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Parallel New Testament Greek and English
The New Testament of our Lord and Saviour Jesus
Christ, being the authorized version set forth
THE PARALLEL NEW TESTAMENT
GREEK AND ENGLISH
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GREEK AND ENGLISH

THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR

JESUS CHRIST

BEING THE AUTHORISED VERSION SET FORTH IN 1611
ARRANGED IN PARALLEL COLUMNS WITH THE REVISED VERSION OF 1881
AND WITH
THE ORIGINAL GREEK
AS EDITED BY

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PREBENDARY OF EXETER AND VICAR OF HENDON

ACCORDING TO THE TEXT FOLLOWED IN THE AUTHORISED VERSION
WITH THE VARIATIONS ADOPTED IN THE REVISED VERSION.

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This Volume contains, on the left-hand pages, in parallel columns, the two English Versions which were published in 1611 and 1881 respectively, and on the right-hand pages, "The New Testament in the original Greek according to the text followed in the Authorised Version, together with the variations adopted in the Revised Version" as edited for the Syndics of the Cambridge University Press by Dr Scrivener.

The left-hand columns of the left-hand pages contain the Authorised Version, with its Marginal Notes. This Version has been reproduced, substantially, as it was first given to the public, no notice having been taken of the changes which were made from time to time (without known authority) in subsequent Editions. Typographical errors, and false references, have, however, been corrected. Italics have been used for the words which were printed in small type in 1611, and for these only. Inconsistencies in the employment of capital letters in the Edition of 1611 have sometimes been removed when they seemed likely to perplex the reader. The punctuation of 1611 has been generally followed: in a few instances, in which it was inconsistent, or tended to obscure the sense, it has been altered. The spelling has been generally conformed to modern usage.

The right-hand columns of the left-hand pages contain the Revised Version of 1881, with its Marginal Notes.

The Revisers' Preface, the List of readings and renderings preferred by the American Committee and recorded at their desire, and the Preface of Dr Scrivener to the Greek Text, are also included in this volume.
REVISERS' PREFACE.

The English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

I. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century.
Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'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.' There was, however, this subsequent provision:—'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.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews 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.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by
the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith. With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word Church not to be translated Congregation, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Trans-
lators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has
been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence
is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the Text on the second final revision by each Company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whenever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half.
The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence.
Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings.
Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—

Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary by consequence, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.
The last class of alterations is that which we have described as rendered necessary by consequence; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark’s Gospel, and that may be translated either ‘straightway,’ ‘forthwith,’ or ‘immediately.’ Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated ‘straightway.’ Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be ‘forthwith’ or ‘immediately.’ That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the
idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely,
we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified
their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our prede-
cessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless
require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.
(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving,
humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

Jerusalem Chamber,
Westminster Abbey,
11th November 1880,
EDITOR'S PREFACE

TO THE GREEK TEXT.

The special design of this volume is to place clearly before the reader the variations from the Greek text represented by the Authorised Version of the New Testament which have been embodied in the Revised Version. One of the Rules laid down for the guidance of the Revisers by a Committee appointed by the Convocation of Canterbury was to the effect "that, when the Text adopted differs from that from which the Authorised Version was made, the alteration be indicated "in the margin." As it was found that a literal observance of this direction would often crowd and obscure the margin of the Revised Version, the Revisers judged that its purpose might be better carried out in another manner. They therefore communicated to the Oxford and Cambridge University Presses a full and carefully corrected list of the readings adopted which are at variance with the readings "pre-"sumed to underlie the Authorised Version," in order that they might be published independently in some shape or other. The University Presses have accordingly undertaken to print them in connexion with complete Greek texts of the New Testament. The responsibility of the Revisers does not of course extend beyond the list which they have furnished.

The form here chosen has been thought by the Syndics of the Cambridge University Press to be at once the most convenient in itself, and the best fitted for giving a true representation of the Revisers' work. In their Preface the Revisers explain that it did not fall within their province to construct a continuous and complete Greek text. Wherever a variation in the Greek was of such a nature that it could properly affect the English rendering, they had to decide between the competing readings; but in most other cases they refrained from spending time on work not needed for the purposes of an English translation. It was therefore impossible to print a continuous Greek text which should include the readings certified as adopted by the Revisers, without borrowing all the intervening portions from some printed text which had not undergone their revision, and in which, to
judge by analogy, they would doubtless have found many readings to disapprove. It is true that all variations in this unrevised part of the text must from the nature of the case be comparatively unimportant: but they include many differences of order and grammatical form expressive of shades and modifications of meaning which no careful reader would neglect in studying the Greek original. The Cambridge Press has therefore judged it best to set the readings actually adopted by the Revisers at the side of the page, and to keep the continuous text consistent throughout by making it so far as was possible uniformly representative of the Authorised Version. The publication of an edition formed on this plan appeared to be all the more desirable, inasmuch as the Authorised Version was not a translation of any one Greek text then in existence, and no Greek text intended to reproduce in any way the original of the Authorised Version has ever been printed.

In considering what text had the best right to be regarded as "the "text presumed to underlie the Authorised Version," it was necessary to take into account the composite nature of the Authorised Version, as due to successive revisions of Tyndale's translation. Tyndale himself followed the second and third