R</i> close by Crete <i>A</i>	past <i>Candie</i> <i>B</i> . by <i>Candie</i> <i>TGWCT</i> <sup>2</sup> . past all <i>Candie</i> <i>CCoT</i>
14 against it	against their purpose <i>BCCoT</i> . by it <i>G</i> . against <i>Candie</i> <i>W</i> . against them <i>Co</i> <sup>2</sup>
a tempestuous wind that is called Euro-aquilo <i>R</i>	a flaw of wind out of the north-east which is called Euroclydon <i>B</i> . a stormy wind called Euroclydon <i>G</i> .
a tempestuous wind called Euroclydon <i>A</i>	a stormy wind out of the north-east <i>W</i> . a flaw of wind out of the north- east <i>CT</i> . a flaw of wind which is called North-east <i>Co</i>
[a tempestuous wind that is called North-east] [ <i>Co</i> <sup>2</sup> ]	
16 and running upon a certain island <i>R</i> and running under a certain island <i>A</i>	but we were carried into an isle . . . and <i>BC</i> . and we ran under a little isle . . . and <i>G</i> . and we were carried beneath a little isle . . . and <i>W</i> . but we came to an isle . . . where <i>Co</i> . and we came unto an isle . . . and <i>T</i> . and when we were run into a certain isle <i>Co</i> <sup>2</sup>
17 helps and fearing	help. all help <i>G</i> fearing . . . and
18 and when we were mightily tossed with the tempest, the next day they <i>R</i> and we being exceedingly tossed with a tempest, the next day they <i>A</i>	the next day when we were tossed with an exceeding tempest, they <i>BGWCT</i> . and when we had bidden a great tem- pest, on the next day they <i>Co</i> . and when we had been tossed with a great tempest, . . . on the next day they <i>Co</i> <sup>2</sup> <i>Candie</i> <sup>5</sup>
21 Crete <sup>4</sup>	this is. to-day is <i>Co</i>
33 this day is [ <i>Co</i> <sup>2</sup> ]	moved not <i>BWCT</i> . could not be moved <i>G</i> . abode fast unmoved <i>Co</i> . abode unmoveable <i>Co</i> <sup>2</sup>
41 remained unmoveable	
44 the rest	the other

## CHAPTER XXVIII.

1 island	isle
7 who	which. the same <i>BC</i>
10 who also honoured us with many honours <sup>6</sup>	which also did us great honour <i>BGWCT</i> <sup>2</sup> . and they did us great honour <i>CoT</i>

<sup>1</sup> *Co*<sup>2</sup> 'for.'<sup>2</sup> Cretae.<sup>3</sup> Cretam.<sup>4</sup> Creta.<sup>5</sup> *CCoT* 'Candy.'<sup>6</sup> multis honoribus nos honoraverunt.



*Rheims—Authorized.*

- 11 whose sign<sup>1</sup> was  
 15 the three taverns  
     took courage  
 17 the custom *R*[*Co*<sup>2</sup>]  
     customs *A*  
 19 the Jews contradicting it *R*  
     when the Jews spake against  
     it *A*  
 22 we desire of thee to hear *R*  
     we desire to hear of thee *A*  
 23 from morning until evening *R*  
     from morning till evening *A*  
 28 will

*Earlier Versions.*

- whose badge was *BGWCTCo*<sup>2</sup>. and had a  
 badge of *Co*  
 at the three taverns. to the three  
 taverns *CoT*  
 waxed bold  
 laws. the laws *Co*  
 when the Jews spake contrary<sup>2</sup>. when  
 the Jews cried contrary *T*  
 we will hear of thee. we pray thee to  
 hear of thyself *Co*<sup>2</sup>  
 even from morning to night *BWCT*.  
 from morning to night *G*. even from  
 morning until the even *Co*. from the  
 morning until the evening *Co*<sup>2</sup>  
 shall

## ROMANS.

## CHAPTER I.

- 1 separated into *R*  
     separated unto *A*  
 4 according to the Spirit  
 5 for obedience to the faith in  
     all nations for the name of  
     him *R*  
     for obedience to the faith  
     among all nations for his  
     name *A*  
 6 are you also *R*  
     are ye also *A*  
 10 if by any means I may some-  
     time at the length have a  
     prosperous journey *R*  
     if by any means now at length  
     I might have a prosperous  
     journey *A*  
     [if by any means I may some-  
     time at the last have a pros-  
     perous journey] [*Co*<sup>2</sup>]
- severed into *B*. put apart to preach  
*GWCoT*. put apart for *CCo*<sup>2</sup>  
 after the Spirit *BCCo*. touching the  
 Spirit *GW*. of the Holy Ghost *T*  
 that obedience might be given unto  
 the faith in<sup>3</sup> his name among all  
 heathen<sup>4</sup> *BGWCo*. among all the  
 heathen, to set up the obedience of  
 faith under his name *Co*. to bring all  
 manner heathen people unto the<sup>5</sup>  
 obedience of the faith that is in his  
 name *T*. to be obedient unto faith for  
 his name's sake among all nations *Co*<sup>2</sup>  
 ye are also *B*. ye be also *GW*. ye be *C*.  
 ye are a part also *Co*. are ye a part  
 also *T*. ye also are *Co*<sup>2</sup>  
 that by some mean at the last, one time  
 or other, I might take a prosperous  
 journey *B*. that by some means, one  
 time or other, I might have a pros-  
 perous journey *G*. that by some  
 means<sup>6</sup>, one time or other, a pros-  
 perous journey . . . might fortune me  
*WC*. that I might once have a pros-  
 perous journey *Co*. that at one time

<sup>1</sup> insigne.      <sup>2</sup> *Co* 'the contrary.'      <sup>3</sup> *To* 'for.'      <sup>4</sup> *G* 'the Gentiles.'<sup>5</sup> *T* omits 'the,' *M* and *Tav* retain it.      <sup>6</sup> *C* 'mean at the last.'

## Rheims—Authorized.

## Earlier Versions.

		or another <sup>1</sup> a prosperous journey . . . might fortune me <i>T</i> . that once at last a prosperous journey . . . might fortune me <i>Tav</i>
11 that I may impart <sup>2</sup> unto you		that I might bestow among you. that I might bestow upon you <i>Co</i>
13 I will not have you ignorant . . . that <i>R</i>		I would that <sup>3</sup> ye should know . . . how <sup>4</sup> that <i>BCCoT</i> . I would that ye should not be ignorant how that <i>GW</i> . I will not that ye be ignorant how that <i>Co</i> <sup>2</sup>
I would not have you ignorant . . . that <i>A</i>		so that <i>BCCo</i> <sup>2</sup> . therefore <i>GW</i> . wherefore <i>Co</i> . likewise <i>T</i>
15 so		by it. in it <i>Co</i>
17 therein		for his invisible things, being under- stood by his works, through the creation of the world are seen <i>B</i> . for the invisible things of him . . . are seen by the creation of the world, being considered in his works <i>G</i> . for <sup>5</sup> his invisible things . . . are understand <sup>6</sup> and seen by the things made <sup>7</sup> from the creation of the world <i>WT</i> . yea, his invisible things . . . are seen, for- asmuch as they are understand by the works from the creation of the world <i>C</i> . that the invisible things of God . . . might be seen, while they are con- sidered by the works from the creation of the world <i>Co</i> . for the invisible things of him that be understood . . . are seen out of the creature of the world <i>Co</i> <sup>2</sup>
20 for his invisible things, from the creation of the world are seen, being understood by those things that are made <i>R</i>		blinded. full of darkness <i>G</i>
for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made <i>A</i>		turned
		which . . . which
21 darkened [ <i>Co</i> <sup>2</sup> ]		for a lie <i>B</i> . unto a lie <i>GWCCoT</i> . into leasing <i>Co</i> <sup>2</sup>
23 changed [ <i>Co</i> <sup>2</sup> ]		left . . . and
25 who . . . who into lying <i>R</i> into a lie <i>A</i>		and . . . wrought. wrought <i>Co</i> <sup>2</sup> received
27 leaving [ <i>Co</i> <sup>2</sup> ] working receiving which they should <i>R</i> which was meet <i>A</i>		as it was according <i>BCCoT</i> . as was meet <i>G</i> . as was according <i>WTar</i> . the due <sup>8</sup> <i>Co</i> <sup>2</sup>
28 they liked not to have God in knowledge <i>R</i> they did not like to retain God in their knowledge <i>A</i>		they regarded not to know God <i>BGWCCo</i> . it seemed not good unto them to be aknowen of God <i>T</i> . they regarded not to acknowledge God <i>To</i>

<sup>1</sup> *M* 'other.'      <sup>2</sup> impertiar.      <sup>3</sup> *Co* omits 'that.'      <sup>4</sup> *Tav* omits 'how.'<sup>5</sup> *T* 'so that.'      <sup>6</sup> *T* 'understood.'      <sup>7</sup> *T* 'works' for 'things made.'<sup>8</sup> *Co*<sup>2</sup> in full, 'the due reward of their error.'

## Rheims—Authorized.

## Earlier Versions.

29 malignity <sup>1</sup>	evil conditioned <i>BCCoT</i> . taking all things in the evil part <i>GW</i> . frowardness <i>Co</i> <sup>2</sup>
32 who	the which <i>B</i> . which men
CHAPTER II.	
1 for wherein	for in that <sup>2</sup> same <sup>3</sup> wherein <i>BWCTCo</i> <sup>2</sup> . for in that that <i>G</i> . for look, wherein <i>Co</i> . for in that <i>TavTo</i>
3 O man	O thou man
5 thy hardness and impenitent heart	thy stubbornness and heart that cannot repent <i>BWCM</i> . thine hardness and heart that cannot repent <i>G</i> . thine hard and impenitent heart <i>Co</i> . thine hard heart that cannot repent <i>T</i> . thy stubbornness and impenitent heart <i>Co</i> <sup>2</sup>
and of the revelation <sup>4</sup> of <i>R</i> and revelation of <i>A</i>	and declaration of <i>B</i> . and of the declaring <sup>5</sup> of <i>GCo</i> <sup>2</sup> . when shall be opened <i>WCT</i> . and of the opening of <i>Co</i>
6 will render <sup>6</sup> to	will reward. shall reward <i>Co</i>
8 wrath and indignation <i>R</i> indignation and wrath <i>A</i>	shall come <sup>7</sup> indignation and wrath <i>BGCCoT</i> . shall be rendered indignation and wrath <i>W</i> . shall come wrath and indignation <i>Co</i> <sup>2</sup>
10 worketh good	doth good. do good <i>Co</i>
13 for not the hearers of the law are just <sup>8</sup> with God <i>R</i> for not the hearers of the law are just before God <i>A</i>	for in the sight of God, the hearers of the law are not righteous <i>B</i> . for the hearers of the law are not righteous before God <i>G</i> . for before <sup>9</sup> God they are not righteous which hear the law <i>WCCoT</i> . for the hearers of the law be not righteous with God <i>Co</i> <sup>2</sup>
18 approvest the more profitable things <i>R</i> approvest <sup>10</sup> the things that are more excellent <i>A</i>	allowest the things that be excellent <i>BGWC</i> . thou provest what is best to do <i>Co</i> . hast experience of good and bad <i>T</i> . allowest the things that be more profitable <i>Co</i> <sup>2</sup> . triest the things that dissent from it <i>To</i>
instructed <i>R</i> being instructed <i>A</i>	informed <i>B</i> . in that thou art instructed <i>G</i> . in that thou art informed <i>WT</i> . and art informed <i>C</i> . forsomuch as thou art informed <i>Co</i> . being instruct <i>Co</i> <sup>2</sup>
20 the foolish	them which lack discretion. the unwise <i>Co</i>
25 profiteth	availeth. is profitable <i>G</i>

<sup>1</sup> malignitate.    <sup>2</sup> *T* 'the.'    <sup>3</sup> *Co*<sup>2</sup> omits 'same.'    <sup>4</sup> revelationis.<sup>5</sup> *G* 'declaration.'    <sup>6</sup> reddet.    <sup>7</sup> *G* 'be.'    <sup>8</sup> iusti.<sup>9</sup> *C* 'in the sight of.'    <sup>10</sup> probas.

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER III.

3 for what if [ <i>Co</i> <sup>2</sup> ]	what then though <i>BCT</i> . for what though <i>G</i> . but what then though <i>W</i> . but whereas <i>Co</i>
12 together	all <i>BCT</i> . altogether <i>GCo</i> . also <i>W</i>
20 is the knowledge [ <i>Co</i> <sup>2</sup> ]	cometh the knowledge. cometh but the knowledge <i>Co</i>
21 manifested	made manifest <i>BG</i> . declared
22 by faith	by the faith. through the faith <i>Co</i> <sup>2</sup>
24 justified <i>R</i> being justified <i>A</i>	but are justified <i>BCT</i> . and are justified <i>GW</i> . but . . . are they made righteous <i>Co</i> . but . . . are justified <i>Co</i> <sup>2</sup>
25 for the remission <sup>1</sup> of . . . sins <i>R</i> for the remission of sins <i>A</i> [ <i>Co</i> <sup>2</sup> ]	by the forgiving of sins <i>B</i> . by the forgiveness of the sins <i>G</i> . in that he forgiveth the sins <i>WCCoT</i>
29 yes, of the Gentiles [ <i>Tav</i> ]	yes, even of the Gentiles <i>BGWCT</i> . yes verily the God of the heathen <i>Co</i> . yea, of the heathen <i>Co</i> <sup>2</sup>

## CHAPTER IV.

2 glory <sup>2</sup> <i>R</i> [ <i>Co</i> <sup>2</sup> ] whereof to glory <i>A</i>	wherein to boast <i>B</i> . wherein to rejoice
6 David also [ <i>Co</i> <sup>2</sup> ]	David. David . . . also <i>Co</i>
10 in circumcision or in pre- puce? not in circumcision <i>R</i> when he was in circumcision or in uncircumcision? not in circumcision <i>A</i>	when he was in the circumcision or when he was in the uncircumcision? not in the <sup>3</sup> circumcision <i>BC</i> . when he was circumcised, or uncircumcised? not when he was circumcised <i>G</i> . in the time of circumcision or in the time before he was circumcised? not in the time of circumcision <i>WT</i> . in the circumcision or in the uncircumcision? Doubtless <sup>4</sup> not in the circumcision <i>Co</i>
11 a seal  might be	as a seal <i>BWCT</i> . as the seal <i>G</i> . for a seal <i>Co</i> . the seal <i>Co</i> <sup>2</sup> should be
15 worketh	causeth <i>BGWCTCo</i> <sup>2</sup> . causeth but <i>Co</i>
16 of faith	by faith <i>BGWCT</i> . through faith <i>Co</i> . out of faith <i>Co</i> <sup>2</sup>
18 might be made <i>R</i> might become <i>A</i>	should be

## CHAPTER V.

3 and not only this <i>R</i> and not only so <i>A</i>  glory <sup>5</sup>	not that only <i>BC</i> . neither do we so only <i>GW</i> <i>T</i> . not only that <i>Co</i> . neither that only <i>To</i> rejoice
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<sup>1</sup> remissionem.    <sup>2</sup> gloriam.<sup>3</sup> *C* 'the time of.'<sup>4</sup> *Co*<sup>2</sup> omits 'doubtless.'<sup>5</sup> gloriamur.

*Rheims—Authorized.**Earlier Versions.*

- 7 for scarce for a just man doth any die *R*  
for scarcely for a righteous man will one die *A*
- 8 commendeth<sup>1</sup>
- 12 unto all men death did pass *R*  
death passed upon all men *A*
- 14 after the similitude<sup>2</sup> of the prevarication of Adam *R*  
after the similitude of Adam's transgression *A*  
[after the similitude of the transgression of Adam][*Co*<sup>2</sup>]  
who
- 15 but not as the offence, so also the gift *R*  
but not as the offence, so also is the free gift *A*
- 16 judgment indeed is of one to condemnation *R*  
the judgment was by one to condemnation *A*
- 17 death reigned by one [*Co*<sup>2</sup>]  
in life by one [*Co*<sup>2</sup>]
- 18 therefore justification
- 20 might abound  
grace did more abound *R*  
grace did much more abound *A*
- now scarce will any man die for the righteous *B*. doubtless one will scarce die for a righteous man *GW*. yet scarce will any man die for a righteous man *CT*. now dieth there scarce any man for the righteousness sake *Co*. for scarce doth any man die for the righteous *Co*<sup>2</sup>
- setteth out. doth . . . set forth *Co*. setteth forth *Co*<sup>2</sup>
- death entered into all men *B*. death went over all men *GWCT*. went the death also over all men *Co*. went death through into all men *Co*<sup>2</sup>
- with like transgression as did Adam. after the like manner of the transgression of Adam *G*
- which
- but not as the sin, so is the free gift *B*. but yet the gift is not so, as is the offence *G*. but the gift is not like as the offence<sup>3</sup> *WCT*. but it is not with the gift as with the sin *Co*. but the gift is not as the trespass of one *Co*<sup>2</sup>
- the sin entered by one offence into condemnation *B*. the fault came of one offence unto condemnation *G*. the guiltiness came of one offence unto condemnation *W*. damnation came of one sin unto condemnation *CT*. the judgment came of one sin unto condemnation *Co*. the judgment came of one unto condemnation *Co*<sup>2</sup>
- death reigned by the means of one. death reigned through one *G*
- in life by the means of one. in life through one *G*
- likewise then. likewise therefore *Co*<sup>2</sup>
- the righteousness *BCT*. the justification *GW*. the justifying *Co*
- should increase. should abound *G*
- grace was more plenteous *B*. there grace abounded much more *G*. there was yet<sup>4</sup> more plenteousness of grace *WCCoT*. there was grace also more plenteous *Co*<sup>2</sup>

<sup>1</sup> commendat.<sup>2</sup> similitudinem.<sup>3</sup> *CT* 'sin.'<sup>4</sup> *WCT* omit 'yet.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
CHAPTER VI.	
4 into death [ <i>Co</i> <sup>2</sup> ]	into his death <i>BGCo.</i> unto his death <i>W.</i> for to die <i>CT</i>
5 we shall be also	even so shall we be <i>BGWC.</i> then shall we be <i>Co.</i> even so must we be <i>T.</i> we shall belong to (the resurrection) also <i>Co</i> <sup>2</sup>
10 for that he died <i>R</i> for in that he died <i>A</i>	for as touching that he died
16 that to whom [ <i>Co</i> <sup>2</sup> ]	that to whomsoever. that look unto whom <i>Co</i>
yourselves servants	yourselves as servants
17 that form	the form <i>BGWT.</i> the rule <i>C.</i> the en- sample <i>Co.</i> that fashion <i>Co</i> <sup>2</sup>
22 become servants to God	mado the servants of God <i>BWCT.</i> made servants unto God <i>G.</i> are become the servants of God <i>Co.</i> become servants unto God <i>Co</i> <sup>2</sup>
CHAPTER VII.	
4 therefore <i>R</i> wherefore <i>A</i>	even so <i>BWCCoT.</i> so <i>G.</i> and so <i>Co</i> <sup>2</sup>
5 did work	wrought <i>BCo</i> <sup>2</sup> . had force <i>G.</i> bare rule <i>W.</i> reigned <i>CT.</i> were mighty <i>Co</i>
7 covet <sup>1</sup>	lust
9 and I lived without the law sometime <i>R</i> for I was alive without the law once <sup>2</sup> <i>A</i> [but I lived without law sometime] [ <i>Co</i> <sup>2</sup> ]	I once lived without law <i>BCT.</i> for I once was alive without the law <i>GW.</i> I lived sometime without law <i>Co.</i> I lived without law <i>Tav</i>
10 the commandment . . . the same <i>R</i> the commandment <i>A</i>	the very same commandment. the same commandment <i>GC</i> <sup>2</sup>
11 by it	by the same <i>BCCo</i> <sup>2</sup> <i>Tav.</i> thereby <i>G.</i> by the self commandment <i>WT.</i> by the same commandment <i>Co</i>
13 might become	might be
21 I find therefore the law <i>R</i> I find then a law <i>A</i> [I find therefore a law] [ <i>Co</i> <sup>2</sup> ]	I find then by the law <i>BGWCT.</i> thus find I now by the law <i>Co.</i> I find then . . . I am thus yoked <i>To</i>
CHAPTER VIII.	
1 there is now therefore <i>R</i> there is therefore now <i>A</i>	there is then <i>BCT.</i> now then there is <i>G.</i> there is then now <i>W.</i> then is there now <i>Co.</i> now therefore is there <i>Co</i> <sup>2</sup>

<sup>1</sup> concupisces.  
'sometime.'

<sup>2</sup> Position of 'once' suggested by the position of

*Rheims—Authorized.*

- 3 in that [Co<sup>2</sup>]  
 4 who  
 10 because of justification *R*  
 because of righteousness *A*  
 17 and if sons *R*  
 and if children *A*  
 heirs truly of God *R*[Co<sup>2</sup>]  
 heirs of God *A*  
 18 revealed <sup>1</sup> in us  
 20 for [Co<sup>2</sup>]  
 is made subject *R*  
 was made subject *A*  
 made . . . subject <sup>2</sup> *R*  
 hath subjected *A*  
 22 till now *R*  
 until now *A*  
 24 that which a man seeth,  
 wherefore doth he hope it *R*  
 what a man seeth, why doth  
 he yet hope for *A*  
 26 what we should pray *R*[Co<sup>2</sup>]  
 what we should pray for *A*  
 27 because  
 28 and we know  
 unto good *R*[Co<sup>2</sup>]  
 for good *A*  
 according to purpose *R*  
 according to his purpose *A*  
 29 whom he hath foreknown *R*  
 whom he did foreknow *A*  
 to be made conformable <sup>3</sup> to *R*  
 to be conformed to *A*  
 31 for us  
 32 he that  
 delivered him *R*  
 delivered him up *A*  
 33 the elect <sup>6</sup> of God *R*  
 God's elect *A*  
 34 that is

*Earlier Versions.*

- in as much as  
 which  
 for righteousness sake  
 if we be sons. if we be children *GCo.*  
 if we be the children *Co*<sup>2</sup>  
 the heirs of God *BCo.* even the heirs of  
 God *G.* the heirs, I mean, of God  
*WCT*  
 shewed upon us *BCCoT.* shewed unto us  
*GW.* shewed in us *Co*<sup>2</sup>  
 because  
 is subject *BGW.* is subdued *CCoTav.* are  
 subdued *T*  
 hath subdued *BGWCCo*<sup>2</sup>. subdued *Co.*  
 subdueth *T*  
 unto this time *BWCT.* unto this present  
*G.* unto the same time *Co.* hitherto  
*Co*<sup>2</sup>  
 how can a man hope for that which he  
 seeth. how hopeth a man for that  
 which he seeth *Co*<sup>2</sup>  
 what to desire *BCT.* what to pray *GW.*  
 what we should desire *Co*  
 for  
 for we know *BT.* also we know *GW.*  
 we know *C.* but sure we are *Co.* but  
 we know *Co*<sup>2</sup>  
 for the best  
 of purpose  
 of his purpose *GW*  
 those which he knew before. those  
 whom he knew before *Co*  
 that they should be like <sup>4</sup> fashioned unto  
*BCCoT.* to be made like to <sup>5</sup> *GCo*<sup>2</sup>. that  
 they should be made like fashioned  
 unto *W*  
 on our side  
 which *BWCCoT.* who *G.* which also *Co*<sup>2</sup>  
 gave him *BCT.* gave him . . . to death  
*GW.* hath given him *Co.* hath given  
 him over *Co*<sup>2</sup>  
 God's chosen. the chosen of God *Co*<sup>2</sup>  
 which is. he that (rose) *Co*<sup>2</sup>

<sup>1</sup> revelabitur.<sup>2</sup> subiecit.<sup>3</sup> conformes.<sup>4</sup> Tav 'alike.'<sup>5</sup> Co<sup>2</sup> omits 'to.'<sup>6</sup> electos.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
34 who also maketh	and maketh <i>BWCCoT.</i> and maketh . . . also <i>G.</i> which likewise maketh <i>Co</i> <sup>2</sup>
35 distress	anguish
36 we are killed	are we killed

## CHAPTER IX.

4 who are Israelites	which are the Israelites <i>BGWCT.</i> which are of Israel <i>Co.</i> which are Israelites <i>Co</i> <sup>2</sup>
5 who is above all things, God <i>R</i> who is over all, God <i>A</i>	which is God, in all things to be <i>BC.</i> which <sup>1</sup> is God over all <i>GWCoTav.</i> which is God over all things <i>T.</i> which is God above all things <i>Co</i> <sup>2</sup>
7 nor they that are the seed . . . all be children <i>R</i> neither because they are the seed . . . are they all children <i>A</i>	neither are they all children because they <sup>2</sup> are the seed <i>BGWCoTav.</i> neither are they all children straightway that <sup>3</sup> are the seed <i>CT.</i> neither be they all children that are the seed <i>Co</i> <sup>2</sup>
10 and not only she <i>R</i> and not only this <i>A</i>	not only this <i>BC.</i> neither he only felt this <i>G.</i> neither he only proved these things <i>W.</i> howbeit it is not so with this only <i>Co.</i> neither was it so with her only <i>T.</i> not only she <i>Co</i> <sup>2</sup>
11 when they were not yet born <i>R[Co</i> <sup>2</sup> <i>]</i> the children being not yet born <i>A</i> nor . . . any good or evil <i>R</i> neither . . . any good or evil <i>A</i>	before the children were born <i>B.</i> yer <sup>4</sup> the children were born <i>GWCT.</i> or ever the children were born <i>Co</i> neither . . . good neither bad <i>BWCT.</i> neither . . . good nor evil <i>G.</i> neither good nor bad <i>Co.</i> or . . . anything good or evil <i>Co</i> <sup>2</sup> . neither . . . good ne bad <i>Tav</i>
of works [ <i>Co</i> <sup>2</sup> ]	by the <sup>5</sup> reason of works <i>BCT.</i> by works <i>GW.</i> by the deserving of works <i>Co</i>
of the caller <i>R[Co</i> <sup>2</sup> <i>]</i> of him that calleth <i>A</i>	by the caller <i>BC.</i> by him that calleth <i>GW.</i> by the <sup>6</sup> grace of the caller <i>CoT</i>
15 on whom I have mercy <i>R[Co</i> <sup>2</sup> <i>]</i> on whom I will have mercy <i>A</i>	to whomsoever <sup>7</sup> I shew mercy. to whom I will shew mercy <i>GW</i>
16 it is not of . . . nor <i>R</i> it is not of . . . nor of <i>A</i>	election is not of . . . nor <i>B.</i> it is not in . . . nor in <i>G.</i> lieth election . . . not in . . . or <i>W.</i> lieth it not . . . in . . . or <i>CCoT.</i> it cometh not . . . of . . . neither <i>Co</i> <sup>2</sup>
of God that sheweth mercy	of God that taketh mercy <i>B.</i> in God that sheweth mercy <i>G.</i> in God that pitieth <i>W.</i> in the mercy of God <i>CCoT.</i> of God the shewer of mercy <i>Co</i> <sup>2</sup>

<sup>1</sup> *G* 'who.'      <sup>2</sup> *B* has 'that' for 'because they.'      <sup>3</sup> *T* has 'because  
they' for 'that.'      <sup>4</sup> *Tav* 'er.'      <sup>5</sup> *B* omits 'the.'      <sup>6</sup> *T* omits 'the.'  
<sup>7</sup> *BC* 'whom.'



*Rheims—Authorized.**Earlier Versions.*

- 17 raised  
 22 much patience *R*[*Co*<sup>2</sup>]  
 much long-suffering *A*  
 27 the remains shall *R*  
 a remnant shall *A*  
 [the remnant shall] [*Co*<sup>2</sup>]  
 28 upon the earth  
 30 after justice *R*  
 after righteousness *A*

- stirred  
 long patience. great patience *Co*  
 yet but a remnant shall *B*. yet shall but  
 a remnant *GW**M*. yet the remnant  
 shall *C*. yet shall there but a remnant  
*Co*. yet shall a remnant *T*  
 on earth *BCT*. in the earth *GW*. upon  
 earth *Co*. up<sup>1</sup> the earth *Co*<sup>2</sup>  
 righteousness

## CHAPTER X.

- 3 establish  
 18 into all the  
 unto  
 20 but *Esay* *R*[*Co*<sup>2</sup>]  
 but *Esaias* *A*  
 21 to Israel

- stablish *BGWCT*. maintain *Co*. set up *Co*<sup>3</sup>  
 into all *BCCoT*. through all the *GW*.  
 into every (country) *Co*<sup>2</sup>  
 into  
 and *Esaias*<sup>2</sup> *BGW*. *Esaias*<sup>2</sup> after that  
*CT*. *Esay* after him *Co*  
 against Israel. unto Israel *GCo*

## CHAPTER XI.

- 2 foreknew  
 6 if by grace  
 otherwise grace  
 7 were blinded  
 10 may not see  
 14 provoke . . . to emulation<sup>4</sup> *R*  
 provoke to emulation *A*  
 16 the first fruit  
 19 were broken *R*  
 were broken off *A*  
 22 the goodness and the severity  
*R*  
 the goodness and severity *A*  
 the goodness of God *R*[*Co*<sup>2</sup>]  
 goodness *A*  
 his goodness  
 otherwise thou also shalt

- knew before  
 if it be of grace *BGWCT*. if it be done of  
 grace *Co*. if it be by grace *Co*<sup>2</sup>  
 for then grace *BC*. or<sup>2</sup> else . . . grace  
*GWCo*. for then . . . grace *T*  
 hath been blinded *B*. have been  
 hardened *G*. have been blinded *W*.  
 are blinded *CCoT*  
 see not  
 provoke *BCT*. provoke . . . to follow  
 them *G*. provoke . . . to envy *W*.  
 provoke . . . unto<sup>5</sup> zeal *Co*  
 the first fruits *BGW*. one piece *CTCo*<sup>2</sup>.  
 the beginning *Co*. the beginnings *Tav*  
 are broken off. are broken *Co*<sup>2</sup>  
 the kindness and rigorousness *BWCCoT*.  
 the bountifulness and severity *G*. the  
 goodness and rigorousness *Co*<sup>2</sup>  
 kindness. bountifulness *G*  
 kindness *B*. his bountifulness *G*. his  
 kindness *WCT*. the kindness *Co*.  
 goodness *Co*<sup>2</sup>  
 or else thou also<sup>6</sup> shalt *BWCT*. or else

<sup>1</sup> Probably a misprint for 'upon.'    <sup>2</sup> *WCTav* 'Esay.'    <sup>3</sup> *Co* omits 'or.'  
<sup>4</sup> ad aemulandum.    <sup>5</sup> *Co*<sup>2</sup> 'to.'    <sup>6</sup> *WCT* omit 'also.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
24 grafted into <i>R</i> [ <i>Co</i> <sup>2</sup> ] grafted . . . into <i>A</i> grafted into [ <i>Co</i> <sup>2</sup> ]	thou shalt also <i>G.</i> else shalt thou <i>Co.</i> or else shalt thou also <i>Co</i> <sup>2</sup> grafted . . . in. grafted . . . in <i>CoTav</i>
25 blindness in part <sup>2</sup>	grafted in <i>BGM.</i> grafted <sup>1</sup> in . . . again <i>WCCoT</i>
31 these also . . . have not be- lieved <i>R</i> have these also . . . not be- lieved <i>A</i>	partly blindness <i>BWCCoT.</i> partly obsti- nacy <i>G.</i> blindness . . . partly <i>Co</i> <sup>2</sup> <i>Tav</i> have they not believed <i>BGCCoT.</i> have they not obeyed <i>W.</i> have not these . . . also believed <i>Co</i> <sup>2</sup>
32 concluded <sup>3</sup> all <i>R</i> concluded them all <i>A</i>	shut up all nations <i>B.</i> shut up all <i>G.</i> wrapped all nations <i>WCT.</i> closed up all <i>Co</i>
33 O depth <i>R</i> O the depth <i>A</i>	O the deepness
35 who hath first given to him	who hath given unto <sup>4</sup> him first <i>BGWCTCo</i> <sup>2</sup> . who hath given him ought beforehand <i>Co</i>

## CHAPTER XII.

2 be not conformed <sup>5</sup> to	be not ye fashioned like unto <i>B.</i> fashion not yourselves like unto <i>GWCCoT.</i> be not like fashioned to <i>Co</i> <sup>2</sup> . do not fashion yourselves unto <i>Tav</i>
6 and having gifts, according to . . . different <i>R</i> having then gifts, differing according to <i>A</i>	seeing then <sup>6</sup> that we have divers gifts according to <i>BWCT.</i> seeing then that we have gifts that are divers according to <i>G.</i> and have divers gifts according to <i>Co.</i> having diverse gifts according to <i>Co</i> <sup>2</sup>
7 or ministry <sup>7</sup>  ministering <sup>8</sup>	either office <i>B.</i> or an office <i>G.</i> or if we have an office <i>W.</i> [let him] that hath an office <i>CCoT.</i> he that hath an office <i>Co</i> <sup>2</sup> administration <i>B.</i> office <i>GWCCoT.</i> [let him] minister [it] <i>Co</i> <sup>2</sup>
10 with honour preventing one another <i>R</i> in honour preferring one another <i>A</i>	in giving honour going one before another <i>B.</i> in giving honour go one before another <i>GWCCoT.</i> preventing each other with honour <i>Co</i> <sup>2</sup> . in giving honour prevent one another <i>Tav</i>
16 not minding high things <i>R</i> mind not high things <i>A</i>  in your own conceit <i>R</i> in your own conceits <i>A</i>	being not high minded <i>B.</i> be not high minded <i>GWCT.</i> be not proud in your own conceits <i>Co</i> in your own opinions. in yourselves <i>G</i>

<sup>1</sup> *CoTav* 'grafted.'      <sup>2</sup> *ex parte.*      <sup>3</sup> *conclusit.*      <sup>4</sup> *Co*<sup>2</sup> omits 'unto.'  
<sup>5</sup> *conformari.*      <sup>6</sup> *BCT* omit 'then.'      <sup>7</sup> *ministerium.*      <sup>8</sup> *ministrando.*

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER XIII.

- 3 do good *R* [*Co*<sup>2</sup>] do well *BG*. do well then  
do that which is good *A*
- 4 unto thee for good *R* for thy wealth  
to thee for good *A*  
a revenger revenger *B*. to take vengeance *GWCT*.  
a taker of vengeance *Co*. an avenger  
*Co*<sup>2</sup>
- 5 for wrath for fear of punishment *B*. because of  
wrath *GC*<sup>2</sup>. for fear of vengeance  
*WCT*. for punishment *Co*
- 7 render<sup>1</sup> therefore to all men give to every man therefore his duty  
their due *R* *BWCCoT*. give to all men therefore  
render therefore to all their their duty *G*. give therefore unto  
dues *A* every one their duty *Co*<sup>2</sup>  
to whom honour, honour *R* honour to whom honour belongeth *B*.  
honour to whom honour *A* honour to whom ye owe honour *GW*.  
honour to whom honour pertaineth  
*CCoT*
- 8 owe no man anything owe nothing to no man *B*. owe nothing  
to any man
- 10 love therefore is *R* therefore . . . is charity *B*. therefore is  
therefore love is *A* love
- 11 and that, knowing the season and chiefly considering the season *B*.  
*R* and that, considering the season *TW*.  
and that, knowing the time *A* this also we know, I mean<sup>2</sup> the season  
*CT*. and for so much as we know this,  
namely the time *Co*. this time also we  
know *Co*<sup>2</sup>
- 12 cast off the works cast away the deeds. cast away the  
works *GC*

## CHAPTER XIV.

- 2 for one [*Co*<sup>2</sup>] one  
5 for one *R* this man. some man *Co*  
one man *A*  
[for some one] [*Co*<sup>2</sup>]  
and another *R* another man *BCT*. and another man *GW*.  
another *A* but another man *Co*  
[but another] [*Co*<sup>2</sup>]
- 6 to our Lord he eateth not *R* eateth not to<sup>3</sup> the Lord. eateth not to  
to the Lord he eateth not *A* please the Lord withal *CT*
- 9 living quick
- 11 every tongue [*Co*<sup>2</sup>] all tongues
- 16 let not then let not *B*. cause not *GWCT*. see there-  
fore that . . . not *Co*. let not therefore  
*Co*<sup>2</sup>

<sup>1</sup> reddeite.<sup>2</sup> *C* omits 'I mean.'<sup>3</sup> *Co* 'unto.'

*Rheims—Authorized.**Earlier Versions.*

19 the things	those things <i>BGWCTCo</i> <sup>3</sup> . these things <i>Co</i>
20 for meat	for meat's sake <i>BWCo</i> . for a little meat's sake <i>CT</i> . for any meat sake <i>Co</i> <sup>2</sup>

## CHAPTER XV.

3 reproaches . . . that re- proached	rebukes . . . which rebuked <i>BCCoT</i> . re- bukes . . . which rebuke <i>GW</i> . rebukes . . . that rebuked <i>Co</i> <sup>2</sup>
6 glorify	praise
9 confess to thee	praise thee. confess thee <i>GW</i>
11 all ye peoples <i>R</i> all ye people <i>A</i>	all ye <sup>1</sup> people together <i>BG</i> . all nations together <i>W</i> . all ye nations together <i>C</i> . all ye <sup>1</sup> nations <i>CoT</i> . all ye heathen <i>Co</i> <sup>2</sup>
15 I have written to you . . . more boldly <i>R</i> I have written the more boldly unto you <i>A</i> [ <i>Co</i> <sup>2</sup> ]	I have somewhat more <sup>2</sup> boldly written unto you. I have somewhat boldly . . . written unto you <i>GW</i>
17 I have therefore glory <sup>3</sup> <i>R</i> I have therefore whereof I may glory <i>A</i>	I have therefore whereof I may rejoice <i>BGWCT</i> , therefore may I boast myself <i>Co</i> . I have therefore whereof to re- joice <i>Co</i> <sup>3</sup>
18 by word	with word <i>BWCT</i> . in word <i>GCo</i> <sup>2</sup> . through word <i>Co</i>
22 for the which cause also <i>R</i> [ <i>Co</i> <sup>2</sup> ] for which cause also <i>A</i> hindered very much <i>R</i> much hindered <i>A</i> from coming these many years	therefore also for this cause <i>BGWCT</i> . this is also the cause wherefore <i>Co</i> . for this cause <i>Taw</i> oft let <i>BGWCT</i> . oftentimes let <i>Co</i> . greatly let <i>Co</i> <sup>2</sup> that I could not come <i>BC</i> . to come many years <i>BCCoT</i> . many years agone <i>GW</i> . many years since <i>Co</i> <sup>2</sup> . many years ago <i>To</i>
24 if first	after that <i>BGWCT</i> . but so that . . . first <i>Co</i> . if . . . first <i>Co</i> <sup>2</sup>
25 I will go <i>R</i> I go <i>A</i>	go <i>I</i>
26 some contribution <i>R</i> a certain contribution <i>A</i>	a certain common gathering <i>B</i> . a certain distribution <i>GWCT</i> . a common collec- tion together <i>Co</i> . some gathering <i>Co</i> <sup>2</sup>
29 in abundance of the blessing <i>R</i> in the fulness of the blessing <i>A</i>	with abundance of the blessing <i>BGWCT</i> . with the full blessing <i>Co</i> . with the abundance of the blessing <i>Co</i> <sup>2</sup>

## CHAPTER XVI.

1 that is in Cenehris <i>R</i> which is at Cenehrea <i>A</i> [that is at Cenehris] [ <i>Co</i> <sup>2</sup> ]	of Cenehrea
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<sup>1</sup> *GT* omit 'ye.'<sup>2</sup> *T* omits 'more.'<sup>3</sup> gloriam.

*Rheims—Authorized.*

- 4, 5 who  
 6 who  
 7 who are  
 who also  
 14 salute <sup>1</sup>  
 18 Christ our Lord *R*[*Co*<sup>2</sup>]  
 our Lord Jesus Christ *A*  
 20 and the God of peace [*Co*<sup>2</sup>]  
 25 according to the revelation <sup>3</sup> of  
 26 known *R*  
 made known *A*  
 27 to God the only wise *R*  
 to God, only wise *A*

*Earlier Versions.*

- which  
 which. that *Co*<sup>2</sup>  
 which are  
 and. which . . . also *Co*<sup>2</sup>  
 greet  
 the Lord Jesus <sup>2</sup> Christ  
 the God of peace  
 by revealing of *B.* by the revelation of  
*G.* in uttering of *WCT.* whereby is  
 uttered *Co.* after the revelation of *Co*<sup>2</sup>  
 published *BGWCTCo*<sup>2</sup>. shewed *Co*  
 to the same God wise only *B.* to God,  
 I say, only wise *G.* to God, I say, which  
 alone is wise *W.* to the same God  
 which alone is <sup>4</sup> wise *CCoT*

## I CORINTHIANS.

## CHAPTER I.

- 1 Sosthenes a brother *R*  
 Sosthenes our brother *A*  
 2 Corinth  
 [*Corinthe*] [*Tav*]  
 called to be saints  
 16 and I baptized  
 26 for see . . . brethren *R*  
 for ye see . . . brethren *A*  
 28 the base things *R*  
 base things *A*
- brother Sosthenes. our brother Sos-  
 thenes *GW*  
 Corinthus *BWCo*<sup>2</sup>. Corynthum *C.* Co-  
 rinthum *CoT*  
 saints by calling. called saints *CCo*<sup>2</sup>  
 I baptized. I have baptized *Co*<sup>2</sup>  
 brethren ye see *BC.* brethren you see  
*GW.* brethren look on *CoT.* for look,  
 brethren, on *Co*<sup>2</sup>  
 un noble things *B.* vile things *GWCT.*  
 the vile *Co*

## CHAPTER II.

- 1 speech  
 3 I was with you [*Co*<sup>2</sup>]  
 4 speech  
 6 that come  
 9 nor ear hath heard *R*  
 nor ear heard *A*  
 [*nor the ear hath heard*] [*Co*<sup>2</sup>]  
 13 comparing spiritual things to  
 the spiritual *R*  
 comparing spiritual things  
 with spiritual *A*  
 [*comparing spiritual things*  
 to spiritual] [*Co*<sup>2</sup>]
- words  
 I was among you. I was *Co*  
 words *BWCT.* word *GCo.* talking *Co*<sup>2</sup>  
 which come *BGW.* which go  
 and the ear hath not heard *BCCoT.*  
 neither ear hath heard *G.* and ear  
 hath not heard *W*  
 comparing spiritual things with spiritual  
 things *BG.* joining spiritual things  
 with spiritual things *W.* making  
 spiritual comparisons of spiritual  
 things *CT.* and judge spiritual mat-  
 ters spiritually *Co*

<sup>1</sup> salutate. <sup>2</sup> *Co* 'Jesu.' <sup>3</sup> revelationem. <sup>4</sup> *Co* 'is alone.' *Co*<sup>2</sup> 'only is.'

*Rheims—Authorized.**Earlier Versions.*15 judgeth<sup>1</sup> [*Co*<sup>2</sup>]discerneth *BG*. discusseth16 that may *R*that he might *BGW*. other who shall *CT*.that he may *A*or who shall *Co*. or who hath *Co*<sup>2</sup>.  
either who shall *Tav*

## CHAPTER III.

8 his own reward . . . his own  
labourhis reward . . . his labour. his own  
reward . . . his labour *Co*<sup>2</sup>10 thereupon . . . thereon *R*  
thereon . . . thereupon *A*thereon . . . upon *BWCT*. thereon . . .  
upon it *G*. thereon . . . thereon *Co*.  
upon it . . . thereon *Co*<sup>2</sup>12 wood [*Co*<sup>2</sup>]

timber

14 if any man's work abide  
which he built thereupon *R*  
if any man's work abide  
which he hath built there-  
upon *A*if any man's work that he hath built  
upon, abide<sup>2</sup> *BGWCT*. if any man's  
work that he hath builded thereon,  
abide *Co*. if any man's work that he  
hath builded upon it do abide *Co*<sup>2</sup>15 himself shall be saved *R*  
he himself shall be saved *A*he shall be safe himself *BGWCT*. he  
shall be saved himself *CoT*. he him-  
self shall be safe *Co*<sup>2</sup>

yet so as by fire

yet as it were through fire *BCT*. yet as  
it were by the fire *GW*. nevertheless  
as<sup>3</sup> it were through fire *Co*22 or things present [*Co*<sup>2</sup>]whether things present *B*. whether they  
be things present *GW*. whether they  
be present things *CT*. whether it be  
present *Co*

## CHAPTER IV.

1 mysteries<sup>4</sup>

secrets

3 but to me *R*with me *BCT*. as touching me *GW*.but with me *A*unto me *Co*. I count it *Co*<sup>2</sup>6 transfigured<sup>5</sup> into myself *R*  
in a figure transferred to my-  
self *A*figuratively applied unto myself<sup>6</sup> *BG*.  
figuratively described in mine own  
person *W*. for an ensample described  
in mine own person *C*. described in  
mine own person *CoT*. described in  
me *Co*<sup>2</sup>7 and if *R*

if

now if *A*9 us apostles the last *R*  
us the apostles last *A*us which are the last apostles *B*. us the  
last apostles *GWCo*<sup>2</sup>. us which are  
apostles for the lowest of all *CT*. us  
apostles for the lowest of all *Co*

as it were

as it were men *BWCT*. as men *CCo*<sup>2</sup>.  
even as those that are *Co*spectacle<sup>7</sup>

gazing stock

<sup>1</sup> iudicat. <sup>2</sup> *CT* 'hyde.' *Tav* 'abide.' <sup>3</sup> *Co*<sup>2</sup> 'so as.' <sup>4</sup> mysteriorum.<sup>5</sup> transfiguravi.<sup>6</sup> *G* 'mine own self.'<sup>7</sup> spectaculum.

*Rheims—Authorized.*

- 16 beseech  
17 who is
- 2 mourned  
3 judged<sup>1</sup> [*Co*<sup>2</sup>]  
8 malice<sup>2</sup> [*Tav*]  
11 not to keep company

*Earlier Versions.*

- desire *BCT*. pray *GWCo*<sup>2</sup>. exhort *Co*  
which is

## CHAPTER V.

- sorrowed. had sorrow *Co*<sup>2</sup>  
determined  
maliciousness  
not to company together *B*. that ye  
company not together *GWCT*. that ye  
should have nothing to do with them  
*Co*. not to meddle *Co*<sup>2</sup>

## CHAPTER VI.

- 1 a matter  
before the unjust  
business. a business *Co*<sup>2</sup>  
under the unjust *BGW*. under the  
wicked *CT*. before the unrighteous *Co*.  
before the wicked *Co*<sup>2</sup>
- 3 angels  
4 set them to judge  
the angels  
set up them to judge *B*. set up them *G*.  
them, I say, set in judgment *W*.  
make them judges *CT*. set them to  
be judges *Co*. take . . . to be your  
judges *Co*<sup>2</sup>
- 5 I speak  
I speak it *BG*. this I say *WCCoT*. I say  
it *Co*<sup>2</sup>
- 7 why do you not rather take  
wrong *R*  
why do ye not rather take  
wrong *A*  
why do you not rather suffer  
*R*  
why do ye not rather suffer *A*  
why rather suffer ye not wrong
- 12 expedient<sup>3</sup> [*Co*<sup>2</sup>]  
14 will  
profitable  
shall  
why rather suffer ye not *BCT*. why  
rather sustain ye not *GW*. why suffer  
ye not yourselves rather *Co*. [  
] *Co*<sup>2</sup>

## CHAPTER VII.

- 3 render<sup>4</sup> [*Co*<sup>2</sup>]  
9 contain<sup>5</sup> themselves *R*  
contain *A*  
give  
abstain
- 12 the rest [*Co*<sup>2</sup>]  
26 that this is  
the remnant. the other *Co*  
that it is *BCT*. this to be *GW*. it is *Co*.  
it to be *Co*<sup>2</sup>
- 32 carefulness [*Co*<sup>2</sup>]  
35 attend upon  
care  
sitting fast unto *B*. cleave fast<sup>6</sup> unto *GC*.  
quietly cleave unto *WT*. continually  
cleave unto *Co*. pray unto *Co*<sup>2</sup>
- 37 necessity<sup>7</sup>  
need

<sup>1</sup> iudicavi.    <sup>2</sup> malitia.    <sup>3</sup> expediunt.    <sup>4</sup> reddat.    <sup>5</sup> continent.<sup>6</sup> *C* omits 'fast.'    <sup>7</sup> necessitatem.

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER VIII.

2 and if	if <i>BWCTC</i> <sup>2</sup> . now if <i>G</i> . nevertheless if <i>Co</i>
6 to us there is	unto us is there <i>BCT</i> . unto us there is <i>GW</i> . have we <i>Co</i>
the Father [ <i>Co</i> <sup>2</sup> ]	which is the Father <i>BGWCT</i> . even the Father <i>Co</i> . which is that Father <i>To</i>
7 with a conscience of the idol <i>R</i>	having that conscience of the idol <i>B</i> .
with conscience of the idol <i>A</i>	having conscience of the idol <i>G</i> . having conscience because of the idol <i>WC</i> . suppose that there is an idol . . . and <i>T</i> . make yet conscience over the idol, and <i>Co</i> . making conscience of an idol <i>Co</i> <sup>2</sup>
8 doth not commend us <i>R</i>	doth not commend <i>B</i> . maketh not us
commendeth us not <i>A</i>	acceptable <i>G</i> . maketh us not acceptable <i>WCT</i> . furthereth not us <i>Co</i> . doth not further us <i>Co</i> <sup>2</sup>

## CHAPTER IX.

2 others	other
to you	unto you <i>BGWCTC</i> <sup>2</sup> . your apostle <i>Co</i>
7 charges	cost. wages <i>Co</i>
15 have I written	I wrote <i>BC</i> . wrote I <i>GWT</i> . write I <i>Co</i> . I have written <i>Co</i> <sup>2</sup>
make my glory <sup>1</sup> void <i>R</i>	make my rejoicing vain <i>BG</i> . take my
make my glorying void <i>A</i>	rejoicing from me <i>W</i> . take this rejoicing from me <i>CT</i> . bring my rejoicing to nought <i>Co</i> . make my rejoicing void <i>Co</i> <sup>2</sup>
16 it is no glory <sup>2</sup> to me <i>R</i>	I have nothing to rejoice of <i>BGWCT</i> .
I have nothing to glory of <i>A</i>	I need not boast myself <i>Co</i> . it is no praise to me <i>Co</i> <sup>2</sup>
18 without cost <i>R</i>	free <i>BGWCT</i> . freely for nought <i>Co</i> .
without charge <i>A</i>	freely <i>Co</i> <sup>2</sup>
my power	mine <sup>3</sup> authority <i>BGWCTC</i> <sup>2</sup> . my liberty <i>Co</i>
19, 20 bis, 21, 22 gain	win
25 striveth for the mastery	proveth masteries. proveth mastery <i>Co</i>
we, an incorruptible	we, to obtain an incorruptible crown <i>BCoT</i> . we, for an incorruptible <i>G</i> . we, to obtain an incorruptible <i>W</i> . we, to obtain an everlasting crown <i>C</i> . we, to obtain a crown incorrupt <i>Co</i> <sup>2</sup>
27 others	other

## CHAPTER X.

5 God was not w pleased <sup>4</sup>	had God no delight <i>BWCCoT</i> . God was not pleased <i>G</i> . had God no pleasure <i>Co</i> <sup>2</sup>
--------------------------------------	--

<sup>1</sup> gloriam.<sup>2</sup> gloria.<sup>3</sup> *Co*<sup>2</sup> 'my.'<sup>4</sup> beneplicium est Deo.



*Rheims—Authorized.*

- 13 who will  
but will . . . also
- 15 as to wise men
- 17 being many, we *R*  
we being many *A*
- 26 the fulness thereof
- 30 which I give thanks for *R*  
for which I give thanks *A*

*Earlier Versions.*

- which shall. which will *G*  
but shall *BWCCoT*. but will even *G*. but  
shall even *Co*<sup>2</sup>
- as<sup>1</sup> unto them which have discretion  
*BWCCoT*. as unto them which have  
understanding *G*. as unto wise men  
*Co*<sup>2</sup>
- we that are many *BG*. we which are  
many *W*. we though we be many *CT*.  
we many *Co*
- the plenty thereof *B*. all that therein is  
wherefore I give thanks

## CHAPTER XI.

- |   |  |
|---|--|
| 1 I also [ <i>Co</i> <sup>2</sup> ]   | I  |
| 2 praise [ <i>Tuv</i> ]   | commend  |
| 3 have you know   | that ye know <i>BGW</i> . have you to know<br><i>CCo</i> <sup>2</sup> . ye knew <i>T</i> . certify you <i>Co</i>   |
| the head of every man is<br>Christ  | Christ is the head of every man  |
| the head of the woman is the<br>man   | the man is the woman's head <i>BGWCT</i> .<br>as for the man he is the head of the<br>woman <i>Co</i> . the man is the head of<br>the woman <i>Co</i> <sup>2</sup> |
| the head of Christ is God   | God is Christ's head. God is the head<br>of Christ <i>Co</i> <sup>2</sup>  |
| 4 with his head covered <i>R</i><br>having his head covered <i>A</i>  | having anything on his head <i>BGWCT</i> .<br>and hath anything on his head <i>Co</i> .<br>with a covered head <i>Co</i> <sup>2</sup>                              |
| 5 with her head not covered <i>R</i><br>with her head uncovered <i>A</i><br>[with the head not covered]<br>[ <i>Co</i> <sup>2</sup> ] | bareheaded. with uncovered head <i>Co</i>  |
| 7 the man truly <i>R</i> [ <i>Co</i> <sup>2</sup> ]<br>a man indeed <i>A</i>  | a man. nevertheless the man <i>Co</i>  |
| 15 a glory <sup>2</sup>   | a praise   |
| 16 if any man seem  | if any man lust <i>BGWCCo</i> <sup>2</sup> . if there be<br>any man among you that lusteth <sup>3</sup> <i>CoT</i>   |
| 19 approved, may be made mani-<br>fest <sup>4</sup> among you   | approved among you might be known<br><i>BG</i> . perfect among you might be<br>known <i>WCCoT</i> . tried among you may<br>be manifest <i>Co</i> <sup>2</sup>      |
| 28 that bread [ <i>Co</i> <sup>2</sup> ]  | this bread. the bread <i>CT</i>  |
| 29 not discerning   | making no difference of <i>BCo</i> <sup>2</sup> . because<br>he discerneth not <i>G</i> . because he<br>maketh no difference of <i>WCCoT</i>                       |
| 34 and the rest   | the rest <i>B</i> . other things <i>GWCT</i> . as for<br>other things <i>Co</i>  |

<sup>1</sup> *Co* omits 'as.'<sup>2</sup> gloria.<sup>3</sup> *Co* 'hath lust.'<sup>4</sup> manifesti.

Rheims—Authorized.

Earlier Versions.

## CHAPTER XII.

3 I do you to understand <i>R</i> I give you to understand <i>A</i>	I declare unto you. do I shew you <i>Co</i> <sup>2</sup>
10 the working of miracles [ <i>Co</i> <sup>2</sup> ]	power to do miracles <i>BCCoT</i> . the operations of great works <i>G</i> . power to do mighty things <i>W</i>
12 so also Christ <i>R</i> so also is Christ <i>A</i>	even so is Christ also <i>BCo</i> <sup>2</sup> . even so is Christ <i>GWCT</i> . even so Christ also <i>Co</i> . so is Christ . . . most <i>Tav</i>
19 and if	if <i>BWCTCo</i> <sup>2</sup> . for if <i>G</i> . nevertheless if <i>Co</i>
22 but much more <i>R</i> [ <i>Co</i> <sup>2</sup> ] nay, much more <i>A</i>	yea rather a great deal <i>BWCT</i> . yea much rather <i>G</i> . but rather a great deal <i>Co</i> . yea rather . . . most <i>Tav</i>
23 and such . . . upon them we put <i>R</i> and those . . . upon these we bestow <i>A</i> more abundant <sup>1</sup> honour	and upon those . . . we bestow <i>B</i> . and upon those . . . put we . . . on <i>GWCCoT</i> . and the . . . upon them put we <i>Co</i> <sup>2</sup> . and upon those . . . put we <i>Tav</i> more honour <i>B</i> . more honesty <i>GW</i> . most honesty <i>CoT</i> . most worship <i>Co</i> <sup>2</sup>
more abundant <sup>1</sup> honesty <i>R</i> more abundant comeliness <i>A</i>	more comeliness <i>BG</i> . more beauty <i>WC</i> . most beauty <i>CoT</i> . the more beauty <i>Co</i> <sup>2</sup>
24 the more abundant <sup>1</sup> honour <i>R</i> more abundant honour <i>A</i>	the more honour <i>BGWC</i> . most honour <i>CoT</i> . more worship <i>Co</i> <sup>2</sup>
25 schism <sup>2</sup>	strife <i>BWCCoT</i> . division <i>G</i> . variance <i>Co</i> <sup>2</sup>
26 or if <i>R</i> or <i>A</i>	if <i>BGWCT</i> . and if <i>Co</i> . either if <i>Co</i> <sup>2</sup>
28 set miracles [ <i>Co</i> <sup>2</sup> ]	ordained them that do miracles. doers of miracles <i>Co</i>
then the graces <i>R</i> then gifts <i>A</i> [then the gifts] [ <i>Co</i> <sup>2</sup> ] helps, governments <i>R</i> helps in governments <i>A</i>	after that the gifts  helpers, governors. helpings, governments <i>Co</i> <sup>2</sup>

## CHAPTER XIII.

1 I am become as [ <i>Co</i> <sup>2</sup> ]	I am as <i>BG</i> . I am even as <i>WC</i> . I were even as <i>CoT</i> . I were even <i>Tav</i>
2 mysteries <sup>3</sup> [ <i>Co</i> <sup>2</sup> ]	secrets
8 whether prophecies <i>R</i> [ <i>Co</i> <sup>2</sup> ] but whether there be prophecies <i>A</i>	though that prophesyings <sup>4</sup> <i>BGCT</i> . though that both prophesyings <i>W</i> . though prophesyings <i>Co</i>
12 then face to face as also	then shall we see face to face as. as . . . also <i>Co</i> <sup>2</sup>
13 hope, charity	hope and charity <i>B</i> . hope and love <i>GWCT</i> . hope, love <i>Co</i>

<sup>1</sup> abundantiore.<sup>2</sup> schisma.<sup>3</sup> mysteria.<sup>4</sup> *T* 'prophesying.'

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER XIV.

3 edification <sup>1</sup>	edifying
5 he interpret <sup>2</sup>	he expound it <i>BGC</i> . he expound it also <i>WT</i> . he also expound it <i>Co</i> . he do interpret <i>Co</i> <sup>2</sup>
7 pipe or harp	a pipe or an <sup>3</sup> harp
9 into the air	in the air
19 but in the church <i>I R</i> yet in the church <i>I A</i>	yet . . . <i>I</i> . . . in the church <i>BGW</i> . yet . . . <i>I</i> . . . in the congregation <i>CCoT</i> . but <i>I</i> . . . in the congregation <i>Co</i> <sup>2</sup>
20 in malice <sup>4</sup> [ <i>Tav</i> ]	as concerning naughtiness <i>B</i> . as con- cerning maliciousness
23 infidels <i>R</i> unbelievers <i>A</i>	they which believe not. unbelieving folks <i>Co</i> <sup>2</sup>
24 convinced <sup>5</sup> of all	rebuked of all men <i>BGWCT</i> . rebuked of them all <i>Co</i> . overcome of all <i>Co</i> <sup>2</sup>
25 falling <i>R</i> falling down <i>A</i>	having fallen down <i>B</i> . he will fall down . . . and <i>G</i> . falleth he down . . . and <i>WCT</i> . should he fall down <i>Co</i> . shall he fall down . . . and <i>Co</i> <sup>2</sup>

## CHAPTER XV.

2 unless [ <i>Tav</i> ]	except
18 then they also	but also they <i>B</i> . and so they <i>GW</i> . therefore they also <sup>6</sup> <i>CCo</i> <sup>2</sup> . they also <i>Co</i> . and thereto they <i>T</i>
32 if (according to man) <i>I</i> fought <i>R</i> if after the manner of men <i>I</i> have fought <i>A</i>	if <i>I</i> have fought . . . after the manner of men <i>BGW</i> . that <i>I</i> have fought . . . after the manner of men <i>CCoT</i> . if <i>I</i> have foughten . . . after the manner of man <i>Co</i> <sup>2</sup>
33 evil communications [ <i>Co</i> <sup>2</sup> ]	evil words <i>BC</i> . evil speakings <i>GWCoTav</i> . malicious speakings <i>T</i>
37 bare grain <sup>7</sup>	bare corn. a bare corn <i>Co</i>
45 the last [ <i>Co</i> <sup>2</sup> ]	and the last
52 sound	blow
57 to God	unto God

## CHAPTER XVI.

1 and concerning <i>R</i> now concerning <i>A</i>	concerning. of <i>T</i>
3 approve <sup>8</sup>	allow
5 when <i>I</i> shall have passed through <i>R</i> when <i>I</i> shall pass through <i>A</i>	after that <i>I</i> shall have gone over <i>B</i> . after <i>I</i> have gone through <i>G</i> . after <i>I</i> have gone over <i>WT</i> . when <i>I</i> go over to <i>C</i> . when <i>I</i> go through <i>Co</i>
7 by the way	in my passage

<sup>1</sup> aedificationem.<sup>2</sup> interpretetur.<sup>3</sup> *Co*<sup>2</sup> 'a.'<sup>4</sup> malitia.<sup>5</sup> convincitur.<sup>6</sup> *C* omits 'also.'<sup>7</sup> granum.<sup>8</sup> probaveritis.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
10 as also I <i>R</i> as I also do <i>A</i> [ <i>Co</i> <sup>2</sup> ]	as I do. even as I do <i>G</i>
11 conduct	convey
16 every one that helpeth and laboureth with us <i>R</i> every one that helpeth with us and laboureth <i>A</i>	all that help with us and labour <i>BG</i> . all that help and labour <i>WCCoT</i> . every one that helpeth and laboureth with them <i>Co</i> <sup>2</sup>

## 2 CORINTHIANS.

## CHAPTER I.

1 Timothee our brother <i>R</i> Timothei our brother <i>A</i>	brother Timotheus. our brother Timo- theus <i>GW</i>
4 who	which
5 so also <i>R</i> so . . . also <i>A</i>	even so <i>BWCCoT</i> . so <i>G</i> . even so also <i>Co</i> <sup>2</sup>
8 above our power <i>R</i> [ <i>Co</i> <sup>2</sup> ] above strength <i>A</i>	passing strength
9 we . . . had the answer of death <i>R</i> we had the sentence of death <i>A</i> [we had an answer of death] [ <i>Co</i> <sup>2</sup> ]	we received the <sup>1</sup> sentence of death <i>BGW</i> . we received an answer of death <i>CT</i> . had concluded . . . that we must needs die <i>Co</i>
10 he will yet also <i>R</i> he will yet <i>A</i>	hereafter also he will <i>B</i> . yet hereafter he will <i>GWCT</i> . he will . . . hereafter also <i>Co</i> . he shall yet <i>Co</i> <sup>2</sup>
12 sincerity <sup>2</sup> more abundantly <sup>3</sup>	pureness. sincereness <i>Co</i> <sup>2</sup> most of all. most plentifully <i>Co</i> <sup>2</sup>
14 as also in part <sup>4</sup> [ <i>Tav</i> ]	even as. as <i>Co</i> <sup>2</sup> partly
15 you might have a second <sup>5</sup> grace <i>R</i> ye might have a second benefit <i>A</i>	ye might have had yet <sup>6</sup> one pleasure more <i>BWT</i> . ye might have had a double grace <i>G</i> . I might have had one pleasure more with you <i>C</i> . ye might have yet another pleasure more <sup>7</sup> <i>Co</i>
16 of you be brought on my way <i>R</i> of you to be brought on my way <i>A</i>	to be led forth of you <i>BC</i> . to have been led forth . . . of you <i>WT</i> . to be led forth . . . of you <i>GCo</i> . to be brought forth of you <i>Co</i> <sup>2</sup>
17 the things that I mind, do I mind <i>R</i> the things that I purpose, do I purpose <i>A</i> [the things that I do mind, do I mind] [ <i>Co</i> <sup>2</sup> ] there be <i>R</i> there should be <i>A</i>	mind I . . . those things which I mind <i>BW</i> . mind I those things which I mind <i>G</i> . think I . . . those things which I think <i>CT</i> . are my thoughts <i>Co</i> should be <i>BGWCT</i> . is <sup>8</sup> <i>Co</i> . be <i>Co</i> <sup>2</sup>

<sup>1</sup> *W* omits 'the.'    <sup>2</sup> sinceritate.    <sup>3</sup> abundantius.    <sup>4</sup> ex parte.  
<sup>5</sup> secundam.    <sup>6</sup> *BW* omit 'yet.'    <sup>7</sup> *Co*<sup>2</sup> omits 'more.'    <sup>8</sup> *Co* in full,  
'not so, but with me yea is yea, and nay is nay.'

*Rheims—Authorized.**Earlier Versions.*

18 but [Co <sup>2</sup> ]	yet <i>B.</i> yea <i>G.</i> yea rather <i>W.</i> [ ] CCoT
19 was in him <i>R</i> in him was <i>A</i>	in him it was
23 upon	unto

## CHAPTER II.

3 have sorrow upon sorrow <i>R</i> have sorrow <i>A</i> [Co <sup>2</sup> ]	take heaviness. take heaviness [upon heaviness] <i>C</i>
4 of much <i>R</i> out of much <i>A</i> know [Co <sup>2</sup> ] more abundantly	in great. out of great CCo <sup>2</sup> perceive most abundantly <i>B.</i> specially <i>G</i> Co <sup>2</sup> . most specially <i>W</i> CCoT
5 hath he <i>R</i> he hath <i>A</i> [Co <sup>2</sup> ] in part <sup>1</sup> [Tuv] that I burden not <i>R</i> that I may not overcharge <i>A</i>	the same hath partly lest I should overgrieve <i>B.</i> lest I should more charge <i>G.</i> lest I should grieve <i>W</i> CCoT
6 to him that is such a one this rebuke sufficeth that is given <i>R</i> sufficient to such a man is this punishment which was in- flicted <i>A</i> [this rebuke that is ministered . . . is sufficient for him that is such one] [Co <sup>2</sup> ]	it is sufficient unto the same man that he was rebuked <i>B</i> GWCT. it is sufficient that the same man is so rebuked <i>Co</i>
7 so that contrariwise [Co <sup>2</sup> ]  lest perhaps such an one <i>R</i> lest perhaps such a one <i>A</i>  sorrow	so that now contrariwise. so that from henceforth <i>Co</i> lest that same person <i>B</i> WCT. lest the same <i>G.</i> lest he <i>Co.</i> lest he that is such one Co <sup>2</sup> heaviness
8 I beseech [Co <sup>2</sup> ]	I pray <i>B</i> GW. I exhort
10 person <sup>2</sup> [Co <sup>2</sup> ]	sight <i>B</i> GWCTav. room
13 bidding them farewell <i>R</i> taking my leave of them <i>A</i>	when I had taken my leave of them <i>B.</i> took <sup>3</sup> my leave of them and

## CHAPTER III.

1 begin we again <i>R</i> [Co <sup>2</sup> ] do we begin again <i>A</i> to you	do we begin . . . again <i>B</i> GW. we begin . . . again <i>CT.</i> begin we then again <i>Co</i> unto you
2 which is known <i>R</i> known <i>A</i> [the which is known] [Co <sup>2</sup> ]	understood <sup>4</sup> <i>B.</i> which is understand <i>G</i> WCCoT. which is understood <i>To</i>

<sup>1</sup> ex parte.<sup>2</sup> persona.<sup>3</sup> *Co* 'I took,' *Co*<sup>2</sup> with rest omits 'I.'<sup>4</sup> *B* has 'known' in margin.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
10 was glorious <i>R</i> [ <i>Co</i> <sup>2</sup> ] was made glorious <i>A</i> by reason of the excell <sup>1</sup> glory <i>R</i> by reason of the glory that excelleth <i>A</i>	was glorified <i>B</i> <i>Co</i> . was . . . glorified because of the exceeding glory <i>B</i> . as touching that <sup>2</sup> exceeding glory <i>GW</i> . in respect of this exceeding glory <i>CCoT</i> . in respect of this excellent glory <i>Co</i> <sup>2</sup>
CHAPTER IV.	
2 we renounce <i>R</i> have renounced <i>A</i> the secret things of dishonesty <i>R</i> the hidden things of dis- honesty <i>A</i> [the secrets of dishonesty] [ <i>Co</i> <sup>2</sup> ] not walking [ <i>Co</i> <sup>2</sup> ] nor [ <i>Co</i> <sup>2</sup> ] in manifestation <sup>3</sup> of the truth <i>R</i> by manifestation of the truth <i>A</i>	have cast from us <i>BGWCT</i> . cast from us <i>Co</i> . put away <i>Co</i> <sup>2</sup> the clokes of unhoneſtie <i>BCT</i> . the clokes of shame <i>GW</i> . the cloakes of dis- honesty <i>Co</i> walking not <i>B</i> . and walk not neither in opening of the truth <i>B</i> . in declara- tion of the truth <i>GW</i> . open the truth <i>CCo</i> . walk in open truth <i>T</i> . in utter- ing the truth <i>Co</i> <sup>2</sup> . in open truth <i>Tuv</i> which we always bear about <i>BCCo</i> . everywhere we bear about <i>GW</i> . and we always bear <i>T</i> the life of Jesus <sup>4</sup> . . . also <i>BGCCo</i> <sup>2</sup> . like- wise the life of Jesus . . . also <i>W</i> . the life also of the Lord Jesus <i>Co</i> . the life of Jesu <i>T</i> seeing then that we have <i>BT</i> . and because we have <i>GW</i> . but seeing that we have <i>CCo</i> . seeing then we have <i>Tuv</i> the plenteous grace <i>BCCoT</i> . that most plenteous grace <i>W</i> . most plenteous grace <i>G</i> wherefore <i>BCT</i> . therefore <i>GWCo</i> . for the which cause <i>Co</i> <sup>4</sup>
4 who	
10 always bearing about  the life also of Jesus	
13 and having <i>R</i> we having <i>A</i>	
15 the grace abounding <sup>5</sup> <i>R</i> the abundant grace <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
16 for which cause	
CHAPTER V.	
1 dissolved <sup>6</sup> eternal	destroyed. loosed <i>Co</i> <sup>2</sup> but eternal. but everlasting <i>Co</i>
2 in this also do we groan <i>R</i> in this we groan <i>A</i>	therefore sigh we <i>BCTuv</i> . therefore we sigh <i>GW</i> . in the same sigh we also <i>Co</i> . therefore sigh we <i>T</i> . therefore do we sigh <i>Co</i> <sup>2</sup>
4 groan <i>R</i> do groan <i>A</i>	sigh. do sigh <i>Co</i> <sup>2</sup>
6 knowing	and know <i>BWCCo</i> . though we know <i>G</i> . and know well <i>T</i>

<sup>1</sup> excellentem.<sup>2</sup> *G* 'the.'<sup>5</sup> abundans.<sup>3</sup> manifestatione.<sup>6</sup> dissolvatur.<sup>4</sup> *C* 'Jesu.'

*Rheims—Authorized.**Earlier Versions.*

8 have a good will . . . rather R[Co <sup>2</sup> ] willing rather A	had rather B. love rather G. had lever WCCoT
9 we endeavour, whether absent <sup>1</sup> or present <sup>3</sup> R we labour . . . whether present or absent A [do we endeavour ourselves whether we be absent or present] [Co <sup>2</sup> ]	whether it <sup>2</sup> be at home or from home we endeavour. we covet . . . both dwell- ing at home and removing from home GW
12 occasion in face and not in heart R in appearance and not in heart A	an occasion in the face and not in the heart BGWTCCo <sup>2</sup> . after the outward appear- ance and not after the heart Co
13 or whether we be sober <sup>4</sup>	or if we keep measure BC. or whether we be in our right mind GW. if we keep measure CoT. or if we be measur- able Co <sup>2</sup>
18 who to himself	which unto himself
21 might	should

## CHAPTER VI.

12 you are not straitened R ye are not straitened A	ye are not pressed into a narrow room B. ye are not kept strait G. ye dwell not strait W. ye are in no strait <sup>5</sup> CT. ye are in no straitness Co. ye are not in straitness Co <sup>2</sup>
you are straitened R ye are straitened A	are pressed into a narrow room B. ye are kept strait G. ye <sup>6</sup> are in a strait WCT. ye are in straitness Co
17 touch not the unclean R touch not the unclean thing A	touch no unclean thing BCo. touch none unclean thing

## CHAPTER VII.

4 much is my confidence R great is my boldness of speech A much is my glorying <sup>7</sup> R great is my glorying A	I use great boldness of speech BGW. I am very bold CCoT. I have great boldness Co <sup>2</sup> I glory greatly B. I rejoice greatly GWC. I make much boast Co. and rejoice greatly T. I have much rejoicing Co <sup>2</sup>
9 now I	I now BGW. but I now CT. but now I Co
10 worketh . . . worketh [Co <sup>2</sup> ]	causeth . . . causeth
11 revenge [To] to be	punishment that ye were BWCT. that ye are GCo. [ ] Co <sup>2</sup>

<sup>1</sup> absentes.<sup>2</sup> CCoT 'we.'<sup>3</sup> praesentes.<sup>4</sup> sobrii.<sup>5</sup> Tav 'straits.'<sup>6</sup> CT omits 'ye.'<sup>7</sup> gloriatio.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
12 nor [ <i>Co</i> <sup>2</sup> ] that suffered <i>R</i> that suffered wrong <i>A</i> [that suffered it] [ <i>Co</i> <sup>2</sup> ]	neither that was hurt. that had the injury <i>G</i>
14 as we spake all things to you in truth	as we speak all things unto you in truth <i>B.</i> as I have spoken unto you all things in truth <i>G.</i> as all things which I preached unto you are true <i>WT.</i> as all things which we spake unto you are true <i>C.</i> like as all is true that I have spoken unto you <i>Co.</i> as we have spoken all things in the truth unto you <i>Co</i> <sup>2</sup>

## CHAPTER VIII.

4 much	great
5 hoped	looked for. supposed <i>Co</i> <sup>2</sup>
6 insomuch that we desired	that we should desire <i>B.</i> that we should exhort <i>G.</i> so that we could not but desire <i>WCCoT.</i> insomuch that we prayed <i>Co</i> <sup>2</sup>
7 may abound <sup>1</sup> <i>R</i> abound (2nd) <i>A</i>	be plenteous
8 I speak  by the <i>R</i> [ <i>Co</i> <sup>2</sup> ] by occasion of the <i>A</i>	this say I <i>BGWCT.</i> this I say <i>Co.</i> I say it <i>Co</i> <sup>2</sup> because of the <i>BG.</i> because <i>WT.</i> be- cause of <i>C.</i> seeing <i>Co</i>
9 be rich [ <i>Co</i> <sup>2</sup> ]	be made rich
10 in this point I give counsel <i>R</i> herein I give my advice <i>A</i>  to be willing <i>R</i> to be forward <sup>2</sup> <i>A</i>	I give counsel herein <i>BCo</i> <sup>2</sup> . I shew my mind herein <i>GW.</i> I give counsel here- to <i>CT.</i> my counsel herein I give <i>Co</i> to will
11 so	even so <i>BGWCT.</i> [                    ] <i>Co.</i> so likewise <i>Co</i> <sup>2</sup>
13 for not that <i>R</i> for I mean not that <i>A</i>	truly not that <i>B.</i> neither is it that <i>GW.</i> it is not my mind that <i>CT.</i> this is not done to the intent that <i>Co.</i> that <sup>3</sup> <i>Co</i> <sup>2</sup>
14 by an equality <sup>4</sup>	of like condition <i>B.</i> upon like condition <i>GW.</i> that there be egales <i>CT.</i> that it be alike <i>Co.</i> that it be done alike <i>Co</i> <sup>2</sup>
16 to	unto. [                    ] <sup>5</sup> <i>Co</i> <sup>2</sup>
17 but being	and being <i>B.</i> yea, he was <i>GC</i> <sup>2</sup> . and also that he was <i>W.</i> yea rather he was <i>CT.</i> yea he was rather <i>Co</i>

<sup>1</sup> abundetis.<sup>2</sup> *A* margin 'willing.'<sup>3</sup> The whole passage from v. 12 in *Co*<sup>2</sup> is 'For if the will be ready it is accept according to it that a man hath and not according to it that he hath not, that other should have ease and you cumbrance but that it should be done alike.'<sup>4</sup> aequalitas.<sup>5</sup> *Co*<sup>2</sup> has 'I thank God.'



*Rheims—Authorized.*

- 19 which [*Co*<sup>2</sup>]  
 23 or our brethren *R*[*Co*<sup>2</sup>]  
 or our brethren *be inquired of*  
*A*

*Earlier Versions.*

that  
 or of other which are our brethren *B*.  
 or of our brethren *G*. or else of our  
 brethren *W*. partly because of other  
 which are our brethren *CT*. or for our  
 brethren *Co*

## CHAPTER IX.

- 2 for the which *R*  
 for which *A*  
 I glory of you *R*  
 I boast of you *A*  
 to  
 very many  
 4 that we say not, ye *R*  
 that we say not, you *A*  
 6 and this I say *R*  
 but this I say *A*[*Co*<sup>2</sup>]  
 8 all grace abound in you *R*  
 all grace abound towards you  
*A*  
 11 that being enriched *R*  
 being enriched *A*  
 to God  
 12 aboundeth also *R*  
 is abundant also *A*  
 by many thanksgivings

whereof. concerning the which *Co*<sup>2</sup>

I boast on your behalf *B*. I boast myself  
 of you *G*. I boast myself *WCCoT*. I  
 make my boast of you *Co*<sup>2</sup>

unto. among *Co*

many

I will not say, ye<sup>1</sup> *BCCo*. I need not to  
 say, you *GW*. I say not unto you *T*.  
 that we may not say, you *To*

this yet I say *BC*. this yet remember  
*GWT*. this I think *Co*

you plentiful in all grace *B*. all grace to  
 abound toward you *G*. you rich in  
 all grace *WCCoT*

that . . . ye<sup>1</sup> may be made rich. that  
 ye . . . being made rich *Co*<sup>2</sup>

unto God

also is abundant *BGWCCoT*. is also  
 abundant *Co*<sup>2</sup>. also abundantly *To*

by the thanksgiving of many *BG*. in  
 causing many to give thanks *W*. that  
 . . . thanks might be given . . . of  
 many *CT*. that . . . many might give  
 thanks *Co*. in that thanks are given  
 . . . by many *Co*<sup>2</sup>. causeth many to  
 give thanks *To*

- 13 unto all  
 14 excellent *R*[*Co*<sup>2</sup>]  
 exceeding *A*

to all

abundant

## CHAPTER X.

- 1 who  
 absent am bold *R*  
 being absent, am bold *A*  
 [being absent I am bold] [*Co*<sup>2</sup>]  
 2 but I beseech

which

am bold . . . being absent

by that confidence *R*  
 with that confidence *A*

I beseech *BCCoT*. and this I require *GW*.  
 I pray *Co*<sup>2</sup>

with that same boldness *B*. with that  
 same confidence *GWCT*. and to use the  
 boldness *Co*. with the boldness *Co*<sup>2</sup>

think us *R*  
 think of us *A*

repute us. esteem us *G*

<sup>1</sup> *B* 'you.'

*Rheims—Authorized.*

- 3 we war not *R*  
we do not war *A*
- 6 to revenge
- 9 but that I may not *R*  
that I may not *A*
- terrify<sup>2</sup> you
- 10 his epistles *R*  
his letters *A*  
contemptible<sup>4</sup>
- 12 commend<sup>5</sup>
- 13 to us
- 14 we are come as far as to you
- 15 but having hope
- rule<sup>7</sup> [*Co*<sup>2</sup>]
- 17 he that glorieth, let him glory
- 18 not he that commendeth him-  
self, the same is approved<sup>8</sup>  
*R*  
not he that commendeth him-  
self is approved *A*

*Earlier Versions.*

- yet we do not war *BGWC*. yet we war  
not *T*. yet fight we not *Co*. we do not  
yet fight *Co*<sup>2</sup>
- wherewith to take vengeance on *B*. the  
vengeance against *G*. the vengeance  
on *W*. to take vengeance on *CCoT*
- but<sup>1</sup> lest I should *BCCo*<sup>2</sup>. this I say that  
I may not *G*. this I say lest I should  
*WCo*. this say I lest I should *T*  
make you afraid. fear you *G*  
the letters *BGW*. the epistles<sup>3</sup>
- nothing worth *B*. is of no value *GW*.  
rude *CCoT*
- praise *BGWCCoTav*. laud *T*  
unto us
- even to you also have we come *BGWC*.  
even unto<sup>6</sup> you have we come *CoT*. we  
came unto you *Co*<sup>2</sup>
- but hoping *B*. and we hope *WCCoT*.  
yea, and we hope *G*. but we hope *Co*<sup>2</sup>  
measure. line *G*
- let him that glorieth, glory *B*. let him  
that rejoiceth, rejoice *GWCCoT*. he  
that rejoiceth, let him rejoice *Co*<sup>2</sup>
- he that commendeth himself is not  
allowed *B*. he that praiseth himself  
is not allowed

## CHAPTER XI.

- 1 could bear *R*  
could bear with me *A*
- folly
- 2 desposed<sup>9</sup> you to *R*  
espoused you to *A*
- 6 speech
- 7 humbling myself *R* [*Co*<sup>2</sup>]  
in abasing myself *A*
- 9 without burden *R*  
from being burthensome *A*
- 12 I will
- could suffer *BG*. could have suffered me  
*C*. could suffer me *CoT*. would suffer  
*Co*<sup>2</sup>
- foolishness
- coupled you to *BCT*. prepared you for  
*GW*. married you unto *Co*
- speaking. word *Co*<sup>2</sup>
- because I submitted myself. because I  
abased myself *G*
- not chargeable *B*. that<sup>10</sup> I should not be  
grievous *GWCoT*. so that I should not  
be chargeable *C*. without charging  
*Co*<sup>2</sup>
- will I *BGWTCCo*<sup>2</sup>. will *Co*

<sup>1</sup> *BC* omit 'but.'<sup>2</sup> *terrere*.<sup>3</sup> *T* 'pistles.'<sup>4</sup> *contemptibilis*.<sup>5</sup> *commendant*.<sup>6</sup> *M* 'to.'<sup>7</sup> *regulam*.<sup>8</sup> *probatas*.<sup>9</sup> *despondi*.<sup>10</sup> *Co* 'so that.'

*Rheims—Authorized.*

- 12 in that which they glory,  
they may be found even  
like us *R*  
wherein they glory, they may  
be found even as we *A*
- 13 transfiguring themselves into  
*R*  
transforming themselves into  
*A*
- 15 if his ministers [*Co*<sup>2</sup>]
- 16 think me to be foolish *R*  
think me a fool *A*  
[think me to be a fool] [*Co*<sup>2</sup>]  
otherwise *R*  
if otherwise *A*
- 17 that which I speak [*Co*<sup>2</sup>]
- 23 prisons
- 25 once I was stoned *R*  
once was I stoned *A*
- 32 Aretas the king  
for to apprehend<sup>3</sup> me *R*  
desirous to apprehend me *A*
- 33 through a window in a basket  
was I let down by the wall

*Earlier Versions.*

- they might be found like unto us, in that  
wherein they glory<sup>1</sup> *BGWCT*. they  
might boast themselves to be like unto  
us *Co*. wherein they rejoice, they may  
also be found such as we *Co*<sup>2</sup>
- transformed into *B*. and transform  
themselves into *G*. and<sup>2</sup> fashion  
themselves like unto *WCCoT*. fashion-  
ing themselves like to *Co*<sup>2</sup>
- if that his ministers *B*. though his  
ministers
- think that I am foolish
- or else
- that I speak  
prison. prysonementes *Co*
- once stoned *B*. I was once stoned  
*GWCCoT*. I have once been stoned *Co*<sup>2</sup>
- King Aretas  
desirous to have caught me *B*. and  
would have caught me *GWCT*. and  
would have taken me *Co*. that he  
might take me *Co*<sup>2</sup>
- at a window was I let down in a basket  
through the wall

## CHAPTER XII.

- 2 to  
4 it is not lawful for a man
- 5 for such an one *R*  
of such a one *A*  
I will
- 6 glory
- 10 distresses
- 13 I myself have not burdened  
you *R*  
I myself was not burthen-  
some to you *A*
- 14 to you
- into. until *Co*<sup>2</sup>
- is not lawful for man *B*. are not possible  
for man *G*. are not in man's power *W*.  
no man can *CCoT*. are not leafull for  
man *Co*<sup>2</sup>
- of such a man *BGW*. of this man *CT*.  
hereof *Co*
- will I  
glory of them *B*. rejoice *GWT*. boast  
*CCo*<sup>2</sup>. boast myself *Co*
- anguishes *BCCo*. anguish
- I was not chargeable unto you by my  
idleness *B*. I have not been slothful to  
your hindrance *G*. I was not charge-  
able unto you *WC*. I have not been  
grievous unto you *Co*. I was not  
grievous unto you *T*. I myself have  
not been chargeable unto you *Co*<sup>2</sup>
- unto you

<sup>1</sup> *GWCT* 'rejoice.'<sup>2</sup> *Co* omits 'and.'<sup>3</sup> comprehenderit.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
14 I will not be burdenuous unto you <i>R</i> I will not be burthensome to you <i>A</i>	yet will I not be chargeable unto you by my idleness <i>B</i> . yet will I not be chargeable unto you <i>WC</i> . yet will I not be slothful to your hinderance <i>G</i> . will not be chargeable unto you <i>Co</i> . yet will I not be grievous unto you <i>T</i> . I will not be chargeable unto you <i>Co</i> <sup>2</sup>
16 be it so, I have not burdened you <i>R</i> be it so, I did not burthen you <i>A</i>	be it, that I was not chargeable unto you <i>BC</i> . be it, that I charged you not <i>GW</i> . let it be so that I grieved you not <i>Co</i> . be it, that I grieved you not <i>T</i> . let it be so, I have not been chargeable to you <i>Co</i> <sup>2</sup>
21 humble <sup>1</sup> me <i>R</i> will humble me <i>A</i>	bring me low. abase me <i>G</i>

## CHAPTER XIII.

2 do foretell <i>R</i> foretell you <i>A</i>	tell you before. tell you afore <i>Tav</i>
4 he liveth by  for we [ <i>Co</i> <sup>2</sup> ]	liveth he of <i>B</i> . liveth he through <i>GWCT</i> . liveth he in <i>Co</i> . liveth he by <i>Co</i> <sup>2</sup> and we. and though we <i>Co</i>
5 you be in the faith <i>R</i> ye be in the faith <i>A</i> [ <i>Co</i> <sup>2</sup> ]	you <sup>2</sup> are in the faith <i>BGC</i> . ye are in the faith or not
7 appear <sup>3</sup>	seem
10 I write	write I. do I write <i>C</i> <sup>2</sup>

## GALATIANS.

## CHAPTER I.

4 who	which
6 into the grace	in the grace <i>BGC</i> <i>T</i> . unto the grace <i>WCo</i> <sup>2</sup> . by grace <i>C</i>
7 which is not another  unless there be some that <i>R</i> but there be some that <i>A</i> will <i>R</i> would <i>A</i>	which is not another gospel <i>BG</i> . seeing there is no nother <i>W</i> . which is no- thing else <i>CC</i> <i>T</i> . the which is nothing else <i>Co</i> <sup>2</sup> but that there be some which. save that there be some which <i>GCo</i> <sup>2</sup> intend to
10 or do I seek	either do I seek <i>B</i> . or go I about <i>GCo</i> . other go I about <i>WCM</i> . either go I about <i>T</i> . do I seek <i>Co</i> <sup>2</sup>
14 equals	companions. fellows <i>Co</i> <sup>2</sup>
17 again I returned <i>R</i> returned again <i>A</i>	came again. turned again <i>G</i>

<sup>1</sup> humiliet.<sup>2</sup> *GCo* 'ye.'<sup>3</sup> appareamus.

Rheims—Authorized.

Earlier Versions.

## CHAPTER II.

- 4 the false brethren craftily brought in *R*  
false brethren unawares brought in *A*  
[certain false brethren privily brought in] [*Co*<sup>2</sup>]
- 8 wrought in *R*  
wrought effectually in *A*
- 10 the which same thing . . . to do *R*  
the same which . . . to do *A*
- 14 walked not rightly *R*  
walked not uprightly *A*
- 16 but knowing *R*  
knowing *A*  
for the which cause *R*  
for *A*
- 17 but if justified <sup>2</sup>
- 20 who loved
- certain <sup>1</sup> incomers being false brethren *BCCoT*. false brethren that crept in *GW*. false brethren which were craftily sent in *To*
- was mighty in *BCT*. was mighty by *GW*. was mighty with *Co*
- wherein . . . to do the same *BC*. which thing . . . to do
- went not the right way *BGWCT*. walked not right *Co*. did not walk uprightly *Co*<sup>2</sup>
- know. yet forasmuch as we do know *Co*<sup>3</sup>
- because *B*. because that
- if then *BGWT*. if *CCo*<sup>2</sup>. if . . . then *Co* made righteous
- which loved *BCCoT*. who hath loved *G*. which hath loved *W*

## CHAPTER III.

- 1 before whose eyes Jesus Christ was proscribed, being crucified among you *R*  
before whose eyes Jesus Christ hath been evidently set forth, crucified among you *A*  
[before whose eyes Christ Jesus was described and he is crucified among you] [*Co*<sup>2</sup>]
- 5 by the works
- 8 and the Scripture foreseeing
- 16 and to seeds
- but as in one, and to thy seed *R*  
but as of one, and to thy seed *A*
- to whom Jesus Christ was before described before the eyes, and among you crucified *B*. to whom Jesus Christ before was described in your sight, and among you crucified *GW*. to whom Jesus Christ was described before the eyes, and now <sup>3</sup> among you crucified *CCoT*
- through the deeds *BWCCoT*. through the works *G*. by the deeds *Co*<sup>2</sup>
- and <sup>4</sup> the Scripture seeing aforehand *BCCo*<sup>2</sup>. for <sup>5</sup> the Scripture saw aforehand . . . and <sup>5</sup> therefore
- to the seeds *B*. and to the seeds *G*. in the seeds *WCCoT*. and in seeds *Co*<sup>2</sup>
- but to thy seed, as of one *B*. but, and to thy seed, as of one *G*. but in thy seed, as in <sup>6</sup> one *WCCoT*. but as in one, even unto thy seed *Co*<sup>2</sup>

<sup>1</sup> *BCT* omit 'certain.'<sup>2</sup> *justificari*.<sup>3</sup> *CoT* omit 'now.'<sup>4</sup> *BC* 'for.'<sup>5</sup> *Co* omits 'for' and 'and.'<sup>6</sup> *C* 'of.'

*Rheims—Authorized.**Earlier Versions.*

18 to	unto
22 might	should
23 under the law we were kept, shut up <i>R</i>	we were kept under the law and were <sup>1</sup> shut up <i>BCG</i> . we were kept and shut up under the law <i>WCoT</i> . we were kept under the law as under a garrison, and shut up <i>To</i>
we were kept under the law, shut up <i>A</i>	

## CHAPTER IV.

3 the elements <sup>2</sup> of the world	the rudiments of the world <i>BGW</i> . the ordinances of the world <i>CT</i> . the out- ward traditions <i>Co</i> . the traditions of the world <i>Co</i> <sup>2</sup>
4 made under	and made under <i>BG</i> . and made bond unto <i>WCT</i> . and put under <i>Co</i> . put under <i>Co</i> <sup>2</sup>
7 and if	if thou be <i>BWCCoT</i> . now, if thou be <i>G</i> . if he be <i>Co</i> <sup>2</sup>
9 or rather to [ <i>Co</i> <sup>2</sup> ] elements <sup>3</sup>	yea, rather unto rudiments <sup>4</sup> <i>BG</i> . ceremonies <i>WT</i> . ordi- nances <i>C</i> . traditions <i>Co</i>
14 rejected	abhorred
15 where is then your blessed- ness <i>R</i> where is then the blessedness you spake of <i>A</i>	what is then your felicity <i>BC</i> . what was then your felicity <i>G</i> . how great was the boasting of your felicity then <i>W</i> . how happy were ye then <i>CoT</i> . where is then the good ease that ye were in <i>Co</i> <sup>2</sup> amiss
17 not well <i>R</i> but not well <i>A</i>	
23 by the promise <i>R</i> was by promise <i>A</i>	was born by promise. was after the promise <i>Co</i> <sup>2</sup>
27 bearest not [ <i>Co</i> <sup>2</sup> ]	bearest no children
28 but we, brethren, . . . are the children <i>R</i> now we, brethren, . . . are the children <i>A</i>	but <sup>5</sup> brethren, we are . . . the <sup>6</sup> children <i>BCT</i> . therefore, brethren, we are . . . children <i>GW</i> . as for us brethren, we are the children <i>Co</i> . therefore, brethren, are we . . . the children <i>Co</i> <sup>2</sup> put away. put out <i>G</i>
30 east out [ <i>Co</i> <sup>2</sup> ]	

## CHAPTER V.

7 who hath hindered you <i>R</i> who did hinder you <i>A</i>	who was a let unto you. who did let you <i>G</i>
10 I have confidence <sup>7</sup> in you	I have trust toward you <i>BCCoT</i> . I have trust in you <i>GW</i> . I trust . . . concern- ing you <i>Co</i> <sup>2</sup>
11 and as for me, brethren <i>R</i> and I, brethren <i>A</i>	and brethren <i>BGW</i> . brethren <i>CCoT</i> . I brethren <i>Co</i> <sup>2</sup>

<sup>1</sup> *G* omits 'were.'      <sup>2</sup> elementis.      <sup>3</sup> elementa.      <sup>4</sup> *B* has  
'elements' in margin.      <sup>5</sup> *CT* omit 'but.'      <sup>6</sup> *T* omits 'the.'      <sup>7</sup> confido.

## Rheims—Authorized.

- 12 I would  
24 and they

## Earlier Versions.

I would to God *BWCT*. would to God *G*.  
would God *CoTav*  
they truly *B*. for they *GW*. they *CT*.  
but they *Co*

## CHAPTER VI.

- 2 burdens *R*  
burthens *A*  
3 something  
6 communicate<sup>1</sup> to him *R*  
communicate unto him *A*  
9 and . . . let *R*  
and let *A*  
10 especially  
13 for neither they . . . do keep *R*  
for neither they themselves  
. . . keep *A*  
may glory [*Co*<sup>2</sup>]  
14 saving in *R*  
save in *A*  
by whom  
17 be troublesome to me *R*  
trouble me *A* [*Co*<sup>3</sup>]

burden *BG*. burthen *WCCoT*. the  
burthens (one of another) *Co*<sup>2</sup>  
somewhat. ought *Co*<sup>2</sup>  
minister unto him *BWCT*. make him . . .  
partaker *G*. minister . . . unto him *Co*  
let. let . . . therefore *G*  
specially. most of all *Co*<sup>2</sup>. chiefly *Tav*  
for<sup>2</sup> they themselves . . . keep not. for  
they themselves . . . do not keep *Co*<sup>2</sup>  
might glory  
but in. save only in *Co*  
whereby. by the which *Co*<sup>2</sup>  
put me to business

## EPHESIANS.

## CHAPTER I.

- 5 unto the adoption of sons *R*  
unto the adoption of children *A*  
9 that he might make known *R*  
having made known *A*  
10 the fulness of times  
13 you also *R* [*Co*<sup>2</sup>]  
ye also *A*  
in which also *R*  
in whom also *A*  
15 your faith that is in *R*  
your faith in *A*  
[your faith which is in] [*Co*<sup>2</sup>]
- into the adoption of children<sup>3</sup> *BCo*<sup>2</sup>. to  
be adopted *GW*. to be heirs *CT*. to  
receive us as children *Co*  
and hath opened. insomuch that he  
hath declared unto us *Co*<sup>2</sup>  
the fulness of the times *BG*. the full time  
*W*. when the time was<sup>4</sup> full come *CCoT*.  
when the fulness of time was come *Co*<sup>2</sup>  
also ye. also we *C*  
wherein also *BGWCo*<sup>2</sup>. wherein  
the faith which ye have in

## CHAPTER II.

- 2 according to the prince of the  
power of this air *R*  
according to the prince of the  
power of the air *A*
- after<sup>5</sup> the governor that ruleth in the  
air. and<sup>6</sup> after the prince that ruleth  
in the air *GCo*

<sup>1</sup> communicet.    <sup>2</sup> *Co* 'for even.'    <sup>3</sup> *Co*<sup>2</sup> 'the children.'    <sup>4</sup> *T* 'were.'  
<sup>5</sup> *WT* 'and after.'    <sup>6</sup> *Co*<sup>2</sup> omits 'and.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
3 also we all	we all . . . also <i>BC</i> . we also <i>GWCoT</i> . also we . . . all <i>Co</i> <sup>2</sup>
11 who were called <i>R</i> who are called <i>A</i> [which were called] [ <i>Co</i> <sup>2</sup> ]	called <i>B</i> . and called <i>G</i> . and were called <i>WCoT</i> . were called <i>C</i>
14 who the middle wall of the parti- tion <i>R</i> the middle wall of partition between us <i>A</i>	which the middle <sup>1</sup> wall that was a stop between us <i>BCT</i> . the stop of the partition wall <i>GW</i> . the wall that was a stop betwixt us <i>Co</i> . the midwall of the stop <i>Co</i> <sup>2</sup>
15 the enmities <sup>2</sup> <i>R</i> the enmity <i>A</i>	the hatred <i>EGW</i> . the cause of hatred <i>CCoT</i> . the cause of the hatred <i>Co</i> <sup>2</sup>
16 by the cross  killing the enmities <sup>2</sup> <i>R</i> having slain the enmity <i>A</i>	through his cross <i>BT</i> . by his cross <i>GW</i> . through the cross <i>CCo</i> and slew hatred <i>BCT</i> . and slay hatred <i>GW</i> . and so he slew the hatred <i>Co</i> . and kill the hatred <i>Co</i> <sup>2</sup>
18 access <sup>3</sup>	an entrance <i>BGCCo</i> <sup>2</sup> . an open way in <i>WT</i> . entrance <i>Co</i>
21 framed <i>R</i> fitly framed <i>A</i>	coupled <i>BGWCoT</i> . is coupled <i>C</i> . being made <i>Co</i> <sup>2</sup>
CHAPTER III.	
1 I Paul the prisoner	I Paul am the <sup>4</sup> prisoner. I Paul am in the bonds <i>T</i>
3 the sacrament was made known <i>R</i> he made known . . . the mys- tery <i>A</i>	shewed God the mystery <i>B</i> . God . . . hath shewed this mystery <i>GW</i> . shewed he the <sup>5</sup> mystery <i>CT</i> . was the mystery declared <i>Co</i> <sup>2</sup>
5 known <i>R</i> [ <i>Co</i> <sup>2</sup> ] made known <i>A</i>	opened
6 coheirs <i>R</i> fellow heirs <i>A</i> created [ <i>Co</i> <sup>2</sup> ]	inheritors also. like heirs <i>Co</i> <sup>2</sup>  made. hath created <i>G</i>
12 in whom [ <i>Co</i> <sup>2</sup> ] and access <sup>3</sup>	by whom and entrance <i>BGWCCo</i> <sup>2</sup> . and an entrance <i>Co</i> . to draw nigh <i>T</i>
19 all the fulness	all fulness <i>BCCo</i> <sup>2</sup> . all manner of fulness
21 to him be glory <i>R</i> [ <i>Co</i> <sup>2</sup> ] unto him be glory <i>A</i>	be glory <i>B</i> . be praise
CHAPTER IV.	
1 beseech [ <i>Co</i> <sup>2</sup> ]	exhort. pray <i>GW</i>
16 the whole body being compact <sup>6</sup> and knit to- gether <i>R</i> fitly joined together and com- pacted <i>A</i>	all the body being conveniently coupled and knit together <i>B</i> . being coupled and knit together <i>GW</i> . if . . . be coupled and knit together <i>C</i> . is coupled together

<sup>1</sup> *CT* omit 'middle.'<sup>2</sup> inimicitias.<sup>3</sup> accessum.<sup>4</sup> *BCCo* 'a.'<sup>5</sup> *T* 'this.'<sup>6</sup> compactum.



## Rheims—Authorized.

- 19 who [*Co*<sup>2</sup>]  
 28 rather let him labour [*Co*<sup>2</sup>]  
 31 anger . . . and clamour<sup>1</sup> *R*<sup>2</sup>  
 anger and clamour *A*  
 malice<sup>3</sup> [*Co*<sup>2</sup>]  
 32 and be

## Earlier Versions.

- and one member hangeth by another  
*Co.* is coupled and knit together  
*TC*<sup>2</sup>  
 which  
 let him rather labour. let him labour  
 rather *Co*  
 wrath and crying *B.* wrath, crying *G.*  
 wrath, roaring *WT.* wrath and rear-  
 ing *CCo.* indignation and complaining  
*Co*<sup>2</sup>  
 naughtiness *B.* maliciousness  
 be. but be *Co*

## CHAPTER V.

- 2 as Christ also even as Christ. like as Christ also  
*Co*<sup>2</sup>  
 host to God in an odour of sacrifice of a sweet smelling<sup>4</sup> savour to<sup>5</sup>  
 sweetness *R* God  
 sacrifice to God for a sweet smelling savour *A*  
 [sacrifice unto God for an odour of sweetness] [*Co*<sup>2</sup>]  
 6 these things [*Co*<sup>2</sup>] such things. these *Co*  
 7 partakers<sup>6</sup> with companions of *BC.* companions with  
*GWCoT.* partakers of *Co*<sup>2</sup>  
 10 proving [*Co*<sup>2</sup>] approving *BGW.* accept *CT.* and prove  
*Co*  
 13 all things that are reprov'd all things when they are rebuked are  
 are manifested by the light made manifest of the light *B.* all  
*R* things when they are reprov'd<sup>7</sup> of the  
 all things that are reprov'd light are manifest *GWCT.* all things  
 are made manifest by the are manifest when they are rebuked  
 light *A* of the light *Co.* all things are manifest  
 that are rebuked of the light *Co*<sup>2</sup>  
 14 arise [*Co*<sup>2</sup>] stand up  
 15 see take heed  
 19 speaking to speaking unto *BGWCT.* and talk among  
*Co.* talking among *Co*<sup>2</sup>  
 in your hearts to our Lord *R* to<sup>8</sup> the Lord in your hearts  
 in your heart to the Lord *A*  
 [in your hearts unto the Lord] [*Co*<sup>2</sup>]  
 27 to unto  
 31 his father [*Co*<sup>2</sup>] father

<sup>1</sup> clamor.      <sup>2</sup> *R* in full 'Let all bitterness and anger and indignation and clamour.'  
<sup>3</sup> malitia.      <sup>4</sup> *CT* omit 'smelling.'  
<sup>5</sup> *Co* 'unto.'  
<sup>6</sup> participes.      <sup>7</sup> *CT* 'rebuked.'  
<sup>8</sup> *Co* 'unto.'

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER VI.

3	thou mayest be long lived <i>R</i> thou mayest live long <i>A</i>	live long
5	be obedient to	obey <i>BCo.</i> be obedient unto
7	serving, as to our Lord and not to men <i>R</i> doing service, as to the Lord and not to men <i>A</i> [doingservice as unto the Lord, and not unto men] [ <i>Co</i> <sup>2</sup> ]	-serving the Lord and not men. think that ye serve the Lord and not men <i>Co</i>
19	make known the mystery <sup>1</sup>	utter the secrets <i>BWCCoT.</i> publish the secret <i>G.</i> declare the mystery <i>Co</i> <sup>2</sup> . utter the mysteries <i>Tav</i>
20	for the which <i>R</i> [ <i>Co</i> <sup>2</sup> ] for which <i>A</i>	whereof
21	make you understand <i>R</i> make known to you <i>A</i>	shew you <i>BCo.</i> shew you of
23	to and our Lord <i>R</i> and the Lord <i>A</i> [ <i>Co</i> <sup>2</sup> ]	unto <i>BCCo.</i> with and from the Lord

## PHILIPPIANS.

## CHAPTER I.

4	joy [ <i>Co</i> <sup>2</sup> ]	gladness
7	as it is reason for me this to think <i>R</i> even as it is meet for me to think this <i>A</i> [as reason is for me to think that] [ <i>Co</i> <sup>2</sup> ]	as it becometh me to judge this <sup>2</sup> <i>BCo.</i> as it becometh me so to <sup>3</sup> judge <i>GWCT.</i> as it becometh me so judge <i>I C</i>
10	approve <sup>4</sup>  sincere <sup>5</sup>	discern <i>BGW.</i> accept <i>CT.</i> prove <i>Co.</i> allow <i>Co</i> <sup>2</sup> <i>To</i> pure
13	in all the court <i>R</i> in all the palace <i>A</i>	through all the judgment hall. in every judgment house <i>Co</i> <sup>2</sup>
14	having confidence <sup>6</sup> in <i>R</i> waxing confident by <i>A</i>  were bold more abundantly ... to speak <i>R</i> are much more bold to speak <i>A</i> [were bold more plentifully ... to speak] [ <i>Co</i> <sup>2</sup> ]	being encouraged through <i>BC.</i> are boldened through <i>GWCoT.</i> having the more trust ... by <i>Co</i> <sup>2</sup> dare more plentifully speak <i>B.</i> and dare more frankly speak <i>GW.</i> dare more boldly speak <i>C.</i> and dare more largely speak <i>CoT</i>
15	some indeed even <i>R</i> some indeed ... even <i>A</i>	some <i>BC.</i> some ... even <i>G.</i> some there are which <i>WT.</i> some, no doubt <i>Co.</i> some, truly <i>Co</i> <sup>2</sup>

<sup>1</sup> notum facere mysterium.  
'so to.'

<sup>4</sup> probetis.

<sup>2</sup> *Co* omits 'this.'

<sup>5</sup> sinceri.

<sup>3</sup> *GW* 'to so' for

<sup>6</sup> confidentes.

Rheims—Authorized.

Earlier Versions.

18 whether by occasion, or by truth, Christ be preached *R* whether in pretence, or in truth, Christ is preached *A*

in this also I rejoyce, yea, and will rejoyce *R*

I therein do rejoyce, yea, and will rejoyce *A*

[in that do I rejoyce, yea, and will rejoyce] [*Co*<sup>2</sup>]

21 unto me to live is Christ, and to die is gain *R*  
to me to live is Christ, and to die is gain *A*

25 trusting this, I know *R* [*Co*<sup>2</sup>]  
having this confidence I know *A*

27 stand <sup>4</sup> *R*  
stand fast *A*

28 be ye terrified <sup>5</sup> of *R*  
terrified by *A*

Christ be preached . . . whether it be by pretence or by truth *B*. Christ is <sup>1</sup> preached . . . whether it be under a pretence or sincerely *GW*. Christ be preached . . . whether it be by occasion or of <sup>2</sup> true meaning *CCoT*. Christ be preached . . . whether it be by occasion or of true preaching *Co*<sup>2</sup>

I joy therein and will joy *B*. I therein joy, yea, and will joy *GW*. I am glad thereof, yea, and will be glad *C*. I rejoyce therein, and will rejoyce *Co*

Christ is to me life, and death is to me advantage <sup>3</sup> *BCCoT*. Christ is to me both in life and in death advantage *GW*. Christ is life unto me, and to die is my advantage *Co*<sup>2</sup>

this I am sure of *B*. this am I sure of

continue

fearing *BCCoT*. fear *GW*. ye be afraid of *Co*<sup>2</sup>

CHAPTER II.

1 bowels of commiseration *R*  
bowels and mercies *A*

3 each  
themselves

17 if

27 for indeed

compassion and mercy *BGWCCo*. compassion or mercy *T*. compassion of mercy *M*. inward motion of pity *Co*<sup>2</sup>

every man  
himself

through. although *Co*<sup>2</sup>

and no doubt. for . . . even *Co*<sup>2</sup>

CHAPTER III.

1 to write the same things unto you, to me surely it is not tedious *R*

to write the same things to you, to me indeed is not grievous *A*

5 stock

it grieveth me not to write the same things <sup>6</sup> often <sup>7</sup> to you *BGWCT*. whereas I write ever one thing unto you, it grieveth me not *Co*. to write one thing unto you it is truly no grief unto me *Co*<sup>2</sup>

kindred *BGWCT*. people *Co*. nation *Co*<sup>2</sup>

<sup>1</sup> *W* 'be.'

<sup>2</sup> *Co* omits 'of.'

<sup>3</sup> *CCoM* 'auauntage,' *T* 'a vauntage.'

<sup>4</sup> *statis*.

<sup>5</sup> *terreamini*.

<sup>6</sup> *CT* 'one thing' for 'the same things.'

<sup>7</sup> *GW* omit 'often.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
7 gains to me <i>R</i> gain to me <i>A</i> for Christ	vantage unto me <i>BGWCCoT</i> . auantage unto me <i>Co</i> <sup>2</sup> . fordelles unto me <i>Tav</i> for Christ's sake
13 forgetting stretching forth myself <i>R</i> reaching forth <i>A</i>	I forget endeavour myself. stretch myself <i>GT</i>
15 if you be any otherwise minded <i>R</i> if in any thing ye be other- wise minded <i>A</i>	if ye be otherwise minded
16 whereunto we are come <i>R</i> [ <i>Co</i> <sup>2</sup> ] whereto we have already attained <i>A</i> the same rule that we be of the same mind <i>R</i> let us mind the same thing <i>A</i>	unto that which we have attained unto <i>BC</i> . in that whereunto we are come  one rule that we may be of one accord <i>BCCoT</i> . that we may mind one thing <i>G</i> . that we may be affectioned alike <i>W</i> . let us be of one minded <i>Co</i> <sup>2</sup>
18 weeping also <i>R</i> even weeping <i>A</i>	weeping
19 destruction in	damnation. death <i>Co</i> <sup>2</sup> to
	CHAPTER IV.
1 stand <i>R</i> stand fast <i>A</i> [stand . . . still] [ <i>Co</i> <sup>2</sup> ]	continue
5 modesty <sup>1</sup> <i>R</i> moderation <i>A</i>	patient mind <i>BGW</i> . softness
6 in everything by prayer and supplication with thanks- giving let your petitions be known with God <i>R</i> in everything by prayer and supplication with thanks- giving let your request be made known unto God <i>A</i>	in all things let your petitions be manifest unto God in prayer and supplication with giving of thanks <i>B</i> . in all things let your requests be shewed unto God in prayer and sup- plication with giving of thanks <i>G</i> . in all things shew your petition unto God in prayer and supplication with giving of thanks <i>WT</i> . in all prayer and sup- plication let your petitions be manifest unto God with giving of thanks <i>C</i> . in all things let your petitions in prayer and supplication with giving of thanks be known before God <i>Co</i> . in every prayer and supplication let your requests be known unto God with thanksgiving <i>Co</i> <sup>2</sup>
10 rejoiced you have refflorished <sup>2</sup> to care for me <i>R</i> your care of me hath flourished again <i>A</i>	rejoice ye are revived again to care for me <i>BGWCoT</i> . your care is revived again for me <i>C</i> . your care for me springeth afresh <i>To</i>

<sup>1</sup> modestia.<sup>2</sup> reffloruistis.

*Rheims—Authorized.**Earlier Versions.*

12 I know both to be <i>R</i> I know both how to be <i>A</i>  both to abound	I know how to be <i>B</i> . and I can be <i>GW</i> . I can both be <i>CCo</i> <sup>2</sup> . I can be <i>Co</i> . I can both <i>T</i> both <sup>1</sup> to have plenty <i>ECCo</i> <sup>2</sup> . and to abound <i>G</i> . to have plenty <i>WT</i> . to abound <i>Co</i>
18 I have all things and abound <sup>3</sup> <i>R</i> I have all and abound <i>A</i> pleasing God <i>R</i> well pleasing to God <i>A</i> [pleasing unto God] [ <i>Co</i> <sup>2</sup> ]	I have received all and have plenty <i>BG</i> . I received all and have plenty <i>WCT</i> . I have all and have plenty <i>Co</i> pleasant to God <i>B</i> . and pleasant to <sup>3</sup> God
20 and to God <i>R</i> now unto God <i>A</i>	unto God
21 every saint	all the saints

## COLOSSIANS.

## CHAPTER I.

4 all the saints	all saints
5 hope [ <i>Co</i> <sup>2</sup> ] the word of the truth	hope's sake the word of truth. the true word <i>CT</i>
7 who	which
9 filled [ <i>Co</i> <sup>2</sup> ]	fulfilled
10 all good work <i>R</i> every good work <i>A</i> [ <i>Co</i> <sup>2</sup> ]	all good works
20 pacifying <i>R</i> having made peace <i>A</i> [setting at one] [ <i>Co</i> <sup>2</sup> ]	since he hath set at peace <i>B</i> . and to set at peace <sup>4</sup> <i>GWCT</i> . that he might make peace <i>Co</i> . through peace made <i>To</i> strangers. far off <i>C</i>
21 alienated <sup>5</sup> in sense <i>R</i> in your mind <i>A</i>  yet now he hath <i>R</i> yet now hath he <i>A</i>	by cogitation <i>B</i> . because your minds were set (in <sup>6</sup> evil works) <i>GWCCoT</i> . your mind being set (in evil works) <i>Co</i> <sup>2</sup> hath he now yet <i>BC</i> . hath he now also <i>G</i> . hath he now <i>WCoT</i> . now hath he <i>Co</i> <sup>2</sup>
22 to present	to preserve <i>B</i> . to make
23 if yet ye continue in the faith grounded <i>R</i> if ye continue in the faith grounded <i>A</i>	if ye continue grounded . . . in the faith. so that ye abide grounded . . . in faith <i>Co</i> <sup>3</sup>
24 who now rejoice	now rejoice I <i>BG</i> . now joy I <i>WCCoT</i> . which do now rejoice <i>Co</i> <sup>2</sup>
26 from worlds and generations <i>R</i> from ages and from genera- tions <i>A</i>	since the world began and since the beginning of generations <sup>7</sup> . since the world began and from all ages <i>G</i> . since the world began <i>Co</i> <sup>2</sup>

<sup>1</sup> *Co*<sup>2</sup> 'and.'<sup>2</sup> abundo.<sup>3</sup> *Co* 'unto.'<sup>4</sup> *Tav* 'peax.'<sup>5</sup> alienati.<sup>6</sup> *Co* 'on.'<sup>7</sup> *Co* 'times.'

*Rheims—Authorized.**Earlier Versions.*

## CHAPTER II.

2	unto the knowledge of <i>R</i> [ <i>Co</i> <sup>2</sup> ] to the acknowledgment of <i>A</i>	to know <i>BG.</i> for to know <i>WCT.</i> which is the knowledge of <i>Co</i>
5	the constancy of that your faith <i>R</i> the stedfastness of your faith <i>A</i> [the stedfastness of that faith of yours] [ <i>Co</i> <sup>2</sup> ]	your stedfast faith. stedfastness of your faith <i>Co</i>
11	in spoiling of <i>R</i> [ <i>Co</i> <sup>2</sup> ] in putting off <i>A</i>	by putting off <i>BGWCOT.</i> forasmuch as ye have put off <i>C</i>
13	you all [ <i>Co</i> <sup>2</sup> ]	all your <i>B.</i> you all your <i>GW.</i> us all our <i>CT.</i> us all <i>Co</i>
14	wiping out <i>R</i> blotting out <i>A</i> [putting out] [ <i>Co</i> <sup>2</sup> ] fastening it to <i>R</i> nailing it to <i>A</i> [fastening it upon] [ <i>Co</i> <sup>2</sup> ]	and when he had blotted out <i>B.</i> and putting out <i>GW.</i> and hath <sup>1</sup> put out <i>CCOT</i> having fastened it to <i>B.</i> and fastened it upon <i>G.</i> and hath fastened it on <sup>2</sup> <i>WCCOT</i>
17	a shadow	shadows <i>B.</i> but a shadow <i>G.</i> nothing but shadows <i>WT.</i> the shadow <i>Co</i>
18	humility <sup>3</sup> in vain puffed up by <i>R</i> vainly puffed up by <i>A</i>	humbleness causelesse puffed up with <i>BCT.</i> rashly puffed up with <i>GW.</i> and is vain and puffed up in <i>Co.</i> (walketh) vainly and is puffed up <i>Co</i> <sup>2</sup>
19	not holding	holdeth not. taketh no sure hold of <i>Co</i> <sup>2</sup>
22	which things are all unto de- struction <i>R</i> which all are to perish <i>A</i>	which all be in corruption <i>B.</i> which all perish <i>GWCT.</i> all these things do hurt unto men <i>Co.</i> which things all do hurt with the very use <i>Co</i> <sup>2</sup>
23	humility <sup>3</sup>	humbleness of mind <i>BG.</i> humbleness.

## CHAPTER III.

8	anger, indignation, malice <sup>4</sup> <i>R</i> anger, wrath, malice <i>A</i>	wrath, fierceness, maliciousness <i>BWCCOT.</i> wrath, anger, maliciousness <i>G.</i> wrath, indignation, maliciousness <i>Co</i> <sup>2</sup>
15	be thankful <i>R</i> [ <i>Co</i> <sup>2</sup> ] be ye thankful <i>A</i> [ <i>Tb</i> ]	see that ye be thankful <i>BCCOT.</i> see that ye be amiable <i>W.</i> be ye amiable <i>G</i>
22	your masters	your . . . masters. them that are your masters <i>C</i>

## CHAPTER IV.

3	praying withal <i>R</i> withal praying <i>A</i>	praying <i>BGWCTCo</i> <sup>2</sup> . and pray . . . to- gether <i>Co</i>
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<sup>1</sup> *Co* omits 'hath.'<sup>2</sup> *CCOT* 'to.'<sup>3</sup> humilitate.<sup>4</sup> malitiam.

*Rheims—Authorized.**Earlier Versions.*

for the which <i>R</i> [ <i>Co</i> <sup>2</sup> ]	wherefore
for which <i>A</i>	
4 manifest <sup>1</sup> it <i>R</i>	utter it <i>BGWCTCo</i> <sup>2</sup> . utter the same <i>Co</i>
make it manifest <i>A</i>	
11, 12 who	which
11 have been a comfort to me <i>R</i>	have been unto my consolation <i>BGC</i> .
have been a comfort unto me <i>A</i>	were unto <sup>2</sup> my consolation <i>WCoT</i> . have comforted me <i>Co</i> <sup>2</sup>

## I THESSALONIANS.

## CHAPTER I.

5 what manner of men [*Co*<sup>2</sup>] after what manner

## CHAPTER II.

1 yourselves	ye yourselves. ye . . . yourselves <i>Co</i> <sup>2</sup>
5 witness	record
6 nor seeking glory <sup>3</sup> of men <i>R</i>	neither sought we praise of men. nor
nor of men sought we glory <i>A</i>	seeking praise of men <i>Co</i> <sup>2</sup>
a burden to you <i>R</i>	in auctoritie <sup>4</sup> <i>BC</i> . chargeable <i>GWT</i> .
burdensome <i>A</i>	chargeable unto you <i>Co</i>
8 having a desire to you <i>R</i>	being tenderly affected toward you <i>B</i> .
being affectionately desirous	being affectioned toward you <i>GW</i> .
of you	were we affectioned toward you <i>C</i> . had we heartily affection toward you <i>Co</i> . was our affection toward you <i>T</i> . had we . . . hearty affection toward you <i>Co</i> <sup>2</sup>
9 working . . . we preached <i>R</i>	we labouring . . . preached <i>B</i> . we
labouring . . . we preached <i>A</i>	laboured . . . and preached <i>GWCT</i> . wrought we . . . and preached <i>Co</i> . we wrought . . . and preached <i>Co</i> <sup>2</sup> . we have travailed . . . and preached <i>To</i> to fulfil
16 to make up <i>R</i>	
to fill up <i>A</i>	
17 but we, brethren, deprived of	forasmuch, brethren, as we are <sup>5</sup> kept
you <i>R</i>	from you. but we, brethren, foras-
but we, brethren, being taken	much as we have been kept from you <i>Co</i>
from you <i>A</i>	
[but we, brethren, being kept	
from you] [ <i>Co</i> <sup>2</sup> ]	
for a short time	for a short season <i>B</i> . for a season <i>GWCCoT</i> . for the space of an hour <i>Co</i> <sup>2</sup>
the more abundantly <sup>6</sup>	the more. more speedily <i>Co</i> <sup>2</sup>
20 for you <i>R</i>	yea, ye <i>B</i> . yes, ye
for ye <i>A</i> [ <i>Co</i> <sup>2</sup> ]	

<sup>1</sup> manifestem.<sup>2</sup> *Co* 'to.'<sup>3</sup> gloriam.<sup>4</sup> *B* margin 'a burden.'<sup>5</sup> *G* 'were.'<sup>6</sup> abundantius.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
CHAPTER III.	
3 yourselves	ye yourselves
5 hath tempted <i>R</i>	had tempted.
have tempted <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
be made vain <i>R</i>	had been vain <i>B.</i> had been in vain <i>GCo.</i>
be in vain <i>A</i>	had been bestowed in vain <i>WCT</i>
[be made in vain] [ <i>Co</i> <sup>2</sup> ]	
7 by	because of <i>B.</i> through
9 render [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	recompence
11 direct <sup>1</sup>	guide
CHAPTER IV.	
1 for the rest therefore <i>R</i>	furthermore. and furthermore <i>G</i>
furthermore then <i>A</i>	
that as you have received of us	that ye increase <sup>2</sup> more and more, even <sup>3</sup>
how you ought to walk . . .	as ye have received of us how ye ought
as also you do walk, that	to walk
you abound <sup>4</sup> more <i>R</i>	
that as ye have received of us	
how ye ought to walk . . .	
so ye would abound more	
and more <i>A</i>	
[that as ye have received of	
us how ye ought to walk . . .	
that ye walk even so that	
ye may be more plentifuller]	
[ <i>Co</i> <sup>2</sup> ]	
4 sanctification <sup>5</sup>	holiness. hallowing <i>Co</i> <sup>2</sup>
6 overgo <i>R</i>	oppress <i>BGWC.</i> go too far <i>CoT.</i> pass his
go beyond <i>A</i>	bounds <i>Co</i> <sup>2</sup>
10 yea, and you do it toward <i>R</i>	yea and that thing verily <sup>6</sup> ye do unto.
and indeed ye do it towards <i>A</i>	for ye do it to <i>Co</i> <sup>2</sup>
13 others	other
18 comfort ye one another <i>R</i>	comfort yourselves one another
comfort one another <i>A</i>	
CHAPTER V.	
2 yourselves	ye yourselves
as a thief [ <i>Co</i> <sup>2</sup> ]	even as a thief
5 nor	neither. nother <i>Co</i> <sup>2</sup>
6 others	other. the other <i>Co</i> <sup>2</sup>
10 who	which
11 as also you do <i>R</i>	even as ye do
even as also ye do <i>A</i>	
[as ye do also] [ <i>Co</i> <sup>2</sup> ]	
14 and we <i>R</i> [ <i>Co</i> <sup>2</sup> ]	we
now we <i>A</i>	
15 render <sup>7</sup> [ <i>Co</i> <sup>2</sup> ]	recompence

<sup>1</sup> dirigat.      <sup>2</sup> *W* 'excel.'      <sup>3</sup> *BG* omit 'even.'      <sup>4</sup> abundetis.

<sup>5</sup> sanctificatio.

<sup>6</sup> *Co* omits 'verily.'

<sup>7</sup> reddat.



*Rheims—Authorized.**Earlier Versions.*

- 24 that hath called you, who also will do it *R*  
 that calleth you, who also will do it *A*
- which called<sup>1</sup> you, which will also do it.  
 that hath called you, which shall also do it *Co*<sup>2</sup>

## 2 THESSALONIANS.

## CHAPTER I.

- 3 towards each other *R*  
 towards<sup>2</sup> another *BGW*. between yourselves *CT*. among yourselves *Co*. toward each other *Co*<sup>2</sup>
- 4 glory<sup>3</sup>  
 rejoice *BGWT*. boast *C*. make our boast *Co*. make boast *Co*<sup>2</sup>
- 9 who shall suffer eternal pains in destruction *R*  
 who shall be punished with everlasting destruction *A*  
 [which men shall suffer everlasting punishment with destruction] [*Co*<sup>2</sup>]  
 which shall be punished with everlasting damnation. which shall be punished with everlasting perdition *G*

## CHAPTER II.

- 3 the man *R*  
 that man *A*  
 [the . . . man] [*Co*<sup>2</sup>]  
 that that man *BG*. that that . . . man *WCT*. that the man *Co*. that the . . . man *Tav*
- 13 and faith *R*  
 and belief *A*  
 and in faith *B*. and the faith *GW*. and through<sup>4</sup> believing *CCoT*
- 15 traditions<sup>5</sup>  
 ordinances. instructions *GW*
- 17 every good work and word  
*R* [*Co*<sup>2</sup>]  
 every good word and work *A*  
 all good saying and doing *BC*. every word and good work *G*. all doctrine and good works<sup>6</sup> *WCoT*

## CHAPTER III.

- 1 course<sup>7</sup> *R*  
*free course A*  
 free passage *BGWCoT*. passage *C*. (may) proceed *Co*<sup>2</sup>
- 3 who  
 which
- 5 direct<sup>8</sup>  
 guide
- 6 tradition<sup>9</sup>  
 institution *BCCoT*. instruction *GW*. ordinance *Co*<sup>2</sup>
- 7 yourselves  
 ye yourselves
- 8 have we eaten bread *R*  
 did we eat . . . bread *A* [*Co*<sup>2</sup>]  
 took we bread
- 10 neither let him eat *R*  
 neither should he eat *A*  
 the same should not eat *BCCo*. that he should not eat *G*. that the same should not eat *WT*
- 13 but you *R*  
 but ye *A*  
 and ye *BG*. and *W*. [ ] *CT*. nevertheless *Co*. but nevertheless . . . ye *Co*<sup>2</sup>
- 14 and if  
 word [*Co*<sup>2</sup>]  
 if *BGWCTCo*<sup>2</sup>. but if *Co*  
 doctrine *B*. sayings *GWCoT*. saying *C*

<sup>1</sup> *TG* 'calleth,' *Co* 'hath called.'<sup>5</sup> traditions. <sup>6</sup> *M* 'doing.'<sup>2</sup> *GW* 'toward.' <sup>3</sup> gloriemur. <sup>4</sup> *Co* 'in.'<sup>7</sup> currat. <sup>8</sup> dirigat. <sup>9</sup> traditionem.

*Rheims—Authorized.**Earlier Versions.*

## I TIMOTHY.

## CHAPTER I.

3 went [ <i>C</i> <sup>2</sup> ]	departed
4 minister	breed. do . . . move <i>C</i> <sup>2</sup>
7 desirous to be <i>R</i> desiring to be <i>A</i>	coveting to be <i>B</i> . they would be <i>G</i> . because they would be <i>WCT</i> . willing to be <i>C</i> <sub>0</sub>
not understanding neither . . . nor <i>R</i> [ <i>C</i> <sup>2</sup> ] understanding neither . . . nor <i>A</i>	not understanding . . . neither <i>B</i> . and yet <sup>1</sup> understand not . . . neither
9 made to <i>R</i> made for <i>A</i>	given unto. ordained for <i>C</i> <sup>2</sup>
10 sound <sup>2</sup>	wholesome <i>BGWTC</i> <sup>3</sup> . the wholesome <i>CC</i> <sub>0</sub>
14 and the grace	nevertheless the grace <i>BCC</i> <sub>0</sub> <i>Tar</i> . but the grace <i>GC</i> <sup>2</sup> . yet the grace <i>W</i> . nevertheless later the grace <i>T</i>
15 worthy of all acceptance <sup>3</sup>	by all means worthy to be received <i>BGWTC</i> <sub>0</sub> <i>T</i> . by all means worthy to be received of us <i>C</i> . by all means worthy to be accepted <i>C</i> <sup>2</sup>
18 on war . . . a good warfare <i>R</i> war a good warfare <i>A</i>	upon <i>BG</i> . of fight a good fight. fight . . . a good fight <i>C</i> <sup>2</sup>

## CHAPTER II.

9 in like manner adorning <sup>4</sup> <i>R</i> adorn <i>A</i> sobriety <sup>5</sup>	likewise array. arraying <i>C</i> <sup>2</sup>
10 that which <i>R</i> which <i>A</i>	discreet behaviour <i>BCC</i> <sub>0</sub> <i>T</i> . modesty <i>GW</i> . soberness <i>C</i> <sup>2</sup>
15 she shall be saved by generation of children <i>R</i> she shall be saved in child-bearing <i>A</i> sobriety <sup>5</sup>	that <i>BC</i> <sup>2</sup> . as <i>GW</i> <i>C</i> . with such as <i>C</i> <sub>0</sub> <i>T</i> through bearing of children she <sup>6</sup> shall be saved modesty <i>BGW</i> <i>C</i> <sub>0</sub> . discretion <i>CT</i> . soberness <i>C</i> <sup>2</sup>

## CHAPTER III.

4 his children	children
5 have care of <i>R</i> take care of <i>A</i>	care for
6 a neophyte <i>R</i> a novice <i>A</i>	a young scholar

<sup>1</sup> *C*<sub>0</sub> omits 'yet.'<sup>2</sup> *sanae*.<sup>3</sup> *acceptione*.<sup>4</sup> *ornantes*.<sup>5</sup> *sobrietate*.<sup>6</sup> *WT* 'they.'

*Rheims—Authorized.**Earlier Versions.*

- 6 lest puffed into pride, he fall  
*R*  
 lest being lifted up with  
 pride, he fall *A*  
 [lest he being heaved up into  
 pride, would fall] [*Co*<sup>2</sup>]
- 7 reproach  
 8 not (3rd) [*Co*<sup>2</sup>]  
 10 let these also [*Co*<sup>2</sup>]  
 12 houses [*Co*<sup>2</sup>]  
 13 shall purchase to themselves  
*R*  
 purchase to themselves *A*
- 14 come to thee quickly *R*  
 come unto thee shortly *A*
- lest he, being puffed up, fall *BG*. lest he  
 swell and fall *WCT*. lest he be puffed  
 up and fall *Co*
- the rebuke *BCo*. rebuke *GWCTCo*<sup>2</sup>  
 neither  
 let them  
 households  
 get themselves. shall get themselves *Co*<sup>2</sup>
- come shortly unto thee *BCT*. come very  
 shortly unto thee *GW*. shortly to  
 come unto thee *Co*

## CHAPTER IV.

- 2 speaking lies  
 3 thanksgiving [*Co*<sup>2</sup>]  
 6 nourished *R*  
 nourished up *A*  
 [being nourished] [*Co*<sup>2</sup>]  
 which thou hast attained  
 unto *R* [*Co*<sup>2</sup>]  
 whereunto thou hast at-  
 tained *A*
- 8 having promise of the life  
 that now is [*Co*<sup>2</sup>]
- 9 a faithful saying and worthy  
 of all acceptation<sup>4</sup> *R*  
 this is a faithful saying and  
 worthy of all acceptation
- 12 example [*Tav*]  
 14 neglect<sup>7</sup> not
- 15 these things do thou medi-  
 tate<sup>8</sup> *R*  
 meditate upon these things *A*  
 that thy profiting<sup>9</sup> may be  
 manifest to all *R*
- which speak false *EWCCoT*. which  
 speak lies *G*. that speak lies *Co*<sup>2</sup>  
 giving thanks. giving of thanks *C*  
 which hast<sup>1</sup> been nourished up
- which thou hast continually followed  
*BGCTav*. which doctrine thou hast  
 continually followed *WT*. which thou  
 hast followed hitherto *Co*
- having promises of the life that is now  
*B*. which hath the promise of the life  
 present *G*. as a thing which hath  
 promise<sup>2</sup> of the life that is now *WCCoT*  
 this is a true<sup>3</sup> saying and by all means  
 worthy to be allowed<sup>5</sup> *BGC*. this is  
 a sure saying and of all parties<sup>6</sup>  
 worthy to be received *WCoT*. this is  
 a faithful saying and by all means  
 worthy to be received *Co*<sup>2</sup>
- pattern *B*. ensample  
 despise not *BGWCTCo*<sup>2</sup>. be not negligent  
 in *Co*
- have a care of these things *B*. these  
 things exercise *GWCCoT*. think upon  
 these things *Co*<sup>2</sup>  
 that it may be seen how thou profitest  
 in<sup>10</sup> all things<sup>11</sup>. that thine increase

<sup>1</sup> *Co* 'hath.'<sup>2</sup> *CoT* 'promises.'<sup>3</sup> *BC* 'sure.'<sup>4</sup> acceptatione.<sup>5</sup> *BG* 'received.'<sup>6</sup> *Co* 'partes.'<sup>7</sup> negligere.<sup>8</sup> meditare.<sup>9</sup> profectus.<sup>10</sup> *GW* 'among.'<sup>11</sup> *GW* 'men.'

*Rheims—Authorized.**Earlier Versions.*

that thy profiting may appear  
to all *A*

may be manifest unto every man *Co*.  
that thy increase may be manifest  
unto all men *Co*<sup>2</sup>

## CHAPTER V.

4 her parents<sup>1</sup> *R*  
their parents *A*[*Co*<sup>2</sup>]  
10 if she have followed *R*  
if she have diligently fol-  
lowed *A*  
[if she hath followed] [*Co*<sup>2</sup>]  
13 which they ought not

their elder kinsfolks *B*. their kindred  
*GW*. their elders *CCoT*  
if she have been continually given to<sup>2</sup>  
*BC*. if she were continually given  
unto<sup>3</sup>

17 especially  
19 receive not accusation *R*  
receive not an accusation *A*  
21 doing nothing by declining to  
the one part *R*  
doing nothing by partiality  
*A*  
[doing nothing of partiality]  
[*Co*<sup>2</sup>]  
24 going before to judgment

that are not comely *B*. which are not  
comely *GWCCoT*. that they ought not  
*Co*<sup>2</sup>

most specially. specially *GCo*<sup>3</sup>  
receive none accusation. receive no  
accusation *WCo*<sup>3</sup>  
and do nothing after partiality *B*. and  
do nothing partially

certain men they follow *R*  
some men they follow after *A*

hasting before unto judgment *B*. and  
go before unto<sup>4</sup> judgment *GWCT*.  
so that they may be judged aforehand  
*Co*. going afore to the judgment *Co*<sup>2</sup>  
in some they follow after *B*. some men's  
follow after *G*. some men's sins follow  
after *WCT*. some men's sins shall be  
manifest hereafter *Co*. the sins of some  
do follow after *Co*<sup>2</sup>

## CHAPTER VI.

2 that [*Co*<sup>2</sup>]  
3 consent not to  
4 proud [*Co*<sup>2</sup>]  
6 but piety with sufficiency is  
great gain *R*  
but godliness with content-  
ment is great gain *A*  
7 this world [*Co*<sup>2</sup>]  
9 hurtful

which  
consenteth not to<sup>5</sup> *BTG*. is not content  
with *WT*. incline not unto *C*. agreeth  
not unto *Co*  
puft up  
godliness is great gain<sup>6</sup> if a man be con-  
tent with that he hath *BGWCT*. howbeit,  
it is great auantage whoso is godly and  
holdeth him content with that he hath  
*Co*. and truly godliness is a great  
vauntage when a man is content with  
that he hath *Co*<sup>2</sup>  
the world  
noisome

<sup>1</sup> parentibus.<sup>2</sup> *C* 'unto.'<sup>3</sup> *Co* 'to.'<sup>4</sup> *Taw* 'into.'<sup>5</sup> *B* 'unto.'<sup>6</sup> *B* 'lucre,' *WCT* 'riches.'

*Rheims—Authorized.**Earlier Versions.*

9 destruction and perdition	perdition and destruction <i>BGWCT</i> . destruction and damnation <i>Co</i> . death and perdition <i>Co</i> <sup>2</sup>
10 have erred [ <i>Co</i> <sup>2</sup> ]	erred
13 Christ Jesus who	Jesus <sup>1</sup> Christ which. Christ Jesu which <i>Co</i> <sup>2</sup>
15 the blessed and only Mighty <i>R</i> he . . . who is the blessed and only Potentate <i>A</i> [he that is blessed and only Mighty] [ <i>Co</i> <sup>2</sup> ]	he . . . that is blessed and prince only <i>BGW</i> . he . . . that is blessed and mighty only
16 to whom	unto whom
17 who	which

## 2 TIMOTHY.

## CHAPTER I.

5 thy mother that in thee also [ <i>Tav</i> ]	in thy mother. in . . . thy mother <i>Co</i> <sup>2</sup> that it dwelleth in thee also
8 nor [ <i>Co</i> <sup>2</sup> ]	neither
13 a form <sup>2</sup> of sound <sup>3</sup> words <i>R</i> the form of sound words <i>A</i>	the pattern of wholesome words <i>B</i> . the true pattern of the wholesome words <i>G</i> . the ensample of the wholesome words <i>WCCoT</i> . a form of wholesome words <i>Tuv</i> through the Holy Ghost. in the Holy Ghost <i>T</i>
14 by the Holy Ghost	with
18 of [ <i>Co</i> <sup>2</sup> ]	with

## CHAPTER II.

2 others	other
10 may [ <i>Co</i> <sup>2</sup> ]	might
14 testifying <i>R</i> charging them <i>A</i> for the subversion <sup>4</sup> of <i>R</i> to the subverting of <i>A</i> [ <i>Co</i> <sup>2</sup> ]	testify <i>B</i> . and protest <i>G</i> . and testify <i>WCCoT</i> to the perverting of. to pervert <i>CoT</i>
18 who	which
20 there are	are
22 but youthful desires flee <i>R</i> flee also youthful lusts <i>A</i>	lusts of youth avoid <i>BWCT</i> . flee also <sup>5</sup> from the lusts of youth <i>G</i> . fly thou <sup>6</sup> the lusts of youth <i>Co</i>
23 avoid <sup>7</sup>	put from thee <i>BWCT</i> . put away <i>G</i> . put them from thee <i>Co</i> . eschew <i>Co</i> <sup>2</sup>
24 patient <sup>8</sup> [ <i>Co</i> <sup>2</sup> ]	suffering evil <i>B</i> . suffering the evil men patiently <sup>9</sup> <i>G</i> . and one that can suffer the evil men patiently <sup>9</sup> <i>W</i> . and one that can suffer the evil with <sup>10</sup> meek- ness <sup>9</sup> <i>CT</i> . one that can forbear the evil <i>Co</i> . suffering the evil <i>To</i>

<sup>1</sup> *CCoT* 'Jesu.'<sup>2</sup> formam.<sup>3</sup> sanorum.<sup>4</sup> subversionem.<sup>5</sup> *To* omits 'also.'<sup>6</sup> *Co*<sup>2</sup> omits 'thou.'<sup>7</sup> devita.<sup>8</sup> patientem.<sup>9</sup> N.B. *GWCT* take ἐν πρώτῃ into verse.<sup>10</sup> *T* 'in.'

*Rheims—Authorized.**Earlier Versions.*

26 and they recover themselves <i>R</i> and that they may recover themselves <i>A</i>	and <sup>1</sup> that they may come to themselves again <i>BCT.</i> and that they may come to amendment <i>G.</i> and being de- livered . . . may come to amendment <i>W.</i> and to turn again <i>Co.</i> and repent <i>Co</i> <sup>2</sup> . and come to amendment <i>To</i>
CHAPTER III.	
3 incontinent <sup>2</sup>	riotous <i>B.</i> intemperate <i>G.</i> riotors <i>WCCoT.</i> lecherous <i>Co</i> <sup>2</sup>
6 silly women	simple women <i>BG.</i> women
9 further [ <i>Co</i> <sup>2</sup> ]	longer
folly [ <i>Co</i> <sup>2</sup> ]	madness
11 what manner of persecutions <i>R</i> [ <i>Co</i> <sup>2</sup> ] what persecutions <i>A</i> out of all <i>R</i> out of them all <i>A</i> [ <i>Co</i> <sup>2</sup> ]	which persecutions. which persecution <i>Co</i>  from them all
13 evil men and seducers <sup>3</sup>	the evil men and deceivers. wicked men and deceivers <i>Co</i> <sup>2</sup>
CHAPTER IV.	
1 who	which
2 reprove [ <i>Co</i> <sup>2</sup> ]	improve
3 sound <sup>4</sup> they will heap to themselves masters, having itching ears <i>R</i> shall they heap to themselves teachers, having itching ears <i>A</i>	wholesome shall they whose ears itch, get them an heap of teachers. having their ears itching shall . . . get them an heap of teachers <i>GW</i>
4 they will <i>R</i> they shall <i>A</i>	shall. shall they <i>Co</i> <sup>2</sup>
11 profitable to me for the ministry <sup>6</sup>	profitable unto me for <sup>5</sup> the ministra- tion <i>ECCo.</i> profitable unto me to minister <i>G.</i> necessary unto me for to minister <i>WT</i>
13 especially	specially
16 answer	answering
18 glory <sup>7</sup> [ <i>Co</i> <sup>2</sup> ]	praise
20 Corinth	Corinthum <i>BCCoT.</i> Corinthus <i>GWCo</i> <sup>2</sup> . Corinthe <i>Tav</i>

## TITUS.

## CHAPTER I.

3 hath manifested in due times his word <i>R</i>	hath made manifest <sup>8</sup> his word at the time appointed <i>BWCT.</i> hath made
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<sup>1</sup> *T* omits 'and.'  
<sup>2</sup> *Co* 'to,' *Co*<sup>2</sup> 'in.'  
<sup>3</sup> incontinentes.  
<sup>4</sup> ministerium.  
<sup>5</sup> seductores.  
<sup>6</sup> gloria.  
<sup>7</sup> sanam.  
<sup>8</sup> *WCT* 'opened'  
 for 'made manifest.'

*Rheims—Authorized.**Earlier Versions.*

<p>hath in due times manifested his word <i>A</i></p> <p>5 the things that are wanting</p> <p>8 just<sup>2</sup></p> <p>9 sound<sup>3</sup> them that gainsay it <i>R</i> the gainsayers <i>A</i></p> <p>11 who</p> <p>15 all things are clean <i>R</i>[<i>Co</i><sup>2</sup>] all things are pure <i>A</i></p> <p>16 in</p>	<p>his word manifest in due time <i>G</i>. at his time hath opened his word <i>Co</i>. hath at his seasons shewed his word <i>Co</i><sup>2</sup></p> <p>the things that are left <i>B</i>. the things that remain <i>G</i>. that which resteth <i>W</i>. the things that are unparfet <i>C</i>. that which is<sup>1</sup> lacking <i>CoT</i>. the things that are lacking <i>Co</i><sup>2</sup></p> <p>righteous</p> <p>wholesome</p> <p>them that say against it. them . . . that say against it <i>Co</i><sup>2</sup></p> <p>which</p> <p>are all things pure. are all things clean <i>Co</i></p> <p>with <i>BWCCoT</i>. by <i>G</i>. with the <i>Co</i><sup>2</sup></p>
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## CHAPTER II.

<p>1 sound<sup>4</sup></p> <p>4 teach</p> <p>5 to their</p> <p>7 in doctrine <i>R</i> in doctrine shewing uncorrupt- ness <i>A</i></p> <p>8 sound<sup>5</sup> he which is on the contrary part <i>R</i> he that is of the contrary part <i>A</i></p> <p>10 not defrauding <i>R</i> not purloining <i>A</i></p> <p>11 the grace of God our Saviour hath appeared to all men <i>R</i> the grace of God that bringeth salvation hath appeared to all men <i>A</i> [the grace of God our Saviour hath appeared unto all men] [<i>Co</i><sup>2</sup>]</p> <p>14 cleanse to himself a people acceptable <i>R</i> purify unto himself a peculiar people <i>A</i></p>	<p>wholesome</p> <p>make <i>BCT</i>. instruct <i>GW</i>. inform <i>Co</i></p> <p>unto their</p> <p>in the doctrine uncorruptness <i>B</i>. with uncorrupt doctrine <i>GWCoT</i>. in the doctrine <i>C</i>. in learning <i>Co</i><sup>2</sup></p> <p>wholesome</p> <p>he which<sup>6</sup> withstandeth. that which withstandeth <i>W</i></p> <p>neither pickers <i>BG</i>. neither be pickers <i>WCCoT</i>. neither to be pickers <i>MTav</i></p> <p>there hath appeared the grace of God which is healthful to all men <i>B</i>. the<sup>7</sup> grace of God that bringeth salvation unto all men hath appeared</p> <p>purge us a<sup>8</sup> peculiar people unto him- self. purge us to be unto himself an acceptable people <i>Co</i><sup>2</sup></p>
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## CHAPTER III.

<p>3 malice<sup>9</sup> [<i>Co</i><sup>2</sup>]</p> <p>5 regeneration</p>	<p>maliciousness</p> <p>the regeneration <i>B</i>. the new birth</p>
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<sup>1</sup> *T* 'was.'      <sup>2</sup> *iustum*.      <sup>3</sup> *sana*.      <sup>4</sup> *sanam*.      <sup>5</sup> *sanum*.  
<sup>6</sup> *Co*<sup>2</sup> 'that.'      <sup>7</sup> *To* 'that.'      <sup>8</sup> *GCo* 'to be a.'      <sup>9</sup> *malitia*.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
7 being justified . . . we	we justified <i>BC</i> . we being justified <i>GW</i> . we being made righteous <i>Co</i> . we once justified <i>T</i>
11 condemned [ <i>Co</i> <sup>2</sup> ]	damned
12 to Nicopolis [ <i>Co</i> <sup>2</sup> ]	unto Nicopolis
13 that nothing be wanting to them <i>R</i>	that nothing be lacking unto them. that they lack nothing <i>GW</i>
that nothing be wanting unto them <i>A</i>	
PHILEMON.	
6 the communication <sup>1</sup> of thy faith	the fellowship of thy faith <i>BGWCC</i> <sup>2</sup> . our common faith <i>Co</i> . the fellowship that thou hast in the faith <i>T</i>
in Christ Jesus	toward Christ Jesus <i>B</i> . through Christ Jesus <i>GW</i> . toward Jesus Christ <i>C</i> . in Christ Jesu <i>Co</i> . by Jesus <sup>2</sup> Christ <i>T</i>
15 perhaps	haply <i>BCCoT</i> . it may be that <i>G</i> . per- chance <i>W</i>
19 repay	repence
20 refresh my bowels	comfort my bowels. refresh thou my heart <i>Co</i>
21 thy	thine
22 and withal <i>R</i> but withal <i>A</i>	moreover. and <i>Co</i> <sup>3</sup>
HEBREWS.	
CHAPTER I.	
4 being made so much better	being so much more excellent <i>BCCo</i> <sup>3</sup> . and is made so much more excellent <i>GW</i> . being even as much more ex- cellent <i>Co</i> . and is more excellent <i>T</i>
5 to him a Father	unto him a Father <i>B</i> . his Father
7 he that <i>R</i> who <i>A</i> [which] [ <i>Co</i> <sup>2</sup> ]	he
8 a rod of equity, the rod of thy kingdom <i>R</i> a sceptre of righteousness is the sceptre of thy kingdom <i>A</i>	the sceptre of thy kingdom is a sceptre of righteousness <i>BGC</i> <sup>2</sup> . the sceptre of thy kingdom is a right sceptre
13 to until [ <i>Co</i> <sup>2</sup> ]	unto till
14 for them	for their sakes
CHAPTER II.	
1 therefore [ <i>Co</i> <sup>2</sup> ]	wherefore
6 testified <sup>3</sup>	witnessed <i>BGWCT</i> . witnesseth <i>CoMTav</i> . testifieth <i>Co</i> <sup>2</sup>
7 over	above

<sup>1</sup> communicatio.<sup>2</sup> *Tav* 'Jesu.'<sup>3</sup> testatus est.



*Rheims—Authorized.*

*Earlier Versions.*

8 for in that [Co <sup>2</sup> ]	in that. and in that <i>GW</i>
10 to consummate <i>R</i> to make . . . perfect <i>A</i> [to be made perfect] [Co <sup>2</sup> ]	that he should make . . . perfect. that he should consecrate <i>GW</i>
14 hath been partaker of the same <i>R</i> took part of the same <i>A</i>	took part with them. hath . . . taken part with them Co <sup>2</sup>
15 and might deliver <i>R</i> and deliver <i>A</i>	and that he might deliver
17 become a merciful and faithful <i>R</i> [Co <sup>2</sup> ] be a merciful and faithful <i>A</i>	be merciful and a faithful

CHAPTER III.

5 for a testimony <sup>1</sup>	for a witness <i>BGWC</i> Co <sup>2</sup> . to bear witness <i>WCT</i> . and to bear witness <i>Co</i>
10 and they have not known	they verily have not known <i>BCT</i> . neither have they known <i>GW</i> . but they knew not <i>Co</i> . but they did not know Co <sup>2</sup> . they have not known <i>Tav</i>
14 keep the beginning of his substance firm unto the end <i>R</i> hold the beginning of our confidence stedfast unto the end <i>A</i>	keep sure unto the end the beginning of the substance <i>BCC</i> Co. keep sure unto the end the <sup>2</sup> beginning wherewith we are upholden <i>GW</i> . keep sure unto the end the first substance <i>T</i> . at the least keep sure the beginning of his substance unto the end Co <sup>2</sup> . keep sure unto the end the first foundation <i>Tav</i>
15 while <i>R</i> [Co <sup>2</sup> ] whilst <i>A</i>	so long as
17 was it not with them [Co <sup>2</sup> ]	not with them <i>B</i> . was he not displeased with them
18 to them	unto them

CHAPTER IV.

6 because of incredulity <i>R</i> because of unbelief <i>A</i> [Co <sup>2</sup> ]	for unbelief <i>B</i> . for unbelief's sake <i>GWCC</i> Co <sup>2</sup> . for their unbelief <i>Tav</i>
7 he limiteth	he appointed <i>BGWM</i> . he appointeth <i>CTC</i> Co <sup>2</sup> . appointeth he <i>Co</i>
12 intents [Co <sup>2</sup> ]	of the intents <i>BC</i> . the intents
14 that the heavens	which heavens <i>B</i> . heaven

CHAPTER V.

3 therefore he ought, as for the people, so also for himself, to offer <i>R</i> by reason hereof he ought as	for the same infirmity <sup>3</sup> he is bound to offer . . . as well for himself, as for the people <i>BC</i> . for the same's <sup>4</sup> sake he is bound to offer . . . as well for his
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<sup>1</sup> testimonium.    <sup>2</sup> *T* 'that,'    <sup>3</sup> *C* 'infirmities' sake,'    <sup>4</sup> *W* 'same infirmities,' *T* 'which infirmities,' *Tav* 'this infirmities.'

*Rheims—Authorized.*

for the people, so also for  
himself, to offer *A*

- 5 a high priest *R*  
an high priest *A*  
7 who [*To*]  
10 called [*Co*<sup>2</sup>]  
12 for your time *R*  
for the time *A*  
need to be taught again *R*  
need that one teach you again  
*A*  
what be the elements of the  
beginning *B*  
which be the first principles  
*A*  
13 unskilful [*Tav*]  
14 senses<sup>1</sup>

- 4 for them *R*  
for those *A*  
5 tasted  
6 to be renewed *R*  
to renew them *A*  
15 patiently enduring *R*  
after he had patiently en-  
dured *A*  
18 who

- 9 that it may so be said *R*  
as I may so say *A*  
[that it may be so said] [*Co*<sup>2</sup>]  
11 the Levitical priesthood  
what necessity was there yet  
*R*  
what further need was there  
*A*  
[what need was it yet] [*Co*<sup>2</sup>]  
12 the priesthood being  
15 much more evident *R*  
far more evident *A*

*Earlier Versions.*

own part, as for the people's *GW*T.  
therefore is he bound to offer . . . as  
well for himself as for the people *Co*.  
therefore ought he to offer . . . as well  
for himself as also for the people *Co*<sup>2</sup>  
the high priest. high priest *Co*

which *BGWTC**Co*<sup>2</sup>. and *Co*  
and is called  
as concerning the time. by reason of the  
time *Co*<sup>2</sup>  
need again that we teach you. need  
again to be taught *Co*<sup>2</sup>  
the first principles of the beginning *B*.  
the first principles *GW*T. the first  
precepts *Co*. the principles of the  
beginning *Co*<sup>2</sup>  
unexpert *B*. inexpert *GW*T. not  
partner (of) *Co*<sup>2</sup>  
wits *BGWCC**Co*T. wytnes *M*

## CHAPTER VI.

that they  
tasted of  
should be renewed *BGWTC**Co*<sup>2</sup>. that they  
should be renewed *CC*  
after that he had tarried patiently *BGW*C.  
he abode patiently, and *Co*. after he  
had tarried a long time *T*. after that  
he had tarried a long time *Tav*  
which. that *Co*<sup>2</sup>

## CHAPTER VII.

to say the truth. to say as the thing is  
*GW*  
the priesthood of the Levites. the priest-  
hood of Levi *Co*<sup>2</sup>  
what needeth it furthermore *B*. what  
needeth it then<sup>2</sup> furthermore  
if the priesthood be  
a far more evident thing *B*. a more  
evident thing

<sup>1</sup> sensus.<sup>2</sup> *GW*T omit 'then.'

*Rheims—Authorized.*

*Earlier Versions.*

- |                               |  |
|-------------------------------|--|
| 21 but this [T <sup>o</sup> ] | but this priest <i>BWCCoT</i> . but this, he <i>G</i> .<br>but the same <i>Co</i> <sup>2</sup> |
| 23 continue                   | endure. remain <i>Co</i> <sup>2</sup>  |
| 24 continueth                 | endureth. doth abide <i>Co</i> <sup>2</sup>  |
| 27 this he did                | that did he  |

CHAPTER VIII.

- |  |   |
|--|---|
| 1 who is set   | that sitteth <i>BGW</i> . as sitteth <i>C</i> . that <sup>1</sup> is<br>set <i>Co</i> . that is sitten <i>T</i>                         |
| 4 if . . . he were upon the earth,<br>neither were he a priest <i>R</i><br>if he were on earth, he<br>should not be a priest <i>A</i><br>[if he were . . . upon earth,<br>then were he not the priest]<br>[ <i>Co</i> <sup>2</sup> ] | he were not a priest, if he were on<br>the <sup>2</sup> earth   |
| did offer gifts according to<br>the law <i>R</i><br>offer gifts according to the<br>law <i>A</i><br>[offer up gifts according to<br>the law] [ <i>Co</i> <sup>2</sup> ]  | according to the law offer gifts  |
| 6 ministry <sup>3</sup>  | office. priesthood <i>C</i>   |
| 9 according to [ <i>Co</i> <sup>2</sup> ]  | like. as <i>Co</i>  |
| 13 hath made old <i>R</i><br>hath made . . . old <i>A</i>  | hath worn out <i>BCCo</i> <sup>2</sup> . hath abrogate<br><i>GW</i> <i>T</i> . weareth out <i>Co</i> . hath dis-<br>annulled <i>Tav</i> |
| waxeth [ <i>Co</i> <sup>2</sup> ]  | is . . . waxed  |

CHAPTER IX.

- |   |   |
|---|---|
| 1 justifications of service <i>R</i><br>ordinances of divine service <i>A</i><br>[ordinances of service] [ <i>Co</i> <sup>2</sup> ] | justifying ordinances, servings of God <i>B</i> .<br>ordinances of religion <i>G</i> . rites of reli-<br>gion ordained <i>W</i> . ordinances and<br>servings of God <i>CCoT</i> |
| 3 the tabernacle  | was a tabernacle <i>B</i> . was the tabernacle<br><i>GWCo</i> . was there a tabernacle <i>CT</i>  |
| 8 the former tabernacle as yet<br>standing <i>R</i><br>while as the first tabernacle<br>was yet standing <i>A</i>                   | while as yet the first tabernacle was<br>standing   |
| 10 laid on them <i>R</i><br>imposed on them <i>A</i>  | which were laid up <i>B</i> . which were<br>enjoined <i>G</i> . which things were laid<br>upon us <i>W</i> . which were ordained <i>CCoT</i>                                    |
| 14 who  | which   |
| 15 he is  | is he   |
| 16 the testator <sup>4</sup>  | him that made the testament <i>BG</i> . him<br>that maketh the testament <i>WCCoT</i> .<br>the testament maker <i>Co</i> <sup>2</sup>   |
| 17 otherwise  | for. or else <i>Co</i> <sup>2</sup>   |

<sup>1</sup> *Co*<sup>2</sup> 'which.'    <sup>2</sup> *Co* 'upon' for 'on the.'    <sup>3</sup> ministerium.    <sup>4</sup> testatoris.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
17 whilst <i>R</i> whilst <i>A</i>	as long as. so long as <i>Co</i> <sup>2</sup>
18 whereupon	for which cause also <i>BWCoT</i> . wherefore <i>GCo</i> <sup>2</sup> . for the which cause <i>Co</i>
19 scarlet	purple
23 therefore with these with better hosts than these <i>R</i> with better sacrifices than these <i>A</i>	then with such things. with such <i>Co</i> are <sup>1</sup> purified with better sacrifices than are those <sup>2</sup> . are purified with better sacrifices than these <i>Co</i> <sup>2</sup>
24 the true	true things <i>BCCoT</i> . the true sanctuary <i>GW</i> . the true things <i>Co</i> <sup>2</sup>
25 nor <i>R</i> nor yet <i>A</i> blood of others	not  strange blood. other blood <i>GW</i>

## CHAPTER X.

1 a shadow [ <i>Co</i> <sup>2</sup> ]	the shadow
2 worshippers [ <i>Co</i> <sup>2</sup> ]	offerers
9 that he may establish	to establish <i>B</i> . that he may establish <i>GCo</i> <sup>2</sup> . to establish <i>WCCoT</i>
13 expecting <sup>3</sup>	tarrying <i>B</i> . and . . . tarryeth <i>GWCCoT</i> . waiting <i>Co</i> <sup>2</sup>
14 by	with
15 doth testify to us <i>R</i> is a witness to us <i>A</i>	bearth us record. beareth no <sup>4</sup> record <i>Co</i> <sup>2</sup>
18 these	these things
22 having our hearts sprinkled [ <i>Co</i> <sup>2</sup> ] our body washed <i>R</i> our bodies washed <i>A</i>	sprinkled in our hearts. our hearts being pure <i>To</i> washed in body <i>B</i> . washed in our bodies <i>GWCCoT</i> . the body washen <i>Co</i> <sup>2</sup>
27 a certain	a
32 but call being illuminated <sup>5</sup> <i>R</i> after ye were illuminated <i>A</i>	call <i>BWCT</i> . now call <i>G</i> . but call ye <i>Co</i> after ye had received light
34 had compassion <sup>6</sup> on them that were in bonds <i>R</i> had compassion of me in my bonds <i>A</i>	suffered also with my bonds <i>BT</i> . sor- rowed with me for my bonds <i>GW</i> . became partakers also of the afflictions which happened through my bonds <i>C</i> . have suffered with my bonds <i>Co</i> . both suffered with them that were prisoners <i>Co</i> <sup>2</sup>
that [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	how that

## CHAPTER XI.

1 the substance <sup>7</sup> of things to be hoped for <i>R</i>	the ground of things hoped <sup>8</sup> for <i>EG</i> . that which causeth those things to
--	---

<sup>1</sup> *BC* 'be.'    <sup>2</sup> *GW* 'these.'    <sup>3</sup> expectans.    <sup>4</sup> 'nos' in the Vulgate  
mistaken for 'non.'    <sup>5</sup> illuminati.    <sup>6</sup> compassi.    <sup>7</sup> substantia.  
<sup>8</sup> *G* 'which are hoped for.'

*Rheims—Authorized.*

*Earlier Versions.*

the substance of things hoped for <i>A</i>	appear indeed which are hoped for <i>W</i> . a sure confidence of things which are hoped for <i>CCoT</i>
[a substance of things that are to be hoped for] [ <i>Co</i> <sup>2</sup> ]	
3 framed	ordained <i>BGWCT</i> . made of naught <i>Co</i> . made <i>Co</i> <sup>2</sup>
4 and by it	by which also <i>BCT</i> . by the <sup>1</sup> which faith also <i>GW</i> . by the which also <i>Co</i> . and by the same faith <i>Co</i> <sup>2</sup>
5 Henech was <i>R</i> Enech was <i>A</i> God translated <sup>2</sup> him <i>R</i> God had translated him <i>A</i> [ <i>To</i> ]	was Enoch God had taken him away <i>BGWCT</i> . God hath taken him away <i>Co</i> . God took him away <i>Co</i> <sup>2</sup>
before his translation <sup>3</sup>	before <sup>4</sup> he was taken away. before he was translated <i>To</i>
had testimony <sup>5</sup> <i>R</i> had this testimony <i>A</i>	was reported of <i>BGWT</i> . obtained a good report <i>C</i> . had record <i>Co</i> . had a report <i>Co</i> <sup>2</sup> . was reported <i>Tav</i>
6 he is (ist) [ <i>Co</i> <sup>2</sup> ]	God is
7 fearing <i>R</i> [ <i>Co</i> <sup>2</sup> ] moved with fear <i>A</i>	moved with reverence <i>BGW</i> . eschewed [the things which were as yet not seen] <i>C</i> . honoured God . . . and <i>CoT</i>
by the which [ <i>Co</i> <sup>2</sup> ]	through the which ark. through which <i>Tav</i>
9 dwelling [ <i>Co</i> <sup>2</sup> ] the coheirs <i>R</i> the heirs with him <i>A</i>	when he had dwelt <i>BC</i> . as one that dwelt <i>GW</i> . and dwelt <i>CoT</i> heirs with him
10 foundations [ <i>Co</i> <sup>2</sup> ]	a foundation
12 even of one and him	of one even <sup>6</sup> of one which was
13 beholding <i>R</i> having seen <i>A</i>	when they had seen <i>B</i> . saw <i>GWCCoT</i> . did see <i>Co</i> <sup>2</sup>
19 accounting	for he considered. he considered also <i>Co</i> <sup>2</sup>
23 and they . . . not <i>R</i> [ <i>Co</i> <sup>2</sup> ] and they <sup>7</sup> not <i>A</i>	neither . . . they
25 be afflicted <sup>8</sup> <i>R</i> suffer affliction <i>A</i>	suffer adversity
26 reproach	rebuke
27 not fearing	fearing not <i>B</i> . and feared not
33 who promises	which the promises
35 women and others	the women. and the women <i>WT</i> other <i>BWCT</i> . other also <i>G</i> . but other <i>Co</i> . but some <i>Co</i> <sup>2</sup>

<sup>1</sup> *W* omits 'the.'    <sup>2</sup> transtulit.    <sup>3</sup> translationem.    <sup>4</sup> *BCCo* 'afore,'  
*Co*<sup>2</sup> has 'before.'    <sup>5</sup> testimonium.    <sup>6</sup> *WT* 'and,' *Co* 'yea.'    <sup>7</sup> 'were'  
omitted probably by printer's error in first edition of *A*.    <sup>8</sup> affligi.

*Rheims—Authorized.**Earlier Versions.*

35 not accepting redemption <i>R</i> not accepting deliverance <i>A</i> [not accepting the deliverance] [ <i>Co</i> <sup>2</sup> ]	not looking for deliverance <i>B</i> . and would not be delivered <i>GWCT</i> . and accepted no deliverance <i>Co</i>
36 had trial of	were tried with <i>BC</i> . have been tried by <i>G</i> . suffered <i>W</i> . tasted of <i>CoT</i>
38 deserts	wilderness <i>BT</i> . wildernesses
40 some better thing [ <i>Co</i> <sup>2</sup> ]	a better thing

## CHAPTER XII.

1 all weight <i>R</i> every weight <i>A</i>	all . . . that presseth down <i>B</i> . every thing that presseth down <i>G</i> . all that presseth <sup>1</sup> down <i>WCCoT</i>
2 contemning <i>R</i> despising <i>A</i>	having despised <i>B</i> . and despised
3 contradiction <sup>2</sup> against himself <i>R</i> contradiction . . . against himself	speaking against him <i>BCCoT</i> . speaking against <i>GW</i> . speaking against himself <i>Co</i> <sup>2</sup>
11 most peaceable <sup>3</sup> <i>R</i> the peaceable <i>A</i>	the quiet. a most quiet <i>Co</i> <sup>2</sup>
14 which [ <i>Tav</i> ]	the which
15 looking diligently lest any man	taking <sup>1</sup> heed that no man <i>BGW</i> . and look that no man <i>CCo</i> <sup>2</sup> <i>Tav</i> . and look well that no man <i>Co</i> . and look to that no man <i>T</i>
16 lest there be any who	let there be no <i>BTG</i> . and <sup>5</sup> that there be no which. that <i>Co</i> <sup>2</sup>
22 mount Sion heavenly [ <i>Tav</i> ]	the mount Sion celestial
23 church the just made perfect <i>R</i> just men made perfect <i>A</i>	congregation just and perfect men. the just and perfect <i>Co</i> <sup>2</sup>
25 refuse [ <i>Co</i> <sup>2</sup> ]	despise
26 he promiseth, saying <i>R</i> [ <i>Co</i> <sup>2</sup> ] he hath promised, saying <i>A</i>	hath declared saying <i>BGC</i> . declared saying <i>W</i> . promiseth he and sayeth <i>Co</i> . declareth saying <i>T</i>
27 that those things [ <i>Co</i> <sup>3</sup> ]	that the things

## CHAPTER XIII.

4 in all	among all men <i>BWC</i> . among all <i>G</i> . in all points <i>CoT</i> . in all things <i>Co</i> <sup>2</sup>
5 leave	fail
6 shall do	may do <i>BCCo</i> . can do <i>GW</i> . doeth <i>T</i> . do <i>Co</i> <sup>2</sup> . doth <i>Tav</i>
9 established	stablished. to stay (the heart) <i>Co</i> <sup>2</sup>
10 serve [ <i>Co</i> <sup>2</sup> ]	serve in
13 without the [ <i>Co</i> <sup>2</sup> ]	out of the

<sup>1</sup> *Co*<sup>2</sup> 'presseth us.'<sup>2</sup> contradictionem.<sup>3</sup> pacatissimum.<sup>4</sup> *GW* 'take.'<sup>5</sup> *CCo* omit 'and.'

## Rheims—Authorized.

- 16 communication <sup>1</sup> *R*  
to communicate *A*
- 19 beseech [*Co*<sup>2</sup>]  
to do this
- 20 and the God *R*  
now the God *A*

## Earlier Versions.

- to distribute
- desire  
that ye so do. to do the same *Co*<sup>2</sup>  
the God

## ST. JAMES.

## CHAPTER I.

- 5 upbraideth not  
casteth no man in the teeth. re-  
proacheth no man *GW*
- 7 therefore let not . . . think *R*  
for let not . . . think *A*  
neither let . . . think. let not therefore  
. . . suppose *Co*<sup>2</sup>
- 11 parched the grass *R*  
withereth the grass *A*  
[hath dried up the grass] [*Co*<sup>2</sup>]  
the grass hath withered *B*. the grass  
withereth
- 21 the engrafted word *R*  
the engrafted word *A*  
of the word that is grafted in you *B*. the  
word that is grafted<sup>2</sup> in you
- 22 but be *R*  
but be ye *A*  
and be ye *BGW*. and see that ye be *CCoT*.  
be ye *Co*<sup>2</sup>. and see ye be *Tav*
- 25 this man shall be  
shall be *BGW*. the same shall be
- 26 not bridling *R*  
and bridleth not *A*  
and refraineth not *BGW*. refraineth not  
*C*. and refrain not *CoT*. not refraining  
*Co*<sup>2</sup>
- 27 unspotted from  
unspotted of. undefiled from *Co*<sup>2</sup>

## CHAPTER II.

- 2 assembly  
company
- 5 rich  
that they might be rich *B*. that they  
should be rich *GW*. such as are rich  
*C*. which are rich *CoT*. the rich *Co*<sup>2</sup>  
promised
- bath promised [*Co*<sup>2</sup>]  
regard one person more than another.
- 9 accept persons *R*  
have respect to persons *A*  
regard the persons *G*
- 10 offendeth<sup>3</sup> *R* [*Co*<sup>2</sup>]  
offend *A*  
fail. faileth *GW*
- 11 if thou do not commit aduou-  
trie *R* [*Co*<sup>2</sup>]  
if thou commit no adultery *A*  
though thou do<sup>4</sup> none adultery<sup>5</sup>
- 15 sister  
a sister
- 18 without works *R* [*Co*<sup>2</sup>]  
without thy works *A*  
by thy deeds. out of thy works *G*
- 20 O vain man  
O thou vain man
- 21 by works [*Co*<sup>2</sup>]  
through works
- 22 seest thou  
by the works *R* [*Co*<sup>2</sup>]  
by works *A*  
seest thou not *BGWCo*<sup>2</sup>. thou seest  
through the deeds. through the works  
*G*

<sup>1</sup> communionis.<sup>2</sup> *GWCCo*<sup>2</sup> 'grafted.'<sup>3</sup> offendat.<sup>4</sup> *GW* 'doest.'<sup>5</sup> *Co* 'adultery.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
24 by works by faith	of deeds. of works <i>G</i> of faith
25 by works [ <i>Co</i> <sup>2</sup> ]	through works
CHAPTER III.	
2 we offend <sup>1</sup> offend <sup>2</sup> not the whole body [ <i>Co</i> <sup>2</sup> ]	we sin. we . . . offend <i>Co</i> <sup>2</sup> sin not. offendeth not <i>Co</i> <sup>2</sup> all the body
6 iniquity <sup>3</sup>	wickedness
7 for all <i>R</i> for every <i>A</i> [ <i>Co</i> <sup>2</sup> ] [for the whole] [ <i>To</i> ]	all the. the whole <i>W</i>
10 the selfsame mouth <i>R</i> the same mouth <i>A</i>	one mouth
12 yield	give <i>BWCCoT</i> . make <i>G</i> . bring forth <i>Co</i> <sup>2</sup>
14 and be not liars <i>R</i> [ <i>Co</i> <sup>2</sup> ] and lie not <i>A</i>	neither be liars
15 devilish [ <i>Co</i> <sup>2</sup> ]	and devilish
16 and every [ <i>Co</i> <sup>2</sup> ] work [ <i>Co</i> <sup>2</sup> ]	all manner of. all manner <i>Tav</i> works
CHAPTER IV.	
1 war	fight <i>BGWC</i> . reign <i>CoT</i> . strive <i>Co</i> <sup>2</sup>
2 kill and envy <i>R</i> [ <i>Co</i> <sup>2</sup> ] kill and desire to have <i>A</i>	envy and have indignation. envy and desire immoderately <i>To</i>
3 that you may consume it <i>R</i> that ye may consume it <i>A</i>	even to consume it <i>BWCCoT</i> . that ye might consume it <i>G</i> . that ye may bestow it <i>Co</i> <sup>2</sup> . that ye might lay the same out <i>To</i>
11 but if [ <i>Co</i> <sup>2</sup> ] <i>[Tav]</i> a doer	but and if. and if <i>GW</i> an observer. a keeper <i>Tav</i>
15 and, if we shall <i>R</i> we shall <i>A</i>	and, if we
17 knowing to <i>R</i> that knoweth to <i>A</i>	that knoweth how to <sup>4</sup>
CHAPTER V.	
13 anointing <i>R</i> anointing <i>A</i> [ <i>Co</i> <sup>2</sup> ]	and anoint
16 confess <sup>5</sup>	knowledge. acknowledge <i>GW</i>
20 the error <sup>6</sup> of his way [ <i>Co</i> <sup>2</sup> ]	going astray out of his way
I ST. PETER.	
CHAPTER I.	
2 grace to you and peace be multiplied <i>R</i> grace unto you and peace be multiplied <i>A</i>	grace and peace be multiplied unto <sup>7</sup> you <i>BGCo</i> . grace be with you and peace be multiplied <i>WCT</i> . grace be with you and peax be increased <i>Tav</i>

<sup>1</sup> offendimus.    <sup>2</sup> offendit.    <sup>3</sup> iniquitatis.    <sup>4</sup> *Co*<sup>2</sup> omits 'to,'  
probably by a printer's error.    <sup>5</sup> confitemini.    <sup>6</sup> errore.    <sup>7</sup> *Co* 'with.'  
*Co*<sup>2</sup> has 'unto.'



*Rheims—Authorized.**Earlier Versions.*

- 5 revealed<sup>1</sup> shewed  
 7 found unto praise [*Tav*] found to be unto you unto laud *B.* found  
 unto your praise *GW.* found unto  
 laud *CCoT.* found . . . unto praise *Co*<sup>2</sup>
- 8 whom having not seen, you whom ye have not seen, and yet love  
 love *R* him. whom though ye have not seen,  
 whom having not seen, ye yet ye love him *Co*<sup>2</sup>  
 love *A*  
 you believe, and believing yet do ye believe him and *B.* yet do  
 you *R* believe and *GWCM.* ye believe  
 yet believing, ye *A* *Co.* ye yet believe and *T.* yet ye  
 believe and inasmuch as ye believe  
 therefore ye *Co*<sup>2</sup>
- 11 what manner of time what time *BGW.* at what time *CCoT.* in  
 what time *Co*<sup>2</sup>  
 did signify should signify. should declare *GW.*  
 should minister
- 12 ministered *R* should minister  
 did minister *A*  
 on whom the angels desire the things which the angels desire<sup>2</sup> to  
 to look *R* behold. the which things the angels  
 which things the angels de- desire to behold *GW*  
 sire to look into *A*
- 18 your fathers the fathers  
 20 manifested<sup>3</sup> *R* was declared. is declared *Co*  
 was manifest *A*  
 for you for your sakes  
 21 by him by his means. through him *Co*
- 22 in the sincere love of the with brotherly love unfeigned *BC.* for<sup>4</sup>  
 fraternity *R* to love brotherly without<sup>5</sup> feigning  
 unto unfeigned love of the *GWCoT.* even in brotherly love un-  
 brethren *A* feigned *Co*<sup>2</sup>
- 23 again anew  
 24 as the flower is as the flower  
 the flower thereof [*Co*<sup>2</sup>] the flower

## CHAPTER II.

- 1 malice<sup>6</sup> [*Co*<sup>2</sup>][*Tav*] naughtiness *B.* maliciousness  
 3 that our Lord is sweet *R* how gracious the Lord is *BC.* how  
 that the Lord is gracious *A* bountiful the Lord is *G.* how good  
 [that the Lord is bountiful] the Lord is *W.* how friendly the  
 [*To*] Lord is *Co.* how pleasant the Lord is  
*T.* how sweet the Lord is *Co*<sup>2</sup>
- 6 elect, precious elect and precious. chosen, precious *Co*<sup>2</sup>  
 11 war fight  
 12 having your conversation and see that ye have honest conversation  
 good *R* *BWCT.* and have your conversation  
 having your conversation honest *G.* and lead an honest con-  
 honest *A* versation *Co*

<sup>1</sup> revelari.    <sup>2</sup> *Co* 'delight.'    <sup>3</sup> manifestati.    <sup>4</sup> *GW* omit 'for.'<sup>5</sup> *T* 'withouten.' *MTav* have 'without.'    <sup>6</sup> malitiam.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
13 every [ <i>Co</i> <sup>2</sup> ] to king <i>R</i> to the king <i>A</i>	all manner unto the king
17 love the fraternity <i>R</i> love the brotherhood <i>A</i>	love brotherly fellowship
20 glory <sup>1</sup>	praise. thank <i>Co</i> <sup>2</sup>
21 because	for <i>BGWCT</i> . forsomuch as <i>Co</i> . inasmuch as <i>Co</i> <sup>2</sup>
22 was guile	was there guile
23 delivered himself <i>R</i> [ <i>Co</i> <sup>2</sup> ] committed himself <i>A</i>	committed the vengeance <i>BC</i> . committed it <i>GW</i> . committed the cause <i>CoT</i>
24 dead to <i>R</i> being dead to <i>A</i> [ <i>Tv</i> ]	being delivered from <i>BGW</i> . should be delivered from . . . and <i>CCoT</i> . being dead from <i>Co</i> <sup>2</sup>
CHAPTER III.	
1 if any	even they which. they also which <i>Co</i> <sup>2</sup>
3 the plaiting of hair <i>R</i> of plaiting the hair <i>A</i> of putting on	with braided hair <i>BWCT</i> . with broided hair <i>GMCo</i> in putting on. putting on <i>Co</i> <sup>2</sup>
4 the man . . . that is hidden <i>R</i> the hidden man <i>A</i>  in the sight of God [ <i>Co</i> <sup>2</sup> ]	the hid man <i>BGWCT</i> . the inward man <i>Co</i> . the inward man that is hid <i>Co</i> <sup>2</sup> before God
5 adorned <sup>2</sup> subject to their own <i>R</i> being in subjection unto their own <i>A</i>	did . . . tyre being obedient unto their <i>BCo</i> <sup>2</sup> . and were subject to their <i>G</i> . and were obedient to their <i>WCCoT</i>
9 blessing	bles
10 he that will love life  see	he that doth long after life <i>BC</i> . if any man long after life <i>GWCT</i> . whose listeth to live <i>Co</i> . he that listeth to live <i>Co</i> <sup>2</sup> loveth to see <i>BWCT</i> . to see <i>GCCo</i> <sup>2</sup> . would fain see <i>Co</i>
13 who is he	who is it
14 but and if you suffer ought for . . . blessed are ye <i>R</i> but and if ye suffer for . . . happy are ye <i>A</i> [yea, if ye suffer ought for . . . blessed are ye] [ <i>Co</i> <sup>2</sup> ]	yea, happy are ye, if any trouble happen unto you for <i>BG</i> . notwithstanding blessed <sup>3</sup> are ye if ye suffer for <i>WCT</i>
18 mortified certes in flesh <i>R</i> being put to death in the flesh <i>A</i> [being mortified in the flesh] [ <i>Co</i> <sup>2</sup> ]	and was killed as pertaining to the flesh <i>BWCT</i> . and was put to death concerning the flesh <i>G</i> . and was slain after the flesh <i>Co</i>

<sup>1</sup> gloria.<sup>2</sup> ornabant.<sup>3</sup> T 'happy.'

*Rheims—Authorized.**Earlier Versions.*

21 whereunto baptism being of  
the like form *R*  
the like figure whereunto,  
even baptism *A*

the examination of a good  
conscience toward God *R*  
the answer of a good con-  
science toward God *A*  
[the trial of a good conscience  
toward God] *Co*<sup>2</sup>

22 who  
angels and potentates and  
powers *R*  
angels and authorities and  
powers *A*  
subjected *R*  
being made subject *A*  
[being subject] [*Co*<sup>2</sup>]

1 that [*Co*<sup>2</sup>]  
2 the rest of his time

according to the will *R*  
to the will *A*

3 the time past sufficeth (to ac-  
complish the will . . .) them  
*R*  
the time past of our life may  
suffice us to have wrought  
the will *A*

excess of wine  
banquetings [*Co*<sup>2</sup>]

4 wherein they marvel *R*  
wherein they think it strange  
*A*  
[in the which they marvelled]  
[*Co*<sup>2</sup>]

5 who  
6 for, for this cause

to the which also the figure agreeth . . .  
even baptism *B*. to the which also  
the figure . . . even baptism agreeth  
*G*. to the which the figure of baptism is  
agreeing *W*. like as baptism *C*. which  
signifieth baptism *CoT*. like as . . .  
baptism *Co*<sup>2</sup>. whereof the baptism . . .  
answering that figure *To*

in that a good conscience maketh request  
to God *BW*. a confident demanding  
which a good conscience maketh to  
God *G*. in that a good conscience  
consenteth to<sup>1</sup> God *CCoT*

which  
angels<sup>2</sup> powers<sup>3</sup> and might *BWCCoT*.  
the angels and powers and might *G*.  
angels might and powers *Co*<sup>2</sup>

subdued *BCCoT*. are subject *G*. are sub-  
dued *W*

## CHAPTER IV.

which  
as much time as remaineth *BGWCT*. as  
much time as yet remaineth *Co*. the  
time that remaineth *Co*<sup>2</sup>  
after the will

it is sufficient for us that we have spent  
the time that is<sup>4</sup> past of the life after  
the will<sup>5</sup>. it is enough that we have  
spent the time past of the life after the  
will *Co*. it is enough that the time  
past hath been spent in fulfilling of  
the will *Co*<sup>2</sup>

in excess of wines *BC*. drunkenness  
in excess of eating *BC*. in gluttony *GCo*.  
in eating *WT*

and it seemeth<sup>6</sup> to them a strange thing  
*BWCCoT*. wherein it seemeth to them  
strange *G*. and it seemeth to them an  
inconvenient thing *C*

which  
for unto this purpose verily *BCT*. for  
unto this purpose *GWTar*. for unto

<sup>1</sup> *Co* 'unto.'      <sup>2</sup> *W* 'the angels.'      <sup>3</sup> *CoT* 'power,' *MTav* 'powers.'  
<sup>4</sup> *G* omits 'that is.'      <sup>5</sup> *GW* 'lust.'      <sup>6</sup> *B* 'seemed.'

*Rheims—Authorized.**Earlier Versions.*

		this purpose also <i>Co.</i> for because of this also <i>Co</i> <sup>2</sup>
9 using hospitality <sup>1</sup> <i>R</i> use hospitality <i>A</i>		be ye harberous. be harberous <i>Co</i> <sup>2</sup>
13 in the revelation <sup>2</sup> also of his glory <i>R</i> when his glory shall be re- vealed <i>A</i>		when his glory appeareth. when his glory shall appear <i>GW</i>
17 and if		if. but if <i>Co</i> <sup>2</sup>

## CHAPTER V.

3 neither as [ <i>Co</i> <sup>2</sup> ]	not as though
5 humility <sup>3</sup>	lowliness of mind. lowliness <i>Co</i> <sup>2</sup>
7 casting	cast
8 because	for
12 that [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	how that

## 2 ST. PETER.

## CHAPTER I.

3, 4 divino <sup>4</sup> [ <i>Tb</i> ]	godly
4 by these	by the means thereof <i>BC.</i> by them <i>GW.</i> by the same <i>Co.</i> by the help of them <i>T.</i> thereby <i>Co</i> <sup>2</sup>
fleeing <i>R</i> having escaped <i>A</i> [flying] [ <i>Co</i> <sup>2</sup> ]	if ye flee <i>B.</i> in that ye flee <i>GTav.</i> in that ye fly <i>WT.</i> if ye fly <i>CCo</i>
11 for so . . . an entrance <sup>5</sup> <i>R</i> [ <i>Co</i> <sup>2</sup> ] for so an entrance <i>A</i>	yea, and <sup>6</sup> by this means an entering in <i>BCT.</i> for by this means an entering in <sup>7</sup> <i>GW.</i> and by this means . . . an entering in <i>Co</i>
15 decease	departing <i>BGWCCoT.</i> death <i>Co</i> <sup>2</sup> . de- parture <i>Tav</i>
16 made . . . known <i>R</i> made known <i>A</i>	opened. declared <i>Co</i>
17 from God	of God
19 more sure	right sure <i>BCT.</i> most sure <i>GW.</i> sure <i>Co</i>
20 understanding this first <i>R</i> knowing this first <i>A</i> [ <i>Co</i> <sup>2</sup> ] of Scripture <i>R</i> of the Scripture <i>A</i> [ <i>Co</i> <sup>2</sup> ][ <i>Tb</i> ]	so that ye first know this. and this shall ye know first <i>Co</i> in the Scripture

## CHAPTER II.

3 slumbereth [ <i>Tb</i> ]	sleepeth
4 reserved <sup>8</sup>	kept
5 and he spared not <i>R</i> and spared not <i>A</i> [and hath not spared] [ <i>Co</i> <sup>2</sup> ] bringing in [ <i>Co</i> <sup>2</sup> ]	neither spared. neither hath spared <i>G</i> and brought in. and brought <i>Co</i>

<sup>1</sup> hospitales.      <sup>2</sup> revelatione.      <sup>3</sup> humilitatem.      <sup>4</sup> divinae.  
<sup>5</sup> introitus.      <sup>6</sup> *Tav* omits 'and.'      <sup>7</sup> *G* omits 'in.'      <sup>8</sup> reservari.

*Rheims—Authorized.*

- 6 he damned them with sub-  
version *R*  
condemned them with an over-  
throw *A*  
[damned them {with over-  
throwing}] [*Co*<sup>2</sup>]
- 10 self-pleasers *R*  
self-willed *A*
- 11 angels  
in strength and power *R*[*Co*<sup>2</sup>]  
in power and might *A*
- 18 allure  
those
- 19 of that . . . also *R*  
of the same *A*
- 20 they again entangled *R*  
they are again entangled *A*
- 21 which was delivered *R*  
delivered *A*  
[that was delivered] [*Co*<sup>2</sup>]

*Earlier Versions.*

- overthrew them, damned them. con-  
demned them and overthrew them *G*
- and stand in their own conceit *BGW.*  
and stubborn *CT.* stubborn *Co.* stand-  
ing in their own conceits *Co*<sup>2</sup>
- the angels  
both in power and might
- entice *BCCo.* beguile  
them *BGCTCo*<sup>2</sup>. men *W.* even them *Co*  
unto the same
- are yet tangled again. be yet tangled  
again *Co*<sup>2</sup>
- that was given *BCCo.* given

## CHAPTER III.

- 1 in which *R*  
in both which *A*  
[in the which] [*Co*<sup>2</sup>]
- 5 are . . . ignorant of *R*  
are ignorant of *A*
- 6 that world then, being over-  
flowed with water, perished  
*R*  
the world that then was,  
being overflowed with  
water, perished *A*
- 7 are by the same word kept in  
store *R*  
by the same word are kept in  
store *A*  
reserved
- 8 but, my dearest *R*  
but, beloved *A*  
[but, ye dearly beloved] [*Co*<sup>2</sup>]
- 9 not willing that any  
forasmuch as he would have no man *BC.*  
and would have no man *GWT.* and  
will not that any man *Co*
- 11 what manner of men *R*  
what manner of persons  
*A*[*Co*<sup>2</sup>][*To*]
- wherewith. wherein *Co*
- know not
- the world that then was perished, being  
then<sup>1</sup> overrun with water *BC.* the  
world that then was perished, over-  
flowed<sup>2</sup> with the water *GWT.* yet was  
the world at that time destroyed . . .  
with the flood *Co.* the world that  
then was perished in the water *Co*<sup>2</sup>
- be kept by his word in store *BC.* are  
kept by the same word in store *GWT.*  
are kept in store by his<sup>3</sup> word *Co*
- and reserved *BGWCTCo*<sup>2</sup>. to be reserved *Co*  
dearly beloved

<sup>1</sup> *C* omits 'then,'    <sup>2</sup> *M* 'overflowing,' *T* 'overflown.'    <sup>3</sup> *Co*<sup>2</sup> 'the same.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
15 do ye account <i>R</i> account <i>A</i>	suppose. count <i>Co</i>
16 as also in all epistles, speak- ing in them of these things <i>R</i> as also in all his epistles, speaking in them of these things <i>A</i>  in the which are certain things <i>R</i> in which are some things <i>A</i> [in the which are some things] [ <i>Co</i> <sup>2</sup> ]	as one <sup>1</sup> almost in every epistle <sup>2</sup> , speak- ing of such things <i>BWCT</i> . as one that in all his epistles speaketh of these things <i>G</i> . yea, speaking thereof almost in all epistles <i>Co</i> . almost in all his epistles speaking of these things in them <i>Co</i> <sup>2</sup>  among which are many things <i>BCT</i> . among the which some things are <i>G</i> . among which things some are <i>W</i> . wherein are many things <i>Co</i>
I ST. JOHN.	
CHAPTER I.	
2 was manifested	appeared <i>BGWCT</i> . hath appeared <i>Co</i> . was made manifest <i>To</i>
9 confess <sup>3</sup>	knowledge. acknowledge <i>GW</i>
CHAPTER II.	
2 he is the propitiation <sup>4</sup>	he is the atonement <i>BCo</i> <sup>2</sup> . he is the reconciliation <i>G</i> . he it is that obtain- eth grace <i>WCCoT</i> . he is a mercy stock <i>Tav</i>
3 we know <i>R</i> we do know <i>A</i>	we are sure. are we sure <i>Co</i>
5 in very deed the charity of God is perfited <i>R</i> verily is the love of God per- fected <i>A</i>	in him is the love of God perfect indeed
7 had	have heard <i>BCo</i> . have had <i>GWCCo</i> <sup>2</sup> . heard <i>T</i>
8 which thing is true both in him and in you <i>R</i> which thing is true in him and in you <i>A</i> [which is true in him and in you] [ <i>Co</i> <sup>2</sup> ] because	that is true in him and the same is true also in you <i>BC</i> . that which is true in him and also in you <i>G</i> . a thing that is true in him and also in you <i>WCoT</i>
9 even until now	for even until <sup>5</sup> this time <i>BWCT</i> . until this time <i>G</i> . yet <i>Co</i>
12 I write unto you, little children	babes, I write unto you <i>BCCoT</i> . little children, I write unto you <i>GW</i> . dear children, I write unto you <i>Tav</i>
13 tho wicked one	the wicked <i>BGCoT</i> . the evil man <i>W</i> . that wicked <i>C</i> . that wicked one <i>To</i>

<sup>1</sup> *BCT* 'yea' for 'as one.'      <sup>2</sup> *T* 'pistle,' *M* has 'epistle.'      <sup>3</sup> confiteamur.

<sup>4</sup> propitiatio.      <sup>5</sup> *Tav* 'till.'

*Rheims—Authorized.*

- 14 the wicked one  
 17 doeth [*Co*<sup>2</sup>]  
 19 they may be manifest<sup>1</sup> *R*  
 they might be made manifest *A*  
 20 the unction<sup>2</sup> *R*  
 an unction *A*  
 the Holy One  
 26 seduce<sup>3</sup>  
 28 have confidence<sup>4</sup>

*Earlier Versions.*

- the wicked *BGC*<sub>o</sub>. that wicked man *W*.  
 that wicked *CT*. that wicked one *T*<sub>o</sub>  
 fulfilleth  
 it might appear. they may be known *Co*  
 an anointing *B*. an ointment *GWCT*.  
 the anointing *Co*  
 him that is holy *BGWCC*<sub>o</sub>. the Holy  
 Ghost *T*. that Holy One *T*<sub>o</sub>  
 deceive  
 be bold

## CHAPTER III.

- 1 what manner of what  
 2 it hath not yet appeared *R*[*Co*<sup>2</sup>] yet it doth not appear *BGWCT*. yet hath  
 it doth not yet appear *A* it not appeared *Co*. yet it is not made  
 manifest *T*<sub>o</sub>  
 9 committeth not sin *R* sinneth not. doth no sin *Co*<sup>2</sup>  
 doth not commit sin *A*  
 10 manifest<sup>5</sup> known  
 12 who which  
 15 murderer . . . murderer manslayer . . . manslayer  
 [murtherer . . . murtherer]  
 [*Tav*]  
 16 the charity of God *R*[*Tav*] love  
 the love of God *A*[*Co*<sup>2</sup>]  
 17 his bowels *R* his compassion *BGWCT*. his heart *Co*.  
 his bowels of *compassion A* his inward affection *Co*<sup>2</sup>  
 21 confidence<sup>6</sup> boldness *BG*. trust *WCT*. a<sup>7</sup> free bold-  
 ness *Co*  
 24 by the Spirit [*Co*<sup>2</sup>] even by the Spirit. of the Spirit<sup>8</sup> *T*

## CHAPTER IV.

- 1, 4, 17, 18 because for  
 4 you are of God, little children *R* little children, ye are of God  
 ye are of God, little children *A*  
 7 is of God cometh of God  
 10 a propitiation<sup>9</sup> *R* to be the agreement *B*. to be a recon-  
 to be the propitiation *A* ciliation *G*. to make agreement *WCC*<sub>o</sub>*T*.  
 to be a sacrifice *Tav*  
 12 is perfited *R* is perfect  
 is perfected *A*  
 15 shall confess confesseth *BGWCT*. now confesseth *Co*.  
 doth confess *Co*<sup>2</sup>  
 God abideth in him *R* in him dwelleth God  
 God dwelleth in him *A*  
 17 may have should have

<sup>1</sup> manifesti.    <sup>2</sup> unctionem.    <sup>3</sup> sedueunt.    <sup>4</sup> habemus fiduciam.  
<sup>5</sup> manifesti.    <sup>6</sup> fiduciam.    <sup>7</sup> *Co*<sup>2</sup> omits 'a.'    <sup>8</sup> *T* in full 'we know  
 that there abideth in us of the Spirit which he gave us.'    <sup>9</sup> propitiationem.

*Rheims—Authorized.**Earlier Versions.*

- 19 God first hath loved us *R*  
 he first loved us *A*  
 20 hateth [*Co*<sup>2</sup>]  
 21 from  
 love

- he loved us first. God loved us first *Co*<sup>2</sup>  
 yet hate *BWCT*. hate *G*. yet hateth *Co*  
 of  
 should love

## CHAPTER V.

- 5 who is he that [*Tav*]  
 that believeth  
 9 hath testified [*Co*<sup>2</sup>]  
 14 confidence <sup>1</sup>  
 18 the wicked one *R*  
 that wicked one *A*[*To*]  
 19 and we know  
 20 understanding *R*[*Co*<sup>2</sup>]  
 an understanding *A*  
 that we may know [*Co*<sup>2</sup>]

- who is it that  
 which believeth  
 testifieth *B*. testified  
 trust *BWCT*. assurance *G*. free bold-  
 ness *Co*  
 that wicked *BCCoT*. the wicked *GC*<sup>2</sup>.  
 that wicked man *W*  
 we know *BCTCo*<sup>2</sup>. but we know  
 a mind  
 to know

## 2 ST. JOHN.

- 5 that which  
 6 charity *R*  
 love *A*

- that same which *BGWCT*. the same  
 which *Co*. it that *Co*<sup>2</sup>  
 the love. that love *To*

## 3 ST. JOHN.

- 3 even as  
 4 truth  
 10 doth receive *R*  
 doth . . . receive *A*  
 casteth  
 12 we [*Co*<sup>2</sup>]

- how  
 verity. the truth *Co*  
 receiveth  
 thrusteth  
 we ourselves

## ST. JUDE.

- 1 that are . . . in Jesus Christ  
 preserved and called *R*  
 that are . . . preserved in Jesus  
 Christ, and called *A*  
 [that are . . . preserved and  
 called in Christ Jesu] [*Co*<sup>2</sup>]  
 3 delivered  
 5 saving <sup>4</sup> *R*  
 having saved *A*  
 the land of Egypt [*Co*<sup>2</sup>]  
 7 having fornicated *R*  
 giving themselves over to  
 fornication *A*

- which are called . . . and preserved in  
 Jesus<sup>2</sup> Christ, which are called . . .  
 and reserved<sup>3</sup> to Jesus Christ *GW*  
 given  
 after that<sup>5</sup> he had delivered. after that  
 he had saved *Co*<sup>2</sup>  
 Egypt  
 which . . . defiled themselves with  
 fornication. which . . . committed  
 fornication<sup>6</sup> *GWCo*<sup>2</sup>

<sup>1</sup> fiducia.<sup>2</sup> *CT* 'Jesu.'<sup>3</sup> *To* 'returned,' probably a misprint.<sup>4</sup> salvans.  
a misprint.<sup>5</sup> *Tav* omits 'that.'<sup>6</sup> *G* omits 'fornication,' probably



*Rheims—Authorized.*

*Earlier Versions.*

7 going after example [ <i>Tar</i> ] sustaining <i>R</i> suffering <i>A</i> [ <i>Co</i> <sup>2</sup> ]	and followed. and went after <i>Co</i> <sup>2</sup> ensample and suffer
8 dominion <sup>1</sup>	rulers <i>BCCoT</i> . government <i>GW</i> . authority <i>Co</i> <sup>2</sup>
9 disputing with <i>R</i> [ <i>Co</i> <sup>2</sup> ] contending with <i>A</i>	he strove against
11 woe unto	woe be unto
13 raging waves  wandering stars [ <i>Co</i> <sup>2</sup> ]	they are the raging waves. they are the waves of the raging sea <i>Co</i> <sup>2</sup> they are wandering stars
14 of these [ <i>Co</i> <sup>2</sup> ]	before of such. of such <i>GW</i>
15 hard	cruel
16 and their mouth speaketh [ <i>Co</i> <sup>2</sup> ]	whose mouths speak
19 sensual	fleshly <i>BGWCT</i> . beastly <i>Co</i> . natural <i>To</i>
20 building yourselves <i>R</i> building up yourselves <i>A</i>	edify yourselves . . . and. build your- selves . . . and <i>Co</i> <sup>2</sup>
25 to the only God our Saviour by Jesus Christ our Lord <i>R</i> to the only wise God our Saviour <i>A</i> [unto the only God our Saviour through Jesus Christ our Lord] [ <i>Co</i> <sup>2</sup> ]	to God our Saviour <sup>2</sup> which only is wise. that is, to God only wise, our Saviour <i>GW</i>

THE REVELATION.

CHAPTER I.

1 signified <sup>3</sup> , sending <i>R</i> he sent and signified <i>A</i>	when he had sent, he shewed <i>BC</i> . he sent and shewed <i>GWCoT</i> . he shewed it, sending <i>Co</i> <sup>2</sup>
5 who is the faithful witness  the prince of	which is a faithful witness. which is that faithful witness <i>To</i> lord over <i>BCCoT</i> . prince of <i>GWCo</i> <sup>2</sup> . that prince of <i>To</i>
6 hath made ever and ever [ <i>Co</i> <sup>2</sup> ]	made evermore
9 testimony <sup>4</sup>	witnessing. witness <i>Co</i> <sup>2</sup>
12 turned [ <i>Co</i> <sup>2</sup> ] being turned	turned back when I was turned
13 foot	feet <i>BGWC</i> . ground <i>CoT</i> . a long side (garment) <i>Co</i> <sup>2</sup>
16 as the sun shineth <i>R</i> was as the sun shineth <i>A</i>	shone even as the sun. shone as the sun shineth <i>GCo</i> <sup>2</sup>

CHAPTER II.

1 which walketh <i>R</i> [ <i>Co</i> <sup>2</sup> ] who walketh <i>A</i>	and that walketh <i>BC</i> . and walketh
2 bear	forbear <i>BGWCCoT</i> . suffer <i>Co</i> <sup>2</sup> . bear with <i>To</i>

<sup>1</sup> dominationem.  
Lord.'

<sup>2</sup> *C* inserts in brackets 'through Jesus Christ our  
<sup>3</sup> significavit.

<sup>4</sup> testimonium.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
2 hast tried	hast examined <i>BGWC</i> . examinest <i>CoTav</i> . examinedst <i>T</i> . hast proved <i>Co</i> <sup>2</sup>
3 hast patience, and hast borne <i>R</i> hast borne, and hast patience <i>A</i>	hast suffered and hast patience <i>BGWCCo</i> . didst wash thyself and hast patience <i>T</i> . hast patience and hast suffered <i>Co</i> <sup>2</sup> . wast burdened and hast patience <i>To</i>
7, 11, 17, 29 he that hath an ear, let him hear [ <i>Co</i> <sup>3</sup> ]	let him that hath an ear <sup>1</sup> hear
8 the first	he that is first
10 death [ <i>Co</i> <sup>2</sup> ]	the death
13 who was slain	when . . . was slain <i>BGW</i> . which was slain
14, 15 hold	maintain
14 who	which
cast	put
to eat [ <i>Co</i> <sup>2</sup> ]	that they should eat of
15 so hast thou also	even so hast thou. even so hast thou also <i>Co</i> <sup>2</sup>
16 quickly	shortly
17 the hidden manna	manna that is hid
20 seduce <sup>2</sup>	deceive
things	meat <i>BCo</i> . meats <i>GWCT</i> . [idol] offer- ings <i>Co</i> <sup>2</sup>
22 aduoutrie <i>R</i> adultery <i>A</i> tribulation <sup>3</sup> [ <i>Co</i> <sup>2</sup> ]	fornication. whoredom <i>Co</i> <sup>2</sup>
24 but . . . to you <i>R</i> but unto you <i>A</i> doctrine <sup>4</sup> depth <sup>5</sup> <i>R</i> depths <i>A</i>	adversity. affliction <i>GIV</i> unto you <i>BCCoT</i> . and unto you <i>GW</i> . to you <i>Co</i> <sup>2</sup> learning deepness. deepnesses <i>W</i>
26 the nations [ <i>Co</i> <sup>2</sup> ]	nations
28 and I will	so will I <i>BGWCCo</i> . even so will I <i>T</i> . and I shall <i>Co</i> <sup>2</sup>

## CHAPTER III.

1 to the angel of the church of Sardis write <i>R</i> unto the angel of the church in Sardis write <i>A</i> [unto the angel of the congre- gation of Sardis write] [ <i>Co</i> <sup>2</sup> ] that thou hast	write unto the angel of the church that <sup>6</sup> is at Sardis <sup>7</sup> <i>BGW</i> . write unto the messenger of the congregation that is at Sardis <i>C</i> . write unto the angel <sup>8</sup> of the congregation of Sardis <i>CoT</i>  even that thou hast <i>B</i> . for thou hast <i>G</i> . which is that thou hast <i>W</i> . thou hast <i>CCoT</i> . how thou hast <i>Co</i> <sup>2</sup>
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<sup>1</sup> *CCoT* 'ears' for 'an ear.'    <sup>2</sup> *seducero*.    <sup>3</sup> *tribulatione*.    <sup>4</sup> *doctrinam*.  
<sup>5</sup> *R* margin 'depthes.'    <sup>6</sup> *G* 'which.'    <sup>7</sup> *GW* 'Sardi.'

<sup>8</sup> *T* 'messenger.'

*Rheims—Authorized.*

*Earlier Versions.*

6, 13, 22 he that hath an ear, let him hear [C <sup>o</sup> ²]	let him that hath an ear <sup>1</sup> hear
7 to the angel of the church of Philadelphia write <i>R</i> to the angel of the church in Philadelphia write <i>A</i> [unto the angel of the congregation of Philadelphia write] [C <sup>o</sup> ²]	write unto the angel of the church <sup>2</sup> of <sup>3</sup> Philadelphia. write unto the tidings-bringer of the congregation of Philadelphia <i>T</i>
he that hath he that openeth	which hath which openeth
9 say they be Jews <i>R</i> say they are Jews <i>A</i>	call themselves Jews
10 shall [C <sup>o</sup> ²]	will
14 creature <i>R</i> [C <sup>o</sup> ²] creation <i>A</i>	creatures
21 I also	I

CHAPTER IV.

8 day and night [C <sup>o</sup> ²]	day neither night <i>BCCoT</i> . day nor night <i>GW</i> . day ne night <i>Tav</i>
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CHAPTER V.

6 as it were slain <i>R</i> as it had been slain <i>A</i>	as though he had been killed
9 slain [C <sup>o</sup> ²]	killed
12 slain	killed
13 every creature that is <i>R</i> [C <sup>o</sup> ²] every creature which is <i>A</i> and that are in the sea <i>R</i> [C <sup>o</sup> ²] and such as are in the sea <i>A</i>	all the creatures which are and in the sea
14 ever and ever [C <sup>o</sup> ²]	evermore

CHAPTER VI.

1 saying [C <sup>o</sup> ²]	say
2 behold [C <sup>o</sup> ²]	behold there was <i>BCCoT</i> . lo there was <i>G</i> . see there was <i>W</i>
conquer	overcome
9 slain [C <sup>o</sup> ²]	killed
11 white stoles <i>R</i> white robes <i>A</i>	long white garments. long white robes <i>G</i>
12 became black became as blood	was as black waxed . . . even as blood <i>BC</i> . waxed even as blood <i>WCoT</i> . was like blood <i>G</i> . became altogether as blood <i>Co</i> <sup>2</sup>
14 departed	vanished away <i>BCCoT</i> . departed away <i>GW</i> . passed away <i>Co</i> <sup>2</sup>
islands <i>R</i> island <i>A</i>	isles. isle <i>GW</i>

<sup>1</sup> *CCoT* 'ears' for 'an ear.'

<sup>2</sup> *Co* 'congregation.'

<sup>3</sup> *GW* 'which is of.'

*Rheims—Authorized.**Earlier Versions.*

17 shall be able to stand

is able to endure *BC*. can stand *G*. can endure it *WCoT*. shall be able to endure *Co*<sup>2</sup>

## CHAPTER VII.

- 1 these things [*Co*<sup>2</sup>]  
nor . . . nor [*Co*<sup>2</sup>]  
2 it was given  
3 nor the trees  
9, 13 white robes
- 10 to our God which sitteth upon  
the throne
- 12 thanksgiving [*Co*<sup>2</sup>]  
ever and ever [*Co*<sup>2</sup>]  
14 washed their robes
- 15 before [*Co*<sup>2</sup>]  
shall  
16 nor [*Co*<sup>2</sup>]

that  
neither . . . neither. neither . . . nor *Co*  
power was given  
neither the trees  
white garments *BCo*<sup>2</sup>.<sup>1</sup> long white robes  
*G*. long white garments *WCCoT*  
be ascribed to him that sitteth upon the  
throne<sup>2</sup> of our God. cometh of our  
God that sitteth upon the throne *GW*.  
to him that sitteth upon the seat of  
our God *Tav*. be ascribed unto our  
God which sitteth upon the seat *Co*<sup>2</sup>  
thanks  
evermore  
washed their long robes *BG*. washed  
their garments *W*. made their gar-  
ments large *CCoT*. washen their gar-  
ments *Co*<sup>2</sup>  
in the presence of  
will  
neither

## CHAPTER VIII.

- 3 there were given unto him  
many incenses<sup>3</sup> *R*  
there was given unto him  
much incense *A*
- 4 incenses<sup>5</sup> *R*  
incense *A*[*Co*<sup>2</sup>]
- 6, 13 to sound with the trumpet  
*R*  
to sound *A*
- 7, 12 sounded with the trumpet  
*R*  
sounded *A*
- 7 on *R*  
upon *A*
- 8 sounded with the trumpet *R*  
sounded *A*
- 10 sounded with the trumpet *R*  
sounded *A*  
on . . . on *R*  
upon . . . upon *A*[*Co*<sup>2</sup>]

many odours were given unto him *B*.  
much of<sup>4</sup> odours was given unto him  
*GWCCoT*. much incense was given  
him *Co*<sup>2</sup>  
odours

to blow *BCCoT*. to blow the trumpets  
*GW*. to blow with the trumpet *Co*<sup>2</sup>

blew *BCCoT*. blew the trumpet *GW*. did  
blow with the trumpet *Co*<sup>2</sup>

into

blew *BCCoT*. blew the trumpet *GW*.  
did blow with a trumpet *Co*<sup>2</sup>

blew *BCCoT*. blew the trumpet *GW*.  
blew with a trump *Co*<sup>2</sup>  
into . . . into

<sup>1</sup> *Co*<sup>2</sup> has 'long white garments' in v. 13.    <sup>2</sup> *CCoT* 'seat.'    <sup>3</sup> *incensa*.<sup>4</sup> *GW* omit 'of.'    <sup>5</sup> *incensorum*.

*Rheims—Authorized.*

- 12 of the day there shined not  
the third part *R*  
the day shone not for a third  
part of it *A*

*Earlier Versions.*

the day was smitten that the third part  
of it should<sup>1</sup> not shine. the third part  
of the day did not shine *Co*<sup>2</sup>

## CHAPTER IX.

- 1, 13 sounded with the trumpet *R*  
sounded *A*  
5 tormented  
their torments as the torments  
of *R*  
their torment was as the tor-  
ment of *A*  
strikereth

blew *BCCoT*. blew the trumpet *GW*.  
did blow with a trumpet *Co*<sup>2</sup>  
vexed. (they should) vex (them) *Co*<sup>2</sup>  
their pain was<sup>2</sup> as the pain that cometh  
of. their pain was as the pain of *Co*<sup>2</sup>

- 7 as the faces [*Co*<sup>2</sup>]  
9 of many horses running

shall have stricken *B*. hath stung  
*GWCCoT*. stingeth *Co*<sup>2</sup>  
as it had been the faces. like the faces *G*  
when many horses run *BGWCo*<sup>2</sup>. when  
many horses run together

- 16 the army of horsemen *R*  
the army of the horsemen *A*  
17 habergions of fire and of  
hyacinth *R*  
breastplates of fire and of  
jacinth *A*

the horsemen of the armies *B*. horse-  
men of war *GWCCoT*. horsemen *Co*<sup>2</sup>  
fiery habergions of a jacinth colour *BCT*.  
fiery habergions and of jacinth *GW*.  
fiery habergions of a yellow . . .  
colour *Co*. fiery habergions and  
yellow *Co*<sup>2</sup>

- 18 by these  
of the fire *R*  
by the fire *A*

of these. with these *Co*<sup>2</sup>  
that is to say of the<sup>3</sup> fire *BWCCoT*. that  
is of the fire *G*. that is to say through  
fire *Co*<sup>2</sup>

- 19 mouth [*Co*<sup>2</sup>]  
20 the rest [*Co*<sup>2</sup>]  
nor hear nor walk [*Co*<sup>2</sup>]

mouths  
the remnant. the residue *Tav*  
neither hear neither go. neither hear  
nor go *GW*

- 21 nor . . . nor . . . nor [*Co*<sup>2</sup>]

and . . . neither . . . neither. and . . .  
neither . . . nor *G*

## CHAPTER X.

- 1 a rainbow  
6 ever and ever [*Co*<sup>2</sup>]  
7 the trumpet shall begin to  
sound *R*[*Co*<sup>2</sup>]  
he shall begin to sound *A*  
9 sweet as it were honey *R*  
sweet as honey *A*[*Co*<sup>2</sup>]

the rainbow  
evermore  
he shall begin to blow. he shall begin  
to blow the trumpet *GW*

as sweet as honey

## CHAPTER XI.

- 1, 2 measure  
4 the two . . . the two  
6 prophecy [*Co*<sup>2</sup>]

mete  
two . . . two  
prophecying

<sup>1</sup> *GW* 'could.'<sup>2</sup> *GW* 'should be.'<sup>3</sup> *WCT* omit 'the.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
6 all plague <i>R</i> all plagues <i>A</i>	all manner plagues. every plague <i>Co</i> <sup>3</sup>
7 shall have finished ascended <sup>1</sup> <i>R</i> ascendeth <i>A</i>	had finished <i>B</i> . have finished cometh <i>BGW</i> . came <i>CCoT</i> . came up <i>Co</i> <sup>2</sup>
10 make merry because tormented	be glad for. because that <i>Co</i> <sup>2</sup> vexed
14 quickly	anon. shortly <i>Co</i> <sup>2</sup>
15 sounded with a trumpet <i>R</i> sounded <i>A</i> ever and ever [ <i>Co</i> <sup>2</sup> ]	blew <i>BCCoT</i> . blew the trumpet <i>GW</i> . did blow with the trumpet <i>Co</i> <sup>2</sup> evermore
17 power	might
19 an earthquake and great hail	earthquake and much hail. earthquakes and a great hail <i>Co</i>

## CHAPTER XII.

2 to be delivered [ <i>Co</i> <sup>2</sup> ]	ready to be delivered
5 who was to	which shall <i>B</i> . which should <i>GWCCoT</i> . which was for to <i>Co</i> <sup>2</sup>
9 dragon was east forth, the old serpent <i>R</i> dragon was east out, that old serpent <i>A</i> [dragon was east out even that old serpent] [ <i>Co</i> <sup>2</sup> ] the whole world [ <i>Co</i> <sup>2</sup> ]	dragon that <sup>2</sup> old serpent . . . was east out  all the world which hath went and made
12 having [ <i>Co</i> <sup>2</sup> ]	
17 went to make [ <i>Co</i> <sup>2</sup> ]	

## CHAPTER XIII.

1 coming up <i>R</i> rise up <i>A</i> [rising up] [ <i>Co</i> <sup>2</sup> ]	rise
10 the sword . . . the sword [ <i>Co</i> <sup>2</sup> ]	a sword . . . a sword <i>BGWCT</i> . a sword . . . the sword <i>Co</i> . the sword . . . a sword <i>Tav</i>
11 as a dragon	as did the dragon. like the dragon <i>GCo</i> <sup>2</sup>
12 all the power of the former beast <i>R</i> all the power of the first beast <i>A</i> [ <i>Co</i> <sup>2</sup> ]	all that the first beast could do
18 understanding [ <i>Co</i> <sup>2</sup> ]	wit

## CHAPTER XIV.

2 the voice <sup>3</sup> of many waters	the sound of many waters
4 from among men	from men
10 tormented with [ <i>Co</i> <sup>2</sup> ]	punished in. tormented in <i>TG</i>

<sup>1</sup> ascendit.<sup>2</sup> *Co* 'the.'<sup>3</sup> vocem.



*Rheims—Authorized.*

*Earlier Versions.*

- 10 in the sight of . . . before the  
sight of *R*  
in the presence of . . . in the  
presence of *A*  
[in the sight of . . . in the  
presence of] [*Co*<sup>2</sup>]
- 11 ever and ever [*Co*<sup>2</sup>]
- 13 which die in our Lord, from  
henceforth now *R*  
which die in the Lord, from  
henceforth *A*  
[that die in the Lord. Hence-  
forth now] [*Co*<sup>2</sup>]
- 19 into the earth  
gathered

- before . . . before
- evermore  
which hereafter die in the Lord. which  
die in the Lord *T*
- on the earth  
cut down

CHAPTER XV.

- 2 sea of glass . . . sea of glass      glassy sea . . . glassy sea
- 6 white stone *R*<sup>1</sup>      bright linen. bright stone *Co*<sup>2</sup>  
white linen *A*
- 7 ever and ever [*Co*<sup>2</sup>]      evermore
- 8 filled with [*Co*<sup>2</sup>]      full of the. full of *GCo*

CHAPTER XVI.

- 3 soul [*Co*<sup>2</sup>]      thing
- 5 thou art just, O Lord, which      Lord which art . . . thou art righteous.  
art *R*      Lord thou art just, which art *GW*  
thou art righteous, O Lord,  
which art *A* [*Co*<sup>2</sup>]
- 6 thou hast [*Co*<sup>2</sup>]      therefore hast thou
- 8 upon      on. against *Co*<sup>2</sup>
- 10 pain [*Co*<sup>2</sup>]      sorrow
- 11 because of      for
- 12 might [*Co*<sup>2</sup>]      should
- 14 go forth [*Co*<sup>2</sup>]      go out. go *GW*
- 15 they [*Co*<sup>2</sup>]      men
- 18 thunders      thunderings
- 20 island      isle

CHAPTER XVII.

- 2 have been drunk *R*      are drunken  
have been made drunk *A*
- 4 golden cup [*Co*<sup>2</sup>]      cup of gold
- 5 mystery, Babylon the great      a mystery, great Babylon. a mystery,  
that great Babylon *To*
- 6 admiration<sup>2</sup>      marvel. wonder *Co*<sup>2</sup>
- 7 dost thou marvel *R*      marvellest thou  
didst thou marvel *A*

<sup>1</sup> *R* margin 'linen.'

<sup>2</sup> admiratione.

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
7 tell [ <i>C<sup>o</sup>2</i> ] carrieth the seven	shew beareth seven
8 go	goeth <i>B.</i> shall go
12 one hour	at one hour
14 with him [ <i>C<sup>o</sup>2</i> ]	on his side
15 peoples	people
16 these shall	are they that <sup>1</sup> shall. those shall <i>C<sup>o</sup>2</i>
CHAPTER XVIII.	
2 Babylon the great	great Babylon <i>BCT.</i> Babylon the great city <i>G.</i> the great Babylon <i>W.</i> even great Babylon <i>Co.</i> Babylon that great city <i>To</i>
every . . . spirit [ <i>C<sup>o</sup>2</i> ]	all . . . spirits
3 drunk [ <i>C<sup>o</sup>2</i> ] delicacies <sup>2</sup>	drunken pleasures
6 double ye double <i>R</i> double unto her double <i>A</i> in the cup	give her double. pour ye in double unto her <i>C<sup>o</sup>2</i> and . . . in the same cup. and in the cup <i>GW</i>
7 hath glorified [ <i>C<sup>o</sup>2</i> ] hath been in delicacies <sup>3</sup> <i>R</i> lived deliciously <i>A</i> a queen	glorified lived wantonly <i>BCCoT.</i> lived in pleasure <i>GW.</i> hath been in pleasures <i>C<sup>o</sup>2</i> being a queen
8 mourning and famine	sorrow and hunger. sorrow and famine <i>G</i>
9 the kings . . . which . . . shall weep and bewail themselves upon her <i>R</i> the kings . . . who . . . shall bewail her and lament for her <i>A</i> lived in delicacies <sup>3</sup> <i>R</i> lived deliciously <i>A</i>	they shall bewail her, and the kings . . . shall lament for her, which <i>B.</i> the kings . . . shall bewail her and lament for her, which <i>G.</i> the kings . . . shall bewep her and wail over her, which <i>WCCoT</i> lived wantonly <i>BWCCoT.</i> lived in plea- sure <i>G.</i> lived in pleasures <i>C<sup>o</sup>2</i>
11 mourn	wail
11, 12 merchandise <sup>4</sup>	ware. wares <i>C<sup>o</sup>2</i>
13 slaves	bodies. servants <i>GW</i>
14 goodly	had in price <i>BWCoT.</i> excellent <i>G.</i> costly <i>C<sup>o</sup>2</i>
15 made	waxed. become <i>C<sup>o</sup>2</i>
19 saying [ <i>C<sup>o</sup>2</i> ]	and saying <i>BCo.</i> and say <i>GW.</i> and said <i>CT</i>
21 thrown <i>R</i> thrown down <i>A</i> [ <i>C<sup>o</sup>2</i> ]	cast
24 prophets . . . saints	the prophets . . . the saints. the prophets . . . saints <i>C<sup>o</sup>2</i>

<sup>1</sup> *C<sup>o</sup>* 'which.'<sup>2</sup> *deliciarum.*<sup>3</sup> *deliciis.*<sup>4</sup> *merces.*



Rheims—Authorized.

Earlier Versions.

CHAPTER XIX.

3	ever and ever [ <i>Co</i> <sup>2</sup> ]	evermore
8	white [ <i>Co</i> <sup>2</sup> ]	goodly <i>BCCoT</i> . shining <i>GW</i>
11	opened	open
17	standing [ <i>Co</i> <sup>2</sup> ]	stand
19	to make war	to make battle
20	the false prophet [ <i>Co</i> <sup>2</sup> ]	that false prophet
	the character of the beast <i>R</i>	the beast's mark
	the mark of the beast <i>A</i>	
	cast alive	cast quick <i>BCo</i> . alive cast <i>GW</i> . cast <i>CT</i> . put quick <i>Co</i> <sup>3</sup>

CHAPTER XX.

2	bound	he bound
3	shut him up [ <i>Co</i> <sup>2</sup> ]	he shut him up <i>BGW</i> . he bound him
	a little time <i>R</i>	for a little season. a little <i>Co</i> <sup>2</sup>
	a little season <i>A</i>	
4	received <sup>1</sup>	taken. did receive <i>Co</i> <sup>2</sup>
5	dead	dead men
6	priests	the priests
8	the number of whom	whose number
9	the breadth [ <i>Co</i> <sup>2</sup> ]	the plain
	camp	tents
10	the pool <i>R</i> [ <i>Co</i> <sup>2</sup> ]	a lake
	the lake <i>A</i>	
	ever and ever [ <i>Co</i> <sup>2</sup> ]	evermore
11	earth and heaven fled <i>R</i>	fled away both the earth and the <sup>2</sup> heaven.
	the earth and the heaven fled	the heaven and earth did fly <i>Co</i> <sup>2</sup>
	away <i>A</i>	
	there was no place found for	their place was no more found
	them <i>R</i>	
	there was found no place for	
	them <i>A</i>	
	[there was no place found unto	
	them] [ <i>Co</i> <sup>2</sup> ]	

CHAPTER XXI.

2	descending <i>R</i>	come down
	coming down <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
	adorned <sup>3</sup>	garnished <i>BCCoT</i> . trimmed <i>GW</i>
4	nor crying [ <i>Co</i> <sup>2</sup> ]	neither crying. [ ] <i>Co</i>
6	fountain <sup>4</sup> [ <i>Co</i> <sup>2</sup> ]	well
11	light [ <i>Co</i> <sup>2</sup> ]	shining
12	written thereon	written
13	east [ <i>Co</i> <sup>2</sup> ]	east side <i>B</i> . east part
	north [ <i>Co</i> <sup>2</sup> ]	north side
	on the south [ <i>Co</i> <sup>2</sup> ]	towards <sup>5</sup> the south. on the south side <i>G</i>
	on the west [ <i>Co</i> <sup>2</sup> ]	from the west. on the west side <i>GCo</i>
14	the twelve apostles of the	the Lamb's twelve apostles
	Lamb [ <i>Co</i> <sup>2</sup> ]	

<sup>1</sup> acceperunt. <sup>2</sup> *CCoT* omit 'the.' <sup>3</sup> ornatam. <sup>4</sup> fonte. <sup>5</sup> *WCo* 'toward.'

<i>Rheims—Authorized.</i>	<i>Earlier Versions.</i>
15 the city [ <i>C<sup>2</sup></i> ]	the city withal. the city with <i>Tav</i>
21 every gate was of one several pearl <i>R</i> every several gate was of one pearl <i>A</i> transparent	every gate was <sup>1</sup> of one pearl  shining <i>BGW</i> . thorow shining of it
23 thereof	Gentiles unto it <i>B</i> . Gentiles . . . unto it <i>GW</i> . to it . . . the nations <i>C</i> .
26 nations into it	[ ] <i>C<sup>2</sup>T</i> . heathen into the same <i>C<sup>2</sup></i> lies
27 lie <i>R</i> [ <i>C<sup>2</sup></i> ] a lie <i>A</i>	
CHAPTER XXII.	
2 his fruit <i>R</i> [ <i>C<sup>2</sup></i> ] her fruit <i>A</i> for the curing of the Gentiles <i>R</i> were for the healing of the nations <i>A</i> [for the health of the people] [ <i>C<sup>2</sup></i> ]	fruit  served to heal the people withal <sup>2</sup> . served to heal the nations with <i>GW</i>
5 ever and ever [ <i>C<sup>2</sup></i> ]	evermore
6 done	fulfilled. come to pass <i>C<sup>2</sup></i>
7, 12 quickly [ <i>C<sup>2</sup></i> ]	shortly
15 sorcerers [ <i>C<sup>2</sup></i> ] and maketh a lie	enchanters or maketh leasings <sup>3</sup> . or maketh lies <i>G</i>
16 bright and	bright. shining and <i>C<sup>2</sup></i>

## TABLE II

Readings of Rheims adopted in Authorized Version in margin but not in text.

## ST. MATTHEW.

<i>Rheims—Authorized Margin.</i>	<i>Authorized and Earlier Versions.</i>
VII. 14 how	because <i>ABGW</i> . for <i>CTav</i> . but <i>C<sup>2</sup>T</i> . O, how <i>C<sup>2</sup></i>
IX. 36 were vexed and lay <i>R</i> were tired and lay down <i>A marg.</i> [were vexed and lying] <i>C<sup>2</sup></i>	fainted and were scattered abroad <i>A</i> . were destitute and scattered abroad <i>BWC</i> . were dispersed and scattered abroad <i>G</i> . were pined away and scattered abroad <i>C<sup>2</sup>T</i> . were forsaken and scattered abroad <i>Tav</i>
X. 16 simple <sup>4</sup> [ <i>C<sup>2</sup></i> ]	harmless <i>AB</i> . innocent
XIII. 41 scandals <sup>5</sup>	things that offend <i>ABGWCC<sup>2</sup>T</i> . slanderous things <i>C<sup>2</sup></i> . griefs <i>Tav</i>
XX. 12 have continued one hour <i>R</i> have continued one hour only <i>A marg.</i>	have wrought but one hour. have wrought one hour <i>C<sup>2</sup></i>

<sup>1</sup> *GW* 'is.'    <sup>2</sup> *Tav* 'with.'    <sup>3</sup> *C<sup>2</sup>* 'leasing.'    <sup>4</sup> simplices.    <sup>5</sup> scandala.

*Rheims—Authorized Margin.*

- XXIII. 18 bound *R*[*Tav*]  
a debtor, or bound *A marg.*  
XXIV. 31 with a trumpet and a  
great voice  
XXV. 8 going out

*Authorized and Earlier Versions.*

- guilty *ACC*o. a debtor *B.* offendeth *GWT*  
with a great sound of a trumpet *AG.*  
with the great sound of a trumpet *B.*  
with the great voice of a trumpet<sup>1</sup>  
*WCC*o*T.* with a trump and a great  
voice *C*o<sup>2</sup>  
gone out *ABCC*o. out *GTav.* go out *WT*

## ST. MARK.

- I. 4 unto  
II. 14 at the custom place *R*  
at the place where the cus-  
tom was received *A marg.*  
21 raw *R*  
raw or unwrought *A marg.*  
VII. 4 beds [*To*]  
9 frustrate  
26 Gentile<sup>2</sup>  
IX. 18 dasheth  
XI. 22 have faith of God *R*  
have the faith of God *A marg.*  
[*To*]
- for  
at the receipt of custom. at the receipt  
of the custom *C*o<sup>2</sup>  
new. new and undressed *W*  
tables. the tables *C*o<sup>2</sup>  
reject *AG.* cast aside  
Greek. heathen woman *C*o  
teareth  
have faith in God. have confidence in  
God *WCT*

## ST. LUKE.

- I. 65 things  
II. 1 enrolled *R*  
inrolled *A marg.*  
8 the night watches [*C*o<sup>2</sup>]  
VIII. 18 thinketh he hath *R*  
thinketh that he hath *A*  
*marg.*  
XIII. 4 debtors<sup>3</sup>  
XVIII. 9 as just *R*  
as being righteous *A marg.*  
[as righteous] [*C*o<sup>2</sup>]
- sayings *ABWCT.* words *GC*o<sup>2</sup>. [this] act  
*C*o  
taxed  
watch . . . by night *AB.* watch by night  
*G.* watching . . . by night *WCC*o*T*  
seemeth to have *A.* supposeth that he  
hath *BCT.* [it] seemeth that he hath  
*GW.* thinketh to have *C*o. supposed  
that he hath *M*  
sinners. guilty *C*o<sup>2</sup>  
that they were righteous *AB.* that they  
were just *G.* that they were perfect  
*WCC*o*T*

## ST. JOHN.

- I. 42 Peter<sup>4</sup>  
IX. 6 spread the clay upon his  
eyes *R*  
spread the clay upon the eyes  
of the blind man *A marg.*
- a stone. *Petrus* *C*o<sup>2</sup>  
anointed the eyes of the blind man<sup>5</sup> with  
the clay *AG.* anointed the clay upon the  
eyes of the blind *B.* rubbed the clay  
on the eyes of the blind *WCC*o*T.* laid  
the clay upon his eyes *C*o<sup>2</sup>

<sup>1</sup> *C*o*T* 'trump,' *M* has 'trumpet.'<sup>4</sup> *Petrus.*<sup>2</sup> *Gentilis.*<sup>5</sup> *G* omits 'man.'<sup>3</sup> debtiores.

<i>Rheims—Authorized Margin.</i>	<i>Authorized and Earlier Versions.</i>
X. 24 hold our soul in suspense <i>R</i> hold us in suspense <i>A marg.</i>	make us to doubt <i>AB</i> . make us doubt <i>GWCCoT</i> <sup>1</sup> . keep us in doubt <i>Co</i> <sup>2</sup> . suspend our minds <i>Tav</i>
XI. 33 troubled himself [ <i>Co</i> <sup>2</sup> ]	was troubled <i>A</i> . was troubled in himself <i>BGWCT</i> . was sorry within himself <i>Co</i>
XIII. 26 morsel	sop
XIV. 18 orphans <sup>2</sup>	comfortless. fatherless <i>ToTav</i>
XV. 22 excuse <sup>3</sup> [ <i>Co</i> <sup>2</sup> ]	cloak <i>AG</i> . [to] cloak <sup>4</sup>

## THE ACTS.

I. 4 eating with them <i>R</i> eating together with them <i>A marg.</i>	being assembled together with them <i>A</i> . gathering them together <i>BW</i> . when he had gathered them together <i>GCo</i> . gathered them together <i>CT</i> . when he did eat with them <i>Co</i> <sup>2</sup>
8 the virtue of the Holy Ghost coming upon you <i>R</i> the power of the Holy Ghost coming upon you <i>A marg.</i> [ <i>Co</i> <sup>2</sup> ]	power after that the Holy Ghost is come upon you <i>ABC</i> . power of the Holy Ghost when he shall come on you <i>GW</i> . power of the Holy Ghost which shall come on <sup>5</sup> you <i>CoT</i>
II. 6 when this voice was made <sup>6</sup>  astounded in mind <sup>7</sup> <i>R</i> troubled in mind <i>A marg.</i> [abashed in mind] [ <i>Co</i> <sup>2</sup> ]	when this was noised abroad <i>A</i> . when this was noised about <i>BWCT</i> . when this was noised <i>G</i> . when this noise came to pass <i>Co</i> . when this voice happened <i>Co</i> <sup>2</sup> . when this rumour was bruted <i>Tav</i> confounded <i>A</i> . astounded
III. 15 author <sup>8</sup> [ <i>Co</i> <sup>2</sup> ]	prince <i>ACo</i> . lord
VII. 37 as myself	like unto me
XI. 26 in the church	with the church <i>ABG</i> . with the congre- gation <i>CT</i> . in the congregation <i>Co</i>
XII. 20 that was chief of the king's chamber <i>R</i> that was over the king's bed- chamber <i>A marg.</i>	the king's chamberlain
XIII. 1 the foster brother of Herod <i>R</i> Herod's foster brother <i>A</i> <i>marg.</i>	which had been brought up with Herod <i>AGW</i> . which had been nourished up with Herod <i>B</i> . Herod <sup>9</sup> [the Tetrarch's] nurse fellow <i>CCoT</i>
XVI. 12 the first 16 Pythonical <sup>10</sup> <i>R</i> of Python <i>A marg.</i>	the chief <i>ABGWCCoM</i> . the chiefest <i>T</i> of divination <i>AGW</i> . of soothsaying <i>BCoTav</i> . that prophesied <i>CT</i> . [a] sooth- saying [spirit] <i>Co</i> <sup>2</sup>

<sup>1</sup> *G* margin 'holdest our mind in suspense.'    <sup>2</sup> orphans.    <sup>3</sup> excusa-  
tionem.    <sup>4</sup> 'nothing to cloak their sin withal.'    <sup>5</sup> *Co* 'upon.'  
<sup>6</sup> *facta autem hac voce.*    <sup>7</sup> *mente confusa est.*    <sup>8</sup> *auctorem.*    <sup>9</sup> *Co*  
'Herod's.'    <sup>10</sup> *pythonem.*

## Rheims—Authorized Margin.

- XVIII. 11 sat<sup>1</sup> there  
 XIX. 38 there are courts kept *R*  
 the court days are kept *A*  
*marg.*  
 XXV. 6 not above eight or ten  
 days *R*  
 no more than eight or ten  
 days *A marg.*  
 [no more save eight or ten  
 days] [*Co*<sup>2</sup>]

## Authorized and Earlier Versions.

- continued there. abode there *Co*<sup>2</sup>  
 the law is open  
 more than ten days. no more than ten  
 days *GW*

## ROMANS.

- I. 12 in you  
 13 in you  
 32 consent<sup>2</sup> to *R* [*Co*<sup>2</sup>]  
 consent with them *A marg.*  
 III. 19 subject to God *R*  
 subject to the judgment of  
 God *A marg.* [*To*]  
 VI. 20 to justice *R*  
 to righteousness *A marg.*  
 VII. 5 passions<sup>4</sup>  
 7 concupiscence<sup>5</sup>  
 IX. 4 testament<sup>6</sup> *R*  
 testaments *A marg.*  
 20 dost answer *R*  
 answerest against *A marg.*  
 [answerest unto] [*Co*<sup>2</sup>]  
 XIV. 15 according to charity  
 23 discerneth<sup>7</sup> *R*  
 discerneth and putteth a  
 difference between meats  
*A marg.*
- with you. among you *Co*<sup>2</sup>  
 among you  
 have pleasure in them *ABCT*. favour  
 them *GW*. have pleasure in those *Co*  
 guilty before God *A*. endangered to God  
*B*. culpable before God *GW*. subdued  
 to<sup>3</sup> God *CTCo*<sup>2</sup>. debtor unto God *Co*  
 from righteousness *ABGWCo*. not under  
 righteousness *CT*. [void] of righteous-  
 ness *Co*<sup>2</sup>  
 motions *AGW*. lusts *BCCoT*. affections  
*To*  
 lust  
 covenants. covenant *Co*<sup>2</sup>  
 repliest against *A*. disputest with *ECCoT*.  
 pleadest against *GW*  
 charitably *ABGWCT*. in charity *Co*. after  
 charity *Co*<sup>2</sup>  
 doubteth *AG*. maketh conscience *BWCCoT*.  
 putteth difference *Co*<sup>2</sup>

## I CORINTHIANS.

- I. 7 revelation<sup>8</sup>  
 10 schisms<sup>9</sup>  
 17 speech  
 II. 4 persuasible<sup>10</sup>  
 III. 3 according to man  
 VIII. 10 edified<sup>11</sup>
- coming *A*. appearing  
 divisions *ACo*<sup>2</sup>. dissensions *BGW*. dis-  
 sension *CCoT*  
 words *ABGCCoT*. talk *W*. word *Co*<sup>2</sup>  
 enticing. the persuading *Co*<sup>2</sup>  
 as men *ABG*. after the manner of men  
*WCCoT*. after man *Co*<sup>2</sup>  
 emboldened *A*. boldened *BGWCT*. occa-  
 sioned *Co*

<sup>1</sup> sedit.<sup>2</sup> consentiunt.<sup>3</sup> *Co*<sup>2</sup> 'unto.'<sup>4</sup> passionem.<sup>5</sup> concupiscentiam.<sup>6</sup> testamentum.<sup>7</sup> discernit.<sup>8</sup> revelationem.<sup>9</sup> schismata.<sup>10</sup> persuasibilibus.<sup>11</sup> aedificabitur.

<i>Rheims—Authorized Margin.</i>	<i>Authorized and Earlier Versions.</i>
X. 6 in a figure <sup>1</sup> of us <i>R</i> our figures <i>A marg.</i>	our examples <i>A.</i> our ensamples <i>BTo</i> <sup>2</sup> . ensamples to <sup>3</sup> us <i>GWCCoT.</i> for our ensample <i>Co</i> <sup>2</sup> . examples to us <i>Tav</i>
XI. 15 veil <sup>4</sup>	covering <i>ABGCo</i> <sup>2</sup> . to cover her withal <i>WCCoT.</i> to cover her with <i>Tav</i>
18 schisms <sup>5</sup>	divisions <i>ACo</i> <sup>2</sup> . dissensions <i>BGWCo.</i> dissension <i>CT</i>
24 for the commemoration <i>R</i> for a remembrance <i>A marg.</i>	in remembrance. in the remembrance <i>CCoT</i>
29 judgment <sup>6</sup>	damnation
34 judgment <sup>6</sup>	condemnation
XII. 3 anathema <sup>7</sup>	accused <i>A.</i> defieith [Jesus] <i>BCCoT.</i> exe- crable <i>GW.</i> doth defy [Jesus] <i>Co</i> <sup>2</sup>
28 kinds	diversities <i>ABCCo</i> <sup>2</sup> . diversity <i>GWCT.</i> diverse [tongues] <i>Co</i>
XIII. 6 with the truth [ <i>Co</i> <sup>2</sup> ]	in the truth
XIV. 12 of spirits	of spiritual gifts <i>ACo</i> <sup>2</sup> . [covet] spiritual gifts
XV. 8 an abortive <sup>8</sup>	one born out of due time <i>ABGCo.</i> one . . . born out of due time <i>WCT.</i> one born out of time <i>Co</i> <sup>2</sup>

## 2 CORINTHIANS.

III. 6 quickeneth [ <i>Co</i> <sup>2</sup> ]	giveth life
V. 19 put in us [ <i>Co</i> <sup>2</sup> ]	committed unto us <i>A.</i> committed to us <i>BGWCT.</i> among us hath he set up <i>Co</i>
VII. 9 according to God	after a godly manner <i>A.</i> to Godward <i>B.</i> Godly <i>GWCCoT</i>
15 bowels	inward affection <sup>9</sup>
VIII. 10 willing	forward <i>A.</i> to will <sup>10</sup> <i>G.</i> will <i>BWCCoT.</i> also to will <i>Co</i> <sup>2</sup>
X. 4 to God	through God <i>ABG.</i> by the power of God <i>W.</i> in God <i>CTCo</i> <sup>2</sup> . before God <i>Co</i>
15 magnified in you	enlarged by you <i>A.</i> magnified among you <i>B.</i> magnified by you <i>GW.</i> mag- nified <sup>11</sup> <i>CT.</i> come farther <i>Co.</i> set by among you <i>Co</i> <sup>2</sup>
16 rule <sup>12</sup>	line <i>AG.</i> measure

## EPHESIANS.

I. 12 hoped [ <i>Co</i> <sup>2</sup> ]	trusted <i>AG.</i> believed
19 of the might of his power [ <i>Co</i> <sup>2</sup> ]	of his mighty power. of that his mighty power <i>WCT</i>
II. 10 prepared <sup>13</sup> [ <i>Co</i> <sup>2</sup> ]	ordained. ordained us <i>CoT</i>

<sup>1</sup> figura.      <sup>2</sup> To margin 'some read "figures."'      <sup>3</sup> *Co* 'unto.'  
<sup>4</sup> velamine.      <sup>5</sup> scissuras.      <sup>6</sup> iudicium.      <sup>7</sup> anathema.      <sup>8</sup> abortivo.  
<sup>9</sup> *B* margin 'bowels,' *G* note 'The Greek word signifieth his bowels.'      <sup>10</sup> *G*  
'a readiness to will.'      <sup>11</sup> *CT* 'when your faith is increased among you,  
we shall be magnified,' *TarM* 'we hope when your faith is increased among  
you, to be magnified.'      <sup>12</sup> regula.      <sup>13</sup> praepravit.

Rheims—Authorized Margin.

Authorized and Earlier Versions.

- |   |   |
|---|---|
| II. 16 in himself   | thereby. through his own self <i>Co</i>   |
| VI. 9 both their Lord and yours<br><i>R[Co<sup>2</sup>]</i> | your Master also <i>ABC.</i> even your master<br>also <sup>1</sup>                          |
| both your and their Master<br><i>A marg.</i>                |   |
| 20 in this chain <i>R[Co<sup>2</sup>]</i>                   | in bonds  |
| in a chain <i>A marg.</i>                                   |   |
| 24 in incorruption <sup>2</sup> <i>R</i>                    | in sincerity <i>AB.</i> to their immortality  |
| with incorruption <i>A marg.</i>                            | <i>GW.</i> unfeignedly <i>CCo.</i> in pureness <i>T.</i><br>sincerely <i>Co<sup>2</sup></i> |

PHILIPPIANS.

- |  |   |
|--|---|
| I. 13 court <i>R</i>                         | palace <i>A.</i> judgment hall <sup>3</sup> <i>BGWCCoT.</i> |
| Caesar's court <i>A marg.</i>                | judgment house <i>Co<sup>2</sup></i>                        |
| II. 29 such intreat with honour <sup>4</sup> | hold such in reputation <i>A.</i> make much                 |
| <i>R</i>                                     | of such   |
| honour such <i>A marg.</i>                   |   |

COLOSSIANS.

- |                             |   |
|-----------------------------|---|
| I. 13 the Son of his love   | his dear Son. his beloved Son <i>Co<sup>2</sup></i>                     |
| II. 1 care <i>R</i>         | conflict <i>A.</i> fight <i>B.</i> fighting <sup>5</sup> <i>GWCCoT.</i> |
| fear or care <i>A marg.</i> | carefulness <i>Co<sup>2</sup></i>                                       |
| 8 elements <sup>6</sup>     | rudiments <i>ABG.</i> ordinances  |
| 20 elements <sup>7</sup>    | rudiments <i>AB.</i> ordinances   |

1 THESSALONIANS.

- |   |   |
|---|---|
| I. 4 beloved of God, your election<br><i>[Co<sup>2</sup>]</i> | beloved, your election of God <i>AB.</i> be-<br>loved, that ye are elect of God <i>G.</i><br>beloved, how that ye are elect of God<br><i>W.</i> beloved of God, how <sup>8</sup> that ye are<br>elect <i>CCoT</i> |
| II. 19 glory <sup>9</sup> <i>R [Co<sup>2</sup>]</i>           | rejoicing   |
| glorying <i>A marg.</i>                                       |   |
| IV. 1 beseech <i>[Co<sup>2</sup>]</i>                         | exhort  |
| 12 of any man's <i>R[Co<sup>2</sup>]</i>                      | of nothing <i>AB</i>  |
| of no man <i>A marg.</i>                                      | nothing <sup>10</sup>   |
| V. 14 beseech <i>[Co<sup>2</sup>]</i>                         | exhort <i>A.</i> desire   |

2 THESSALONIANS.

- |                   |  |
|-------------------|--|
| III. 13 faint not | be not weary. be not ye weary <i>CCo</i> |
|-------------------|--|

1 TIMOTHY.

- |                              |  |
|------------------------------|--|
| II. 1 desire                 | exhort                                       |
| 2 preeminence <i>R</i>       | authority. high degree <i>Co<sup>2</sup></i> |
| eminent place <i>A marg.</i> |  |
| 9 plaited                    | broided                                      |

<sup>1</sup> *G* margin 'both yours and their master.' <sup>2</sup> incorruption. <sup>3</sup> *G* margin 'court or palace of the Emperor Nero,' *Tav* margin 'Emperor's court.'  
<sup>4</sup> honore. <sup>5</sup> *G* margin 'pain or care.' <sup>6</sup> elementa. <sup>7</sup> elementis.  
<sup>8</sup> *Tav* omits 'how.' <sup>9</sup> gloriae. <sup>10</sup> 'that nothing be lacking unto you.'

<i>Rheims—Authorized Margin.</i>	<i>Authorized and Earlier Versions.</i>
V. 6 in deliciousness <i>R</i> <sup>1</sup> delicately <i>A marg.</i> 21 without prejudice <sup>2</sup>	in pleasure. in pleasures <i>Co</i>  without preferring one before <sup>3</sup> another <i>AG.</i> without hastiness of judgment <i>BC.</i> without hasty judgment <i>CoT</i>
VI. 17 uncertainty of riches [ <i>Co</i> <sup>2</sup> ]	uncertain riches. the uncertain riches <i>WC<sup>o</sup>T</i>
<b>TITUS.</b>	
II. 4 wisdom <i>R</i> [to be] wise <i>A marg.</i> 9 gainsaying	to be sober <i>A.</i> sober minded <sup>4</sup> <i>BCT.</i> to be sober minded <i>GWCo.</i> [ ] <i>Co</i> <sup>2</sup> answering again
<b>HEBREWS.</b>	
II. 1 run out <i>R[To]</i> run out as leaking vessels <i>A</i> <i>marg.</i> 4 distributions <sup>6</sup>	let them slip <sup>5</sup> <i>ABG.</i> not keep them <i>W.</i> perish <i>CC<sup>o</sup>T</i>  gifts
IV. 2 the word of hearing  9 sabbatism <sup>8</sup> <i>R</i> keeping of a sabbath <i>A marg.</i>	the word preached <i>A.</i> the word which they heard <i>B.</i> the word that they heard <i>G.</i> in that they heard the word <sup>7</sup> <i>WCT.</i> the word of preaching <i>Co</i> rest
V. 7 for his reverence <i>R[Co</i> <sup>2</sup> ] for his piety <i>A marg.</i>	in that he feared <i>A.</i> in that which he feared <i>BGW.</i> because of his reverence <i>C.</i> because he had God in honour <i>Co.</i> because of his godliness <i>T</i>
VI. 1 the word of the beginning of Christ  17 interposed <sup>10</sup> an oath <i>R</i> interposed himself by an oath <i>A marg.</i>	the principles of the doctrine of Christ <i>A.</i> the doctrine of the beginning of Christ <i>BG.</i> the doctrine pertaining to the beginning of a Christian man <sup>9</sup> <i>WC<sup>o</sup>T.</i> the doctrine that pertaineth to the beginning of Christian men <i>C.</i> the doctrine of the beginning of a Christian man <i>Co</i> <sup>2</sup> confirmed it by an oath <i>A.</i> confirmed by an oath <i>B.</i> bound himself by an oath <i>G.</i> assured by an oath <i>W.</i> added an oath <i>CC<sup>o</sup>T.</i> put an oath between <i>Co</i> <sup>2</sup>
VII. 28 perfected <sup>11</sup>	consecrated <i>AG.</i> perfect
X. 5 thou hast fitted to me <i>R</i> thou hast fitted me <i>A marg.</i>	hast thou prepared me <i>A.</i> hast thou ordained me

<sup>1</sup> *deliciis.*    <sup>2</sup> *praeiudicio.*    <sup>3</sup> *G* 'to.'    <sup>4</sup> *B* 'that they make the young women sober minded,' *CT* 'to make the young women sober minded.'  
<sup>5</sup> *G* margin 'lest like vessels full of chaps we leak and run out on every part.'  
<sup>6</sup> *distributionibus.*    <sup>7</sup> 'but it profited not them in that they heard the word, because,' *WCT* omit 'in.'  
<sup>8</sup> *sabbatismus.*    <sup>9</sup> *Co* 'life.'  
<sup>10</sup> *interpositus.*    <sup>11</sup> *perfectum.*



Rheims—Authorized Margin.

Authorized and Earlier Versions.

XIII. 15 confessing to

giving thanks to *A.* confessing *B.*  
which confess *GWCCoT*

ST. JAMES.

I. 9 glory<sup>1</sup>

rejoice

13 evils

evil

II. 3 well *R*

in a good place. in a goodly place *To*

well or seemly *A marg.*

III. 1 judgment<sup>2</sup>

condemnation *AG.* damnation

5 wood [*Co*<sup>2</sup>]

matter *AB.* thing

1 ST. PETER.

II. 5 be ye . . . superedified *R*  
be ye built *A marg.*

ye . . . are built<sup>3</sup> *ACo*<sup>2</sup>. ye . . . be you  
made *B.* ye . . . be made *GW.* ye . . .  
are made *CCoT*

7 honour *R*

he is precious *ABWCCoT.* it is precious  
*G.* is it a praise *Co*<sup>2</sup>

9 a people of purchase *R*

a peculiar people<sup>4</sup> *ABGWT.* a people  
which are won *C.* that peculiar  
people *Co.* the people which is won  
*Co*<sup>2</sup>. a people set at liberty *To*

a purchased people *A marg.*

12 wherein

whereas *ABCCo*<sup>2</sup>. which<sup>5</sup>

III. 8 lovers of the fraternity *R*  
loving to the brethren *A*  
*marg.*

love as brethren

V. 3 overruling

being lords over *A.* though ye were  
lords over

2 ST. PETER.

I. 21 at any time

in old time. never<sup>6</sup> *CCoT*

II. 10 dominion<sup>7</sup>

government *ATo.* authority *BC.* the  
government *GW.* the rulers *CoT.* the  
power *Co*<sup>2</sup>

18 a little *R*

clean. some deal *Co*<sup>2</sup>

for a little or a while *A marg.*

1 ST. JOHN.

II. 10 scandal<sup>8</sup>

occasion of stumbling *A.* occasion of  
evil

III. 19 persuade<sup>9</sup>

assure *ABG.* quiet *WCCoT.* appease *Tav*

3 ST. JOHN.

2 make my prayer *R*

wish

pray *A marg.*

ST. JUDE.

6 principality<sup>10</sup>

first estate

7 other

strange

<sup>1</sup> glorietur.      <sup>2</sup> iudicium.      <sup>3</sup> *Co*<sup>2</sup> 'buildd.'      <sup>4</sup> *G* marg.  
'gotten by purchase.'      <sup>5</sup> *G* 'they which speak evil of you . . . may,' *WCoI*  
'they which backbite you . . . may.'      <sup>6</sup> *CT* 'came never,' *Co* 'was never  
brought.'      <sup>7</sup> dominationem.      <sup>8</sup> scandalum.      <sup>9</sup> suadebimus.

<sup>10</sup> principatum.

*Rheims—Authorized Margin.**Authorized and Earlier Versions.*

## REVELATION.

XI. 3 I will give to my two witnesses, and they shall prophesy <i>R</i>	I will give power unto my two witnesses, and they shall prophesy
I will give unto my two witnesses that they may prophesy <i>A marg.</i>	
[I shall give unto my two witnesses and they shall prophesy] [ <i>C<sup>o</sup>2</i> ]	
18 have corrupted <sup>1</sup> <i>R</i> [ <i>C<sup>o</sup>2</i> ] corrupt <i>A marg.</i>	destroy
XII. 1, 3 sign <sup>2</sup>	wonder. token <i>C<sup>o</sup></i>
XIII. 3 slain [ <i>C<sup>o</sup>2</i> ]	wounded
XIV. 4 were bought	were redeemed. are bought <i>GWCo<sup>2</sup></i>
XVII. 5 the fornications <sup>3</sup> <i>R</i> [ <i>C<sup>o</sup>2</i> ] fornications <i>A marg.</i>	harlots <i>A.</i> whoredom <i>BWCCoT.</i> whoredoms <i>G</i>

## TABLE III

Readings common to Geneva, Rheims, and Authorized, but not in other versions.

*Geneva—Rheims—Authorized.**Other Versions.*

## ST. MATTHEW.

I. 6 Urias [ <i>C<sup>o</sup>2</i> ]	Urie or Ury
II. 16 from two year old <i>GR</i> from two years old <i>A</i>	as many as were two year <sup>4</sup> old. from the age of two year <i>C<sup>o</sup>2</i>
IV. 25 from beyond Jordan [ <i>C<sup>o</sup>2</i> ] [ <i>Tav</i> ]	from the regions that lie beyond Jordan
V. 25 and thou [ <i>C<sup>o</sup>2</i> ][ <i>Tav</i> ]	and then thou
30 thy whole body	all thy body
34 throne <sup>5</sup> [ <i>C<sup>o</sup>2</i> ]	seat
VI. 1 to be seen [ <i>C<sup>o</sup>2</i> ]	to the intent that <sup>6</sup> ye would be seen. to the intent ye might be looked at <i>W</i>
14, 15 will	shall
22 thy whole body	all thy body. all thy whole body <i>C<sup>o</sup>2</i>
29 glory <sup>7</sup> [ <i>C<sup>o</sup>2</i> ]	royalty
VII. 18 evil [ <i>C<sup>o</sup>2</i> ]	bad
VIII. 17 he took <i>GR</i> himself took <i>A</i>	he took on him. he hath taken <i>C<sup>o</sup>2</i>
IX. 6 in earth to forgive sins <i>GR</i> [ <i>C<sup>o</sup>2</i> ] on earth to forgive sins <i>A</i>	to forgive sins in earth
18 but go	go. but ye going <i>C<sup>o</sup>2</i>
20, 21 garment [ <i>C<sup>o</sup>2</i> ][ <i>Tav</i> ]	vesture
X. 3 Alphaeus	Alphe
4 who	which

<sup>1</sup> corruerunt.<sup>2</sup> signum.<sup>3</sup> fornicationum.<sup>4</sup> *B* 'years.'<sup>5</sup> thronus.<sup>6</sup> *Tav* omits 'that.'<sup>7</sup> gloria.

## Genera—Rheims—Authorized.

## Other Versions.

10 a scrip for <i>GR</i> scrip for	scrip towards <i>BCCoT</i> . scrip toward <i>WTav</i> . a scrip in <i>Co</i> <sup>2</sup>
13 return to you	return to you again <i>BWCT</i> . turn to you again <i>Co</i> . return again to yourself <i>Co</i> <sup>2</sup>
14 nor hear your words [ <i>Co</i> <sup>2</sup> ]	nor will hear your preaching. nor hear your preaching <i>Tav</i>
17 will . . . will	shall . . . shall
21 parents [ <i>Co</i> <sup>2</sup> ]	fathers and mothers
XI. 12 and from	from
27 reveal <sup>1</sup>	open. shew <i>Co</i> <sup>2</sup>
XII. 26 he is [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	then were he <i>B</i> . then he is <i>WM</i> . then is he <i>CCoT</i>
38 would see	will see <i>BWCCo</i> <sup>2</sup> . would fain see
45 wicked generation	froward generation <i>BC</i> . evil nation <i>WT</i> . evil generation <i>Co</i> . most evil genera- tion <i>Co</i> <sup>2</sup>
XIII. 35 utter	speak forth <i>BCT</i> . speak of <i>W</i> . speak out <i>Co</i> . tell out <i>Co</i> <sup>2</sup>
XIV. 1 Jesus	Jesu
13 apart	out of the way. alone <i>Co</i>
14 a great multitude [ <i>Co</i> <sup>2</sup> ]	much people
19 multitude [1st]	people
23 multitude <i>GR</i> multitudes <i>A</i>	people
XV. 8 but [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	howbeit
11 that defileth <i>GR</i> [ <i>Co</i> <sup>2</sup> ] this defileth <i>A</i>	defileth
19 fornications <sup>2</sup> [ <i>Co</i> <sup>2</sup> ]	whoredoms <i>BC</i> . whoredom
32, 35, 39 multitude	people <sup>3</sup>
XVI. 3 face <sup>4</sup> [ <i>Co</i> <sup>2</sup> ]	outward appearance <i>BC</i> . fashion <i>WCoT</i> . countenance <i>Tav</i>
9 the five [ <i>Co</i> <sup>2</sup> ]	those five. five <i>W</i>
17 revealed <sup>5</sup> it	opened that <i>BCCo</i> . opened . . . that <i>WT</i> . shewed it <i>Co</i> <sup>2</sup>
18 church	congregation
XVII. 1 apart	out of the way
14 multitude	people
20 and nothing shall	neither shall any thing <i>BWCCo</i> . neither should any thing <i>T</i> . there shall nothing <i>Co</i> <sup>2</sup>
22 and	[ ]
XVIII. 3 be converted <sup>6</sup>	turn. be turned <i>Co</i> <sup>2</sup>
8 than having . . . to be cast [ <i>Co</i> <sup>2</sup> ]	than thou shouldest having . . . be cast. than that thou shouldest have . . . and be cast <i>Co</i>
XIX. 1 departed [ <i>Co</i> <sup>2</sup> ]	gat him
10 it is not [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	then is it not

<sup>1</sup> revelare.<sup>2</sup> fornicationes.<sup>3</sup> *Co*<sup>2</sup> has 'multitude' in v. 39.<sup>4</sup> faciem.<sup>5</sup> revelavit.<sup>6</sup> conversi.

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
XIX. 13 little	young
28 and	[            ]
XX. 16 and the first last [ <i>Tav</i> ]	and the first shall be last. and the first the last <i>Co</i>
22 know	wot
29 a great multitude	much people
31 multitude	people
XXI. 9 followed	came after
16 and Jesus	but Jesus <i>BCCo</i> <sup>2</sup> . Jesus
26 we fear	then fear we
for all [ <i>Tav</i> ]	for all men. for every man <i>Co</i>
37 reverence <sup>1</sup>	stand in awe of <i>BCCo</i> . fear
39 cast	thrust
41 in their seasons	in due seasons <i>BC</i> . at times convenient <i>WCoT</i> . at due times <i>Co</i> <sup>2</sup>
XXII. 11 saw	spied
16 the person of men [ <i>Co</i> <sup>2</sup> ]	men's persons <i>B</i> . men's estate <i>WT</i> . the outward appearance of men <i>CCo</i>
27 and last	last. but last <i>Co</i> <sup>2</sup>
31 saying [ <i>Co</i> <sup>2</sup> ]	which saith
40 on	in
45 how is he [ <i>Co</i> <sup>2</sup> ]	how is he then
XXIII. 15 is made	is become one <i>BCCo</i> . is brought <sup>2</sup>
22 throne <sup>3</sup> [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	seat
27 whited	painted
XXIV. 19 and woe	woe. but woe <i>Co</i>
31 elect <sup>4</sup>	chosen
XXV. 10 shut [ <i>Co</i> <sup>2</sup> ]	shut up
13 nor the hour [ <i>Co</i> <sup>2</sup> ]	nor yet the hour
22 gained [ <i>Tav</i> ]	won
XXVI. 10 it	that. [knowing] thereof <i>Co</i> <sup>2</sup>
34 this night [ <i>Co</i> <sup>2</sup> ]	this same night
39 fell [ <i>Co</i> <sup>2</sup> ]	fell flat
42 done [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	fulfilled
XXVII. 24 tumult <sup>5</sup>	business. uproar <i>Co</i>
27 the whole	all the
57 who	which <i>BCCo</i> . which man <i>WM</i> . which same <i>T</i>
63 that	this. yonder <i>Co</i> <sup>2</sup>
I. 11 beloved [ <i>Co</i> <sup>2</sup> ]	ST. MARK.
III. 9, 20 multitude	dear
17 which is	people
24 a kingdom . . . that king- dom	which is to say <i>BWCTCo</i> <sup>2</sup> . that is to say <i>Co</i> a realm . . . that realm <i>BWCT</i> . a realm . . . it <i>Co</i> . a kingdom . . . that same kingdom <i>Co</i> <sup>2</sup>
stand <sup>6</sup> [ <i>Co</i> <sup>2</sup> ]	endure

<sup>1</sup> verebuntur.brought.<sup>3</sup> throno.<sup>2</sup> 'to bring one into your belief and when he is<sup>4</sup> electos. <sup>5</sup> tumultus.<sup>6</sup> stare.

## Geneva—Rheims—Authorized.

- IV. 1 a great multitude  
 26 as if [*Co*<sup>2</sup>][*Tav*]  
 29 putteth in  
 36 multitude
- V. 8 unclean  
 14 to see [*Co*<sup>2</sup>]  
 15 devil [*Co*<sup>2</sup>]  
 31 multitude
- VI. 8 nothing for
- 16 from the dead [*Co*<sup>2</sup>]  
 23 the half
- VII. 3 holding
- 17 parable<sup>1</sup> [*Co*<sup>2</sup>]  
 33 multitude  
 34 looking up
- VIII. 1 multitude  
 20 and they [*Co*<sup>2</sup>]  
 24 walking [*Co*<sup>2</sup>]  
 27 towns of [*Co*<sup>2</sup>]
- IX. 5 it is good for us to be here  
 [*Co*<sup>2</sup>]  
 33 when he was in the house  
*GR*  
 being in the house *A*  
 37 one of such [*Co*<sup>2</sup>][*Tav*]  
 49 salted with salt
- X. 3 what did Moses command  
 you
- 4 bill [*Co*<sup>2</sup>]  
 8 they are *A*  
 14 the little children
- 39 we can [*Tav*]
- XII. 9 others  
 10 head  
 17 the things that are Caesar's

## Other Versions.

- much people. a great people *Co*<sup>2</sup>  
 even as if. as when *Co*  
 thrusteth in. putteth to *CoTav*  
 people  
 foul  
 for to see  
 fiend  
 people  
 nothing in *BC*. nothing to carry in *W*.  
 nothing with them toward *Co*. nothing  
 unto *T*. nothing with them in *Co*<sup>2</sup>  
 from death  
 the one half. half *Co*<sup>2</sup>  
 observing *BCTCo*<sup>2</sup>. holding hard *W*.  
 observing so *Co*  
 similitude  
 people  
 when he had looked up *B*. looked up  
 . . . and  
 people  
 they  
 walk. going *Co*  
 villages that long to *B*. villages that be-  
 long to the city called *CT*. towns of  
 the city of *Co*  
 here is good being for us  
 when he was come into<sup>2</sup> the house *BWC*.  
 when he was at home *Co*. when he  
 was come to house *T*  
 any such a. such a *WCo*  
 seasoned with salt  
 what did Moses command you to do *B*.  
 what did Moses bid you do *WCT*. what  
 hath Moses commanded you *Co*. what  
 did Moses bid you *Co*<sup>2</sup>  
 book *B*. testimonial  
 are they  
 the young children *B*. young children  
*W*. the children *CCoT*  
 that we can *BWCT*. yea, that we may *Co*.  
 we may *Co*<sup>2</sup>  
 other  
 chief stone. head stone *Co*  
 the things that belong to Caesar *BC*. that  
 which belongeth to Caesar *WT*. that  
 which is the emperor's *Co*. the things  
 that belong to the emperor *Co*<sup>2</sup>

<sup>1</sup> parabolam.<sup>2</sup> *W* 'to.'

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
XII. 17 that are God's [ <i>Co</i> <sup>2</sup> ]	which pertain to God <i>BC</i> . which pertaineth to God <i>WT</i> . which is God's <i>Co</i>
26 and as	as. but of <i>Co</i> <sup>2</sup>
XIII. 8 nation shall rise against nation	there shall nation arise <sup>1</sup> against nation <i>BWCT</i> . one people shall rise against another <i>Co</i> . nation shall rise up against nation <i>Co</i> <sup>2</sup>
12 parents <sup>2</sup>	fathers and mothers. elders <i>Co</i> <sup>2</sup>
29 know	understand <i>BWCT</i> . be ye sure <i>Co</i> . be sure <i>Co</i> <sup>2</sup>
XIV. 6 wrought [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	done
11 it [ <i>Co</i> <sup>2</sup> ]	that
57 bare [ <i>Co</i> <sup>2</sup> ]	brought. gave <i>Co</i> .
XV. 7 who	which men . . . also <i>B</i> . and they <i>W</i> . he had <i>C</i> . which <i>Co</i> . and <i>T</i>
40 the less [ <i>Co</i> <sup>2</sup> ]	the little
ST. LUKE.	
I. 4 instructed	taught by mouth <i>B</i> . brought up <i>W</i> . informed <i>CCoT</i> . by mouth instructed <i>Tav</i>
51 the proud [ <i>Co</i> <sup>2</sup> ]	them that are proud
55 as	even as
70 as [ <i>Co</i> <sup>2</sup> ]	even as
II. 12 this shall be a sign to you <i>GR</i>	take this for a sign <i>BCT</i> . take ye this for a sign <i>W</i> . take this for a token <i>Co</i> .
this shall be a sign unto you <i>A</i>	this shall be a token unto you <i>Co</i> <sup>2</sup>
20 as [ <i>Co</i> <sup>2</sup> ]	even as
29 word [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	promise
37 was [ <i>Co</i> <sup>2</sup> ]	had been <i>BCT</i> . being <i>W</i> . had now been <i>Co</i>
51 subject	obedient
III. 1 governor of	lieutenant of <i>BWCT</i> . lieutenant in <i>Co</i> . ruler of <i>Tav</i>
IV. 1 and Jesus	Jesus. Jesus then <i>WT</i>
16 brought up	nursed. nourished <i>Co</i> <sup>2</sup>
18 captives	captive
V. 15 great multitudes	much people
17 every town [ <i>Co</i> <sup>2</sup> ]	all the towns. all the villages <i>W</i>
21 who is this [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	what fellow is this. what is he this <i>Co</i>
VI. 19 multitude	people
32 those that love them	their lovers. such as love them <i>Co</i> <sup>2</sup>
46 do not the things	do not as <i>BWCT</i> . do not that <i>Co</i> . do not those things <i>Co</i> <sup>2</sup>
VII. 8 authority	power <i>BWCTCo</i> <sup>2</sup> . the higher authority <i>Co</i>
23 in me	at me. by me <i>T</i>

<sup>1</sup> *B* 'rise.'<sup>2</sup> parentes.

Geneva—Rheims—Authorized.

Other Versions.

VIII. 2 and [Co <sup>2</sup> ]	and also. and . . . also Co
9 parable <sup>1</sup>	similitude
39 return [Tav]	go home again. go again Co <sup>2</sup>
52 and all wept	everybody wept BCT. and everybody wept W. they wept all Co. but they all wept Co <sup>2</sup> . every person wept Tav
IX. 12 a desert <sup>2</sup> place [Co <sup>2</sup> ]	a <sup>3</sup> place of wilderness. the wilderness Co
20 the Christ of God [Co <sup>2</sup> ]	thou art the <sup>4</sup> Christ of God. that Christ of God To
31 accomplish	end. fulfil Co
33 it is good for us to be here [Co <sup>2</sup> ][Tav]	it is good being here for us. here is good being for us Co
35 beloved	dear BCCoT. dear beloved W. well beloved Co <sup>2</sup>
39 and, lo	and, see BWCT. behold Co. and behold Co <sup>2</sup>
47 by him	hard by him. by himself Co <sup>2</sup>
54 and when	when. but when Co
X. 19 all the power [Co <sup>2</sup> ]	all manner power. all power CoTav
21 revealed <sup>5</sup>	opened
XI. 18 stand <sup>6</sup> [Co <sup>2</sup> ]	endure
22 armour <sup>7</sup>	harness. weapons Co
32 it [Co <sup>2</sup> ]	them
34 thy whole body	all thy body
36 thy whole body	all thy body BWCTCo <sup>2</sup> . thy body Co
XII. 19 laid up	laid up in store
25 and which	which
41 parable <sup>8</sup>	similitude
XIV. 7 parable <sup>8</sup>	similitude
10 sit down [Co <sup>2</sup> ]	sit
14 the just	the just men. the righteous Co
25 great multitudes	a great company. much people Co
XV. 3 spake [Tav]	put forth BC. put . . . forth WT. told Co
14 to be in necessity G	to lack. to wax needy Co <sup>2</sup>
to be in need R	
to be in want A	
XVI. 5 every one of	all
8 generation <sup>9</sup> [Co <sup>2</sup> ]	nation BC. kind
10 unjust . . . unjust	unrighteous . . . unrighteous BCCoTav. unfaithful . . . unfaithful WT
28 testify <sup>10</sup> unto them	witness unto them B. warn them
XVII. 8 gird	gird up
17 the nine [Co <sup>2</sup> ]	those nine
18 returned	returned again BWCT. turned again Co. came again Co <sup>2</sup>

<sup>1</sup> parabola.      <sup>2</sup> deserto.      <sup>3</sup> W omits 'a.'      <sup>4</sup> BCo 'that.'

<sup>5</sup> revelasti.      <sup>6</sup> stabit.      <sup>7</sup> arma.      <sup>8</sup> parabolam.      <sup>9</sup> generatione.

<sup>10</sup> testetur.

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
XVII. 34 shall be left [ <i>Co</i> <sup>2</sup> ]	shall be left alone <i>B.</i> shall be forsaken <i>WCCoT.</i> forsaken <i>Tav</i>
XVIII. 1 he spake [ <i>Tav</i> ]	he put forth. he told <i>Co</i>
3 that city	the same city
8 quickly <i>GR</i>	and that quickly. and that shortly <i>Co</i>
speedily <i>A</i>	
[shortly][ <i>Co</i> <sup>2</sup> ]	
19 and Jesus	Jesus. but Jesus <i>Co</i>
29 hath left [ <i>Co</i> <sup>2</sup> ]	hath forsaken <i>BC.</i> leaveth <i>WT.</i> for- saketh <i>Co</i>
XIX. 47 sought [ <i>Co</i> <sup>2</sup> ]	went about
XX. 13 beloved	dear. well beloved <i>Co</i> <sup>2</sup>
21 neither dost thou accept	neither considerest thou the outward
man's person <i>G</i>	appearance of any man <i>BC.</i> neither
and thou dost not accept	considerest thou any man's degree <i>WT.</i>
person <sup>1</sup> <i>R</i>	and regardest the outward appearance
neither acceptest thou the	of no man <i>Co.</i> neither considerest
person of any <i>A</i>	thou the person <i>Tav</i>
[and acceptest no person]	
[ <i>Co</i> <sup>2</sup> ]	
25 the things which are Caesar's	the things which belong unto Caesar <i>BC.</i>
<i>G</i>	that which belongeth to <sup>2</sup> Caesar <i>WT.</i>
the things that are Caesar's	that which is the emperor's <i>Co.</i> the
<i>R</i>	things which be the emperor's <i>Co</i> <sup>2</sup>
the things which be Caesar's	
<i>A</i>	
28 that his brother	that then his brother <i>BWCT.</i> then . . .
	his brother <i>Co.</i> that . . . his brother
	<i>Co</i> <sup>2</sup>
XXI. 14 that ye premeditate	not to study before <i>BCTav.</i> not once to
not <i>G</i>	study before <i>WT.</i> that ye take no
not to premeditate <sup>3</sup> <i>R</i>	thought <i>Co.</i> not to cast afore <i>Co</i> <sup>2</sup> .
not to meditate before <i>A</i>	that ye cast not beforehand <i>To</i>
20 thereof	of the same. of it <i>CoTav</i>
29 he spake to them [ <i>Tav</i> ]	he shewed them. he told them <i>Co</i>
XXII. 31 as wheat	as it were wheat <i>BWCT.</i> even as wheat
	<i>Co.</i> like wheat <i>Co</i> <sup>2</sup>
35 nothing [ <i>Co</i> <sup>2</sup> ]	no
40 enter <sup>4</sup>	fall
46 enter <sup>4</sup>	fall. come <i>Co</i> <sup>2</sup>
60 know	wot
XXIII. 5 beginning [ <i>Co</i> <sup>2</sup> ]	and began. and hath begun <i>Co</i>
12 enemies <sup>5</sup> <i>GR</i> [ <i>Co</i> <sup>2</sup> ]	at variance
at enmity <i>A</i>	
26 they laid	laid they. laid <i>Co</i>
34 know	wot
35 others	other men. other <i>CoTav</i>

<sup>1</sup> accipis personam.<sup>4</sup> intretis.<sup>2</sup> T 'unto.'<sup>5</sup> inimici.<sup>3</sup> praemeditari.



## Geneva—Rheims—Authorized.

## Other Versions.

41 indeed	truly BCo. [ ] WCT. surely Co <sup>2</sup>
51 who also himself	which same also ECT. which man also W. which also Co. and who also Co <sup>2</sup>
XXIV. 29 it is far spent	it draweth far passed
39 I myself [Co <sup>2</sup> ]	even I myself. even myself T
ST. JOHN.	
II. 18 sign <sup>1</sup>	token
22 word [Co <sup>2</sup> ]	words
23 in his name [Co <sup>2</sup> ]	on his name
III. 3 born again	born from above BC. begotten again W. born anew CoT
7 born again [Co <sup>2</sup> ]	born from above BC. begotten again W. born of new Co. born anew T
28 that I said [Co <sup>2</sup> ][Tav] but that I am sent	how that I said but am sent
IV. 17 said [Co <sup>2</sup> ]	said unto him. said to him WT
22 know not [Co <sup>2</sup> ] salvation is of the Jews	wot not salvation cometh of the Jews BWCCoT. salvation cometh from among the Jews Co <sup>2</sup> . health cometh of the Jews Tav
V. 13 the multitude GR a multitude A	press of people BWCT. much people Co. the people Co <sup>2</sup>
24 hath passed G[Tav] shall pass [margin, 'is passed'] R is passed A	is escaped BW. is scaped CT. is passed through Co. passeth through Co <sup>2</sup>
32 know [Co <sup>2</sup> ]	am sure
VI. 6 and this	this. but this Co
41 the bread [Tav]	the bread of life ECCo <sup>2</sup> . that bread To
50 the bread [Co <sup>2</sup> ]	that bread [To]
52 man [Tav]	fellow. he Co <sup>2</sup>
VII. 1 Jesus walked into R Jesus walked in A	Jesus went about in BWCT. went Jesus about in Co. walked Jesus into Co <sup>2</sup> . Jesus walked about Tav
walk [Co <sup>2</sup> ][Tav]	go about. abide W
4 these [Co <sup>2</sup> ]	such
15 this man	he
20 a devil [Tav]	the devil
23 angry	disdain
24 according to	after
39 given [Co <sup>2</sup> ]	there
VIII. 19 nor my Father [Co <sup>2</sup> ]	nor yet my Father. nor that Father of mine To
56 rejoiced [Tav] was glad	was glad. was very glad W rejoiced
IX. 7 wash	wash thee

<sup>1</sup> signum.

<i>Genera—Rheims—Authorized.</i>	<i>Other Versions.</i>
IX. 9 others	other
16 others	other <i>BWCT</i> . the other <i>Co</i> . but other <i>Co</i> <sup>2</sup>
21 we know not (1st) [ <i>Tav</i> ]	we can not tell <i>BCCo</i> . that can we not tell <i>WT</i> . can not we tell <i>Co</i> <sup>2</sup>
25 I know [ <i>Co</i> <sup>2</sup> ]	I am sure of. am I sure of <i>Co</i>
29 we know [ <i>Co</i> <sup>2</sup> ]	we are sure
34 sins	sin
X. 21 others	other <i>BWCCoTTo</i> . some <i>Co</i> <sup>2</sup>
33 blasphemy [ <i>Tav</i> ]	thy blasphemy. the blasphemy <i>Co</i>
XII. 9 knew	had knowledge
13 the king	king
16 these things . . . these things (2nd and 3rd)	such things . . . such things. these things . . . such things <i>Co</i> <sup>2</sup>
21 that came up	that came <i>BCT</i> . that ordinarily came <i>W</i> . that were come up to Jerusalem <i>Co</i> . that were come up <i>Co</i> <sup>2</sup>
29 others	other <i>BWCCoTTo</i> . but other <i>Co</i> <sup>2</sup>
35 knoweth	wotteth
36 in the light	on the light. in that light <i>To</i>
38 revealed <sup>1</sup>	declared <i>BCCo</i> <sup>2</sup> . opened
41 these things	such things. this <i>Co</i>
XIII. 12 taken his garments	received his clothes <i>BCT</i> . received his garments <i>W</i> . taken his clothes <i>Co</i> . he took his clothes <i>Co</i> <sup>2</sup>
know	wot
15 example [ <i>Tav</i> ]	ensample
XIV. 12 the works that I do, he shall do also <i>G</i>	the works that I do, the same shall he do also <sup>2</sup> . shall do the works that I do
the works that I do, he also shall do <i>R</i>	<i>Co</i>
the works that I do, shall he do also <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
[the works that I do, he shall also do] [ <i>Tav</i> ]	
XV. 17 these things [ <i>Co</i> <sup>2</sup> ]	this
XVI. 3 these	such
nor me [ <i>Co</i> <sup>2</sup> ]	neither yet me. nor yet me <i>Co</i>
19 Jesus knew [ <i>Co</i> <sup>2</sup> ]	Jesus perceived. perceived Jesus <i>Co</i>
25 the Father [ <i>Co</i> <sup>2</sup> ]	my Father
32 cometh [ <i>Co</i> <sup>2</sup> ]	draweth nigh
XVII. 3 and this is	this is. but this is <i>Co</i>
13 and now	now. but now <i>Co</i>
these things [ <i>Co</i> <sup>2</sup> ]	these words. this <i>Co</i>
XVIII. 2 and Judas	Judas <i>BWCT</i> . but Judas <i>Co</i> . now Judas <i>Tav</i>
21 they know [ <i>Co</i> <sup>2</sup> ]	they can tell. these can tell <i>Tav</i>
XIX. 2 and they put	and they did cast <i>B</i> . and they did <i>WCT</i> . and put <i>Co</i>

<sup>1</sup> revelatum.<sup>2</sup> *T* omits 'also.'

Geneva—Rheims—Authorized.

Other Versions.

11 hath the greater sin	hath the more sin <i>BCCo.</i> is the more in sin <i>W.</i> is more in sin <i>T</i>
12 Pilate sought	sought Pilate means <i>BWCT.</i> Pilate sought means <i>Co.</i> sought Pilate <i>Co</i> <sup>2</sup>
24 these things [ <i>Co</i> <sup>2</sup> ][ <i>Tav</i> ]	such things. this <i>Co</i>
38 and after	after
XX. 2 know not	cannot tell. wot not <i>Co</i> <sup>2</sup>
11 but Mary stood	Mary stood <i>BCTCo</i> <sup>2</sup> . and Mary stood <i>W.</i> as for Mary she stood <i>Co</i>
13 know not	wot not. can not tell <i>Co</i> <sup>2</sup>
15 and I will take him away	and I will fetch him <i>BCo.</i> I will fet him <i>WC.</i> that I may fet him <i>T</i>
XXI. 7 therefore	then. so <i>Co</i> <sup>2</sup>
21 this man [ <i>Tav</i> ]	he <i>BCo.</i> he here
24 this is that disciple <i>GR</i> [ <i>Co</i> <sup>2</sup> ] this is the disciple <i>A</i>	the same disciple is he. this is the same disciple <i>Co</i>

THE ACTS.

II. 13 others	other
25 concerning him	of him
29 that he	for he
III. 23 that prophet	that same prophet. the same prophet <i>Co</i>
IV. 9 impotent	sick
15 conferred <sup>1</sup>	counselled <i>BWCT.</i> communed <i>Co.</i> reasoned <i>Co</i> <sup>2</sup>
20 the things which	that which <i>BCT.</i> those things which <i>W.</i> that <i>Co</i>
V. 3 why	how is it that. wherefore <i>Co</i>
12 all [ <i>Co</i> <sup>2</sup> ]	all together
21 to cause them to be brought <i>G</i> that they might be brought <i>R</i> to have them brought <i>A</i> [that they should be brought] [ <i>Co</i> <sup>2</sup> ]	to fetch them <i>B.</i> to fet them
30 a tree [ <i>Co</i> <sup>2</sup> ]	tree. the tree <i>Co</i>
32 witnesses <i>R</i> [ <i>Co</i> <sup>2</sup> ] his witnesses <i>GA</i>	records <i>BC.</i> his records
VI. 1 murmuring	grudge
14 we have heard [ <i>Co</i> <sup>2</sup> ]	we heard
VII. 22 all the wisdom [ <i>Co</i> <sup>2</sup> ]	all manner of wisdom <i>B.</i> all manner wisdom
36 the land of Egypt [ <i>Co</i> <sup>2</sup> ]	Egypt
46 who	which
VIII. 25 returned to	returned toward <i>BWCT.</i> turned again to <i>Co.</i> went again to <i>Co</i> <sup>2</sup>
IX. 19 strengthened	comforted

<sup>1</sup> conferebant.

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
X. 3 he	the same. this <i>T</i>
17 gate	door
22 nation	people
36 Lord of all	Lord over all <i>BWCoTav</i> . Lord over all things <i>CT</i> . the Lord of all <i>Co</i> <sup>2</sup>
39 in Jerusalem	at Jerusalem. Jerusalem <i>Co</i> <sup>2</sup>
XI. 23 who	which. the which <i>Co</i> <sup>2</sup>
XII. 21 sat [ <i>Co</i> <sup>2</sup> ]	set him. sat him down <i>Co</i>
XIII. 22 raised up <i>G</i>	set up
raised them up <i>R</i>	
raised up unto them <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
40 lest that come upon you	lest that fall on you. that it come not upon you <i>Co</i>
46 envy	indignation
XIV. 16 who	the which. which <i>Co</i> <sup>2</sup> <i>Tav</i>
XV. 16 the ruins	that which is fallen in decay <i>BWCCoT</i> . the things that are fallen in decay <i>Co</i> <sup>2</sup> . the decayed <i>Tav</i>
36 preached <sup>1</sup> [ <i>Co</i> ]	uttered <i>B</i> . shewed
XVI. 10 being assured <i>GR</i>	gathering by conference <i>B</i> . being certified <i>WCCo</i> . certified <i>T</i> . being certainly persuaded <i>Co</i> <sup>2</sup>
assuredly gathering <i>A</i>	
XVII. 15 they departed	they <sup>2</sup> went their way <i>BCo</i> . and so came their way <i>W</i> . and came their way <i>CT</i>
16 idolatry <sup>3</sup> [ <i>Co</i> <sup>2</sup> ]	worshipping of idols <i>B</i> . worship idols <i>W</i> . worshipping of images <i>CCoT</i>
24 all things [ <i>Co</i> <sup>2</sup> ]	all
29 gold or silver	gold, silver. gold and silver <i>Co</i>
XVIII. 13 persuadeth <sup>4</sup>	counsellcth. doth persuade <i>Co</i> <sup>2</sup>
18 and with him Priscilla and Aquila	Aquila and Priscilla accompanying him <i>B</i> . Priscilla and Aquila accompanying him <i>WCT</i> . Priscilla and Aquila bearing him company <i>Co</i> . and Priscilla and Aquila with him <i>Co</i> <sup>2</sup>
XIX. 9 one Tyrannus [ <i>Co</i> <sup>2</sup> ]	one called Tyrannus
21 through Macedonia [ <i>Co</i> <sup>2</sup> ]	over Macedonia. toward Macedonia <i>Co</i>
30 and when	when. but when <i>Co</i> <sup>2</sup>
XXI. 14 done	fulfilled
31 band	soldiers. company <i>Co</i>
32 who [ <i>Co</i> <sup>2</sup> ]	which
centurions <sup>5</sup>	undercaptains. captains <i>Co</i>
34 tumult <sup>6</sup>	rage. rumour <i>Co</i>
XXII. 3 this day [ <i>Co</i> <sup>2</sup> ]	this same day. also this day <i>Co</i>
9 indeed [ <i>Co</i> <sup>2</sup> ]	verily. [           ] <i>Co</i>
28 but I was	I was <i>BWCT</i> . as for me I am <i>Co</i> . but I am <i>Co</i> <sup>2</sup>
XXIII. 3 whited	painted

<sup>1</sup> praedicavimus.      <sup>2</sup> *B* omits 'they.'  
<sup>3</sup> idololatriae.      <sup>4</sup> persuadet.  
<sup>5</sup> centurionibus.      <sup>6</sup> tumultu.



## Geneva—Rheims—Authorized.

## Other Versions.

II. 27 by the letter	being under the letter <i>BWCT</i> . under the letter <i>Co</i> . through the letter <i>Co</i> <sup>2</sup>
III. 5 commend	setteth forth <i>B</i> . commendeth <i>W</i> . make . . . more excellent <i>CT</i> . praiseth <i>Co</i> . praise <i>Co</i> <sup>2</sup>
IV. 2 he hath [ <i>Co</i> <sup>2</sup> ]	then hath he
4 debt <sup>1</sup>	duty
7 iniquities <sup>2</sup> [ <i>Co</i> <sup>2</sup> ]	unrighteousnesses. unrighteousness <sup>3</sup> <i>BT</i>
14 faith is made void	then is faith but vain <i>BWCT</i> . then is faith vain <i>Co</i> . faith is vain <i>Co</i> <sup>2</sup>
16, 17, 25 who	which
V. 10 being reconciled [ <i>Co</i> <sup>2</sup> ]	seeing we are reconciled. now that we are reconciled <i>Co</i>
16 offences	sins. trespasses <i>Co</i> <sup>2</sup>
19 were made [ <i>Co</i> <sup>2</sup> ]	became
20 abound <sup>4</sup>	increase
where sin abounded <sup>5</sup> [ <i>Co</i> <sup>2</sup> ]	where sin was plenteous <i>B</i> . where abundance of sin was
VI. 9, 14 dominion <sup>6</sup> [ <i>Co</i> <sup>2</sup> ]	power
VII. 1 dominion <sup>7</sup> [ <i>Co</i> <sup>2</sup> ]	power
23 leading me captive <i>G</i>	subduing me. taketh me prisoner <i>Co</i>
captivating me <i>R</i>	
bringing me into captivity <i>A</i>	
[holding me captive] [ <i>Co</i> <sup>2</sup> ]	
VIII. 7 subject <sup>8</sup>	obedient. subdued <i>Co</i>
11 he	even he
23 and not only redemption <sup>9</sup> [ <i>Co</i> <sup>2</sup> ]	not only <i>BWCCo</i> <sup>2</sup> . not . . . only <i>CoT</i>
24 not hope	deliverance
29 first born	no hope
34 who (2nd)	first begotten
35 famine <sup>10</sup>	which
	hunger. death <i>Co</i> <sup>2</sup>
IX. 3 according to	as pertaineth to <i>B</i> . as pertaining to <i>WCT</i> . after <i>Co</i> . pertaining to <i>Tav</i>
5 who	which
11 evil [ <i>Co</i> <sup>2</sup> ]	bad
19 why doth he yet complain <i>GR</i>	why then blameth he as yet <i>BWCT</i> . why blameth he us yet <i>Co</i> . what is sought yet <i>Co</i> <sup>2</sup>
why doth he yet find fault <i>A</i>	
20 thus [ <i>Co</i> <sup>2</sup> ]	on this fashion
21 of the same [ <i>Co</i> <sup>2</sup> ]	even of the same. out of one <i>Co</i>
X. 6 bring [ <i>Co</i> <sup>2</sup> ]	fetch
14 in whom	on whom
18 earth	lands <i>ECCoT</i> . world <i>W</i> . [every] country <i>Co</i> <sup>2</sup>
20 I was found	I have been found <i>B</i> . I am found

<sup>1</sup> debitum.<sup>2</sup> iniquitates.<sup>3</sup> followed by 'aro.'<sup>4</sup> abundaret.<sup>5</sup> abundavit.<sup>6</sup> dominabitur.<sup>7</sup> dominatur.<sup>8</sup> subiecta.<sup>9</sup> redemptionem.<sup>10</sup> fames.

*Geneva—Rheims—Authorized.**Other Versions.*

XI. 6 and if	if. if it be <i>Co</i> <sup>2</sup> <i>Tav</i>
10 darkened [ <i>Co</i> <sup>2</sup> ]	blinded
21 for if	for <sup>1</sup> seeing that <i>BWCT</i> . seeing <i>Co</i> . lest if <i>Co</i> <sup>2</sup> . sythe <i>Tav</i>
22 severity <sup>2</sup> . . . severity <sup>2</sup> cut off	rigorousness . . . rigorousness hewn off
23 is able [ <i>Co</i> <sup>2</sup> ]	is of power
XII. 1 living [ <i>Co</i> <sup>2</sup> ]	quick
8 simplicity <sup>3</sup>	singleness
XIII. 5 wrath [ <i>Co</i> <sup>2</sup> ]	punishment <i>B</i> <i>Co</i> . vengeance
for conscience sake [ <i>Co</i> <sup>2</sup> ]	because of conscience
9 covet <sup>4</sup>	lust. desire <i>WT</i>
12 is at hand	is come nigh <i>BCCoT</i> . hath come unto us <i>W</i> . is come near <i>Co</i> <sup>2</sup>
XIV. 2 all things [ <i>Co</i> <sup>2</sup> ]	every thing <i>B</i> . all thing
5 every day [ <i>Co</i> <sup>2</sup> ]	all days
14 anything	it
XV. 1 infirmities <sup>5</sup>	frailness. frailty <i>Tav</i>
2 edification <sup>6</sup>	edifying. edify him <i>W</i>
7 Christ also [ <i>Co</i> <sup>2</sup> ]	Christ
13 abound <sup>7</sup>	be rich. be plenteous <i>Co</i>
14 myself also admonish <sup>8</sup> [ <i>Co</i> <sup>2</sup> ]	myself exhort

## I CORINTHIANS.

I. 8 who	which <i>BCCoT</i> . which God <i>W</i> . the which <i>Co</i> <sup>2</sup>
confirm <sup>9</sup>	strengthen <i>BW</i> . strength <i>CCoT</i> . stablish <i>Co</i> <sup>2</sup>
II. 12 we have received, not	we have not received
III. 3 for whereas	seeing then <i>B</i> . for <sup>10</sup> as long verily as <i>WCT</i> . for seeing <i>Co</i> . for as long as <i>Tav</i>
IV. 11 this hour <i>GR</i> [ <i>Co</i> <sup>2</sup> ] this present hour <i>A</i>	this time <i>BC</i> . this day
V. 8 sincerity <sup>11</sup>	pureness <i>BCCoT</i> . purity <i>W</i> . sincereness <i>Co</i> <sup>2</sup>
13 yourselves [ <i>Co</i> <sup>2</sup> ]	you
VI. 1 against [ <i>Co</i> <sup>2</sup> ]	with
VII. 21 called being a [ <i>Co</i> <sup>2</sup> ] 2§ I spare	called a. called to be a <i>W</i> I bear with <i>B</i> . I favour
VIII. 1 puffeth up [ <i>Co</i> <sup>2</sup> ]	maketh a man swell. puffeth a man up <i>Co</i>
IX. 6 or I only and Barnabas, have not we power	is the liberty . . . taken from me and Barnabas only <i>B</i> . either only I and Barnabas have not we <sup>12</sup> power <i>WCT</i> . or have only I and Barnabas not power <i>Co</i>

<sup>1</sup> *T* omits 'for.'    <sup>2</sup> severitatem.    <sup>3</sup> simplicitate.    <sup>4</sup> concupisces.<sup>5</sup> imbecillitates infirmorum.    <sup>6</sup> aedificationem.    <sup>7</sup> abundetis.    <sup>8</sup> monere.<sup>9</sup> confirmabit.    <sup>10</sup> *CT* omit 'for.'    <sup>11</sup> sinceritatis.    <sup>12</sup> *CT* omit 'we.'

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
IX. 17 willingly	with a good will
25 and every	every
X. 13 will . . . will	shall . . . shall
19 that that which <i>GR</i>	that it which. that the thing (offered
that which <i>A</i>	up) <i>Co</i> <sup>2</sup>
25 shambles [ <i>Co</i> <sup>2</sup> ]	market <i>BT</i> . flesh market
XI. 16 but if	if. if there be <i>CoT</i>
to be contentious <sup>1</sup> [ <i>Co</i> <sup>2</sup> ]	to strive
23 I have received . . . that	that which I delivered unto you I
which I also have de-	received <sup>2</sup>
livered unto you <i>G</i>	
I received . . . that which also	
I have delivered unto you <i>R</i>	
I have received . . . that	
which also I delivered	
unto you <i>A</i>	
[I received . . . that which I	
also delivered unto you]	
[ <i>Co</i> <sup>2</sup> ]	
XII. 11 all these things <i>GR</i>	these all
all these <i>A</i> [ <i>Co</i> <sup>2</sup> ]	
as he will	even as he will. according as he will <i>Co</i>
17 the whole body	all the body
if the whole	if all
XIII. 1 or a [ <i>Co</i> <sup>2</sup> ]	or as a
13 and now	now
XIV. 1 rather [ <i>Co</i> <sup>2</sup> ]	most chiefly <i>BWCT</i> . specially <i>Co</i> . chiefly
	<i>Tav</i>
XV. 6 many remain unto this	the more part remains unto this day <i>B</i> .
present <i>G</i>	many remain unto this day <i>WCT</i> .
many remain until this pre-	there are yet many alive <i>Co</i> . some do
sent <i>R</i>	remain yet hitherto <i>Co</i> <sup>2</sup>
the greater part remain unto	
this present <i>A</i>	
14 and if [ <i>Co</i> <sup>2</sup> ]	if
17 and if	if it be so that <i>BWCT</i> . if <i>Co</i> . but if <i>Co</i> <sup>2</sup>
19 we are [ <i>Co</i> <sup>2</sup> ]	then are we
42 so also	so <i>BWCT</i> . even so <i>Co</i> . and even so <i>Co</i> <sup>2</sup>
XVI. 3 and when	when. but when <i>Co</i> <sup>2</sup>
7 permit <sup>3</sup>	suffer me. shall suffer it <i>Co</i> <sup>3</sup>
8 Pentecost <sup>4</sup>	Whitsuntide <sup>5</sup> . the fiftieth day <i>C</i>

## 2 CORINTHIANS.

I. 5 abound <sup>6</sup>	are plenteous
8 pressed	grieved
17 according to the flesh	carnally <i>BWCT</i> . fleshly <i>Co</i> . after the
	flesh <i>Co</i> <sup>2</sup>

<sup>1</sup> contentious.<sup>2</sup> *Co* 'received I.'<sup>3</sup> permiserit.<sup>4</sup> Pentecosten.<sup>5</sup> *B* margin 'Pentecost.'<sup>6</sup> abundant.



## Geneva—Rheims—Authorized.

## Other Versions.

I. 19 the Son of God [ <i>Co</i> <sup>2</sup> ] who	God's Son which
II. 17 sincerity <sup>1</sup>	pureness <i>BCCoT</i> . sincere affection <i>W</i> . sincereness <i>Co</i> <sup>2</sup>
III. 4 and such	such
V. 6 whiles <i>G</i> while <i>R</i> whilst <i>A</i>	as long as
11 and I [ <i>Co</i> <sup>2</sup> ]	I
19 the word of reconciliation <sup>2</sup>	the preaching of the atonement <i>BWCT</i> . the word of the atonement <i>Co</i> . the word of the reconciling <i>Co</i> <sup>2</sup>
VI. 10 rejoicing [ <i>Co</i> <sup>2</sup> ]	merry
16 and what agreement	or what agreement <i>B</i> . how agreeth <i>WT</i> . or how agreeth <i>C</i> . how accordeth <i>Co</i>
VII. 11 in all [ <i>Co</i> <sup>2</sup> ]	for in all. finally in all <i>W</i>
VIII. 7 abound <sup>3</sup>	are plenteous <i>B</i> . are rich <i>WCCoT</i> . be plenteous <i>Co</i> <sup>2</sup>
and knowledge [ <i>Co</i> <sup>2</sup> ]	and in knowledge. in knowledge <i>CT</i>
8 others	other. other men <i>C</i>
18 the brother	that brother. our brother <i>Co</i> <sup>2</sup>
IX. 2 of you [ <i>Co</i> <sup>2</sup> ]	on your behalf <i>B</i> . [ ]
8 and God	God
to make all grace to abound toward you <i>G</i>	to make you plentiful in all grace <i>B</i> . to make you rich in all grace
to make all grace abound <sup>4</sup> in you <i>R</i>	
to make all grace abound to- wards you <i>A</i>	
always having all suffi- ciency <sup>5</sup>	having always sufficient unto the utter- most <i>B</i> . having sufficient unto <sup>6</sup> the utmost <i>WCCoT</i> . having alway sufficient <i>Co</i> <sup>2</sup>
abound <sup>7</sup>	be plentiful <i>B</i> . be rich <i>WCCoT</i> . be plenteous <i>Co</i> <sup>2</sup>
X. 5 bringing	bring
9 that I may not	lest I should
11 such as we are	as we are
XI. 3 so	even so
XII. 19 before God in Christ [ <i>Co</i> <sup>2</sup> ]	in Christ in the sight of God

## GALATIANS.

I. 1 God	by God
17 I went [ <i>Co</i> <sup>2</sup> ]	went my ways. went <i>W</i>
II. 9 and when [ <i>Co</i> <sup>2</sup> ]	when . . . then <i>BC</i> . and therefore when <i>W</i> [ ] <i>Co</i> . and therefore when . . . then <i>T</i>

<sup>1</sup> sinceritate.      <sup>2</sup> reconciliationis.      <sup>3</sup> abundatis.      <sup>4</sup> omnem  
gratiam abundare facere.      <sup>5</sup> sufficientiam.      <sup>6</sup> *Co* 'to.'      <sup>7</sup> abundetis.

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
II. 16 works . . . works . . . works	deeds . . . deeds . . . deeds. works . . . deeds . . . deeds <i>Co</i> <sup>2</sup>
18 I make [ <i>Co</i> <sup>2</sup> ]	then make I
20 who	which
III. 2 works [ <i>Co</i> <sup>2</sup> ]	deeds
3 so foolish	such fools <i>B.</i> so unwise
5 works	deeds
16 and to thy seed	to thy seed <i>B.</i> in thy seed <i>WCCoT.</i> even unto thy seed <i>Co</i> <sup>2</sup>
IV. 6 and because [ <i>Co</i> <sup>2</sup> ]	because. for so much then as <i>Co</i>
17 would exclude you	intend to exclude you <i>BWCT.</i> would make you to fall back <i>Co.</i> will shut you out <i>Co</i> <sup>2</sup>
19 formed <sup>1</sup>	fashioned. imprinted <i>W</i>
V. 19 works	deeds
21 they which do	even they which do <i>B.</i> they which com- mit <i>WCCoT.</i> they that do <i>Co</i> <sup>2</sup>
VI. 3 he (2nd) [ <i>Co</i> <sup>2</sup> ]	the same
4 in himself only <i>GR</i>	only in his own self <i>BC.</i> in his own self <i>WCoT.</i> only in himself <i>Co</i> <sup>2</sup> . in himself <i>Tav</i>
in himself alone <i>A</i>	
16 the Israel of God [ <i>Tav</i> ]	the Israel that is of God <i>B.</i> Israel that pertaineth to God <i>WCT.</i> Israel of God <i>Co</i>
EPHESIANS.	
I. 21 principality <sup>2</sup>	rule
II. 2 wherein [ <i>Tav</i> ]	in the which
III. 1 for you Gentiles	for you heathen. for your sakes which are Gentiles <sup>3</sup> <i>WT</i>
5 which [ <i>Tav</i> ]	which mystery
IV. 10 that he might fill all things	to fulfil all things <i>BWCT.</i> to fulfil all <i>Co.</i> that he might fulfil all things <i>Co</i> <sup>2</sup>
24 created <sup>4</sup>	shapen
V. 3 that it may be well with thee	that thou mayest prosper. that thou mayest be in good estate <i>WT</i>
5 according to the flesh	bodily. carnal <i>WT</i>
8 receive [ <i>Co</i> <sup>2</sup> ]	receive again
PHILIPPIANS.	
I. 15 some . . . even	some
16 contention <sup>5</sup> [ <i>Co</i> <sup>2</sup> ]	strife
III. 9 which is of God [ <i>Co</i> <sup>2</sup> ]	which cometh of God
16 that we may mind one thing <i>G</i>	that we may be of one accord. that we may be affectioned alike <i>W</i>
that we be of the same mind <i>R</i>	
let us mind the same thing <i>A</i>	
[let us be of one mind] [ <i>Co</i> <sup>2</sup> ]	

<sup>1</sup> formetur.      <sup>2</sup> principatum.      <sup>3</sup> *T* 'heathen.'      <sup>4</sup> creatus.  
<sup>5</sup> contentionem.

Geneva—Rheims—Authorized.

Other Versions.

## COLOSSIANS.

- II. 14 which was contrary and that was contrary *B.* which, I say, was contrary *W.* [ ] *CCoT.* and contrary *Co*<sup>2</sup>
- III. 10 created<sup>1</sup> made  
22 according to the flesh bodily
- IV. 9 who which

## I THESSALONIANS.

- II. 3 nor . . . nor [*Co*<sup>2</sup>] neither . . . neither *B.* nor yet . . . neither
- 5 neither . . . nor neither . . . neither *BWCT.* not . . . nor *Co.* never . . . nor *Co*<sup>2</sup>
- III. 6 that [*Co*<sup>2</sup>] how that. how *Tav*
- 10 see your face<sup>2</sup> see you personally *B.* see you presently *WCCoT.* see your person *Tav*
- IV. 3 your sanctification<sup>3</sup> your holiness *BC.* that ye should be holy *WT.* your sanctifying *Co.* your hallowing *Co*<sup>2</sup>

## 2 THESSALONIANS.

- I. 11 all the good pleasure of his goodness all good pleasure of goodness *B.* all the free benevolence of his goodness *W.* all delectation of goodness *CCoT.* all his good pleasure *Co*<sup>2</sup>
- II. 13 sanctification<sup>4</sup> sanctifying
- III. 14 note him by a letter *G* signify him by an epistle *B.* send us note<sup>5</sup> him by an epistle *R* word of him by a letter *WCCoT.* shew us of him by a letter *Co*<sup>2</sup>
- by this epistle, note that man *A*
- [in this letter, note him]
- [*To*]
- 15 admonish warn

## I TIMOTHY.

- I. 4 rather than [*Tav*] more than. rather . . . than *Co*<sup>2</sup>
- III. 3 no fighter, not covetous *G* abhorring fighting<sup>6</sup>, abhorring covetousness.  
no quarreller, not covetous *R*  
not a brawler, not covetous *A*  
[no striver, not covetous]  
[*Co*<sup>2</sup>]
- 16 God is manifested *G* God was shewed manifestly *B.* God is which was manifested *R* shewed *W.* God was shewed *CCoT.* which was manifest *A* which was shewn *Co*<sup>2</sup>
- V. 17 doctrine<sup>7</sup> [*Co*<sup>2</sup>] teaching *BWCM.* in teaching *CoT*
- VI. 5 gain lucre
- 13 confession<sup>8</sup> profession *B.* witnessing *WCCoT.* witness *Co*<sup>2</sup>

<sup>1</sup> creavit.    <sup>2</sup> faciem.    <sup>3</sup> sanctificatio.    <sup>4</sup> sanctificatione.    <sup>5</sup> notate.  
<sup>6</sup> *Co* 'strife.'    <sup>7</sup> doctrina.    <sup>8</sup> confessionem.

<i>Geneva—Rheims—Authorized.</i>	<i>Other Versions.</i>
	<b>2 TIMOTHY.</b>
II. 12 will	shall
23 ingender <i>GR</i>	do but gender. do but engender <i>Co</i>
do gender <i>A</i>	
III. 7 to the	unto the
IV. 14 works [ <i>Co</i> <sup>2</sup> ]	deeds
	<b>TITUS.</b>
I. 14 Jewish fables [ <i>Co</i> <sup>2</sup> ]	Jewes fables
II. 14 iniquity <sup>1</sup>	unrighteousness. wickedness <i>Co</i> <sup>2</sup>
III. 4 toward man [ <i>Tuv</i> ]	to manward. [                      ] <i>Co</i> <sup>2</sup>
	<b>HEBREWS.</b>
I. 3 and bearing up <i>G</i>	upholding <i>B.</i> bearing up <i>WCoT.</i> ruling
and carrying <i>R</i>	<i>C</i>
and upholding <i>A</i>	
8 throne <sup>2</sup>	seat
II. 4 and wonders [ <i>Co</i> <sup>2</sup> ]	and wonders also. wonders <i>Co</i>
14 destroy [ <i>Co</i> <sup>2</sup> ]	expel <i>BC.</i> put down <i>WT.</i> take away the
	power of <i>Co</i>
15 subject to	in danger of. subdued unto <i>C.</i> in <i>Co</i> <sup>2</sup>
IV. 3 as I	even as I. I <i>WT</i>
6 remaineth	followeth
V. 1 that he may offer	to offer. that he may offer up <i>Co</i> <sup>2</sup>
5 so	even so. and even so <i>Co</i> <sup>2</sup>
VI. 4 it is impossible [ <i>Co</i> <sup>2</sup> ]	it cannot be <i>BC.</i> it is not possible
VII. 7 without all contradiction <sup>3</sup>	without all controversy <i>B.</i> without all
	nay <i>W.</i> no man denieth but <i>CT.</i>
	without all nay saying <i>CoM.</i> without
	any gainsaying <i>Co</i> <sup>2</sup> . without all gain-
	saying <i>Tuv</i>
11 under it	under that priesthood. under the same
	priesthood <i>Co</i>
XI. 8 whither he went	whither he should go <i>B.</i> whether he
	should go
22 made mention of	remembered
23 parents <sup>4</sup>	father and mother. elders <i>Co</i>
XII. 16 profane <sup>5</sup>	unclean
XIII. 4 marriage	wedlock
11, 13 camp	tents
	<b>ST. JAMES.</b>
I. 4 entire <sup>6</sup>	sound
II. 4 are become judges of [ <i>Co</i> <sup>2</sup> ]	are made judges of <i>B.</i> have judged after
14, 17, 18 (3), 22 (2), 24 works	deeds
[ <i>Co</i> <sup>2</sup> ] <sup>7</sup>	
III. 1 knowing that [ <i>Co</i> <sup>2</sup> ]	knowing how that <i>BC.</i> remembering
	how that <i>WCoT.</i> remembering that <i>Tuv</i>
2 if any man	if a man. he that <i>Co</i> <sup>2</sup>

<sup>1</sup> iniquitate.      <sup>2</sup> thronus.      <sup>3</sup> contradictione.      <sup>4</sup> parentibus.  
<sup>5</sup> profanus.      <sup>6</sup> integri.      <sup>7</sup> *Co*<sup>2</sup> has 'deeds' in v. 18, 3rd place.

Geneva—Rheims—Authorized.

Other Versions.

III. 12 a vine, figs	a vine bear figs. the vine, figs <i>Co</i> <sup>2</sup>
IV. 6 humble <sup>1</sup>	lowly <i>BC</i> . afflicted <i>W</i> . [ ] <i>CoT</i>
14 shall be [ <i>Co</i> <sup>2</sup> ]	shall happen
V. 2 and your garments	your garments. your clothes <i>Co</i> <sup>2</sup>
4 which is	which hire is
I ST. PETER.	
II. 16 but as [ <i>Co</i> <sup>2</sup> ]	but even as
18 to the good . . . but also to the	if they be good . . . but also though they be
22, 23, 24 who	which
III. 5 and were subject to <i>G</i>	being obedient unto. and were obedient
subject to <i>R</i>	to <i>To</i>
being in subjection unto <i>A</i>	
18 that he might [ <i>Co</i> <sup>2</sup> ]	to <i>BC</i> . for to
20 that is	that is to say
IV. 4 wherein	and. in the which <i>Co</i> <sup>2</sup>
13 ye may be glad and rejoice <i>G</i>	ye may be merry and glad [ <i>To</i> ]
you may be glad rejoicing <i>R</i>	
ye may be glad also with exceeding joy <i>A</i>	
15 let none of you	see that none of you
16 Christian	Christian man
V. 2 by constraint	as compelled thereunto <i>BC</i> . as though ye were compelled thereto <i>WCOT</i> . as compelled <i>Co</i> <sup>2</sup>
2 ST. PETER.	
I. 8 abound	be plenteous. are plenteous <i>WT</i>
17 my beloved Son [ <i>Co</i> <sup>2</sup> ]	my dear beloved Son. my dear Son <i>Co</i>
II. 11 whereas [ <i>Co</i> <sup>2</sup> ]	when
III. 5, 8 that [ <i>Co</i> <sup>2</sup> ]	how that
9 perish <sup>2</sup>	lost <sup>3</sup> <i>BWCT</i> . be lost <i>Co</i>
I ST. JOHN.	
I. 7 we have	then have we
II. 2 ours only [ <i>Co</i> <sup>2</sup> ]	our sins only
11 knoweth not	can not tell
15 love not	see that ye love not. see ye love not <i>Tuv</i>
III. 8 from [ <i>Co</i> <sup>2</sup> ] [ <i>Tuv</i> ]	since
that he might	to. even to <i>Co</i> <sup>2</sup>
V. 17 there is a sin [ <i>Co</i> <sup>2</sup> ] [ <i>Tuv</i> ]	there is sin
2 ST. JOHN.	
10 doctrine <sup>4</sup> [ <i>Co</i> <sup>2</sup> ]	learning
12 speak	speak with you
ST. JUDE.	
4 into [ <i>Co</i> <sup>2</sup> ]	unto

<sup>1</sup> humilibus.    <sup>2</sup> perire.    <sup>3</sup> 'would have no man lost.'    <sup>4</sup> doctrinam.

Geneva—Rheims—Authorized.

Other Versions.

## THE REVELATION.

I. 3 blessed	happy
16 shone as the sun shineth <i>G</i> [ <i>Co</i> <sup>2</sup> ] as the sun shineth <i>R</i> was as the sun shineth <i>A</i>	shone even as the sun
17 as dead [ <i>Tav</i> ]	even as dead
II. 6 which	which deeds. the which <i>Co</i> <sup>2</sup>
19 and thy works	and thy deeds. and thy . . . works <i>Co</i> <sup>2</sup>
26 he that [ <i>Co</i> <sup>2</sup> ]	whosoever
III. 3 if therefore	if. if . . . therefore <i>Co</i> <sup>2</sup>
10 word [ <i>Co</i> <sup>2</sup> ]	words
19 zealous	fervent
IV. 3, 4 round about	about
V. 11 round about	about
VI. 12 sackcloth of hair	sackcloth made of hair
15 mountains <sup>1</sup> [ <i>Co</i> <sup>2</sup> ]	hills
16 mountains <sup>2</sup>	hills
17 stand <sup>3</sup>	endure <i>BCCo</i> <sup>2</sup> . endure it
VII. 9, 13 robes	garments
14 knowest [ <i>Co</i> <sup>2</sup> ]	wotest
VIII. 4 the saints	saints <i>B</i> . all saints <i>WCCoTT</i> <i>O</i>
10 the fountains [ <i>Co</i> <sup>2</sup> ]	fountains
IX. 20 works [ <i>Co</i> <sup>2</sup> ]	deeds
XIII. 8 which was slain <i>GR</i> slain <i>A</i>	which was killed [ <i>To</i> ]
XIV. 10 tormented [ <i>Co</i> <sup>2</sup> ]	punished
XVI. 1 and pour out	pour out. and pour forth <i>Co</i> <sup>2</sup>
3 poured [ <i>Co</i> <sup>2</sup> ]	shed
11 their pains [ <i>Co</i> <sup>2</sup> ]	their sorrows <i>B</i> . sorrow
15 blessed	happy
XVIII. 1 these things [ <i>Co</i> <sup>2</sup> ]	that
5 iniquities <sup>4</sup>	wickedness. wickednesses <i>W</i>
7 torment <sup>5</sup>	punishment. pain <i>Co</i> <sup>2</sup>
8 famine <sup>6</sup>	hunger
10 torment <sup>7</sup>	punishment
XIX. 5 God [ <i>Co</i> <sup>2</sup> ]	Lord God
ye	ye that are. [ ] <i>Co</i> <sup>2</sup>
6 a great multitude [ <i>Co</i> <sup>2</sup> ]	much people
15 wine press	wine fat
XX. 5 the rest [ <i>Co</i> <sup>2</sup> ]	the other <i>BWCCoM</i> . the wother <i>T</i>
12 works [ <i>Co</i> <sup>2</sup> ]	deeds
XXI. 11 jasper stone	jasper. jaspis stone <i>Co</i> <sup>2</sup>
23 to shine in it	to lighten it. to shine therein <i>Co</i> <sup>2</sup>
XXII. 2 the tree [ <i>Co</i> <sup>2</sup> ]	wood
3 of the Lamb	the Lamb
7 blessed	happy
9 of thy brethren [ <i>Co</i> <sup>2</sup> ]	the fellow servant of thy brethren

<sup>1</sup> montium.      <sup>2</sup> montibus.      <sup>3</sup> stare.      <sup>4</sup> iniquitatum.  
<sup>5</sup> tormentum.      <sup>6</sup> fames.      <sup>7</sup> tormentorum.

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REFERRED TO IN CHAPTER II OF INTRODUCTION.

N.B.—Passages from Table II have *m* affixed; passages from Table III are distinguished by italics. <sup>a</sup> Also in Coverdale's Latin-English Testament [Co<sup>2</sup>]. <sup>b</sup> Also in Taverner [Tav] or Tomson [To].

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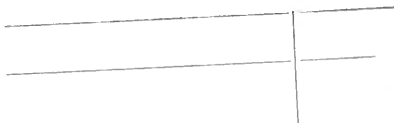
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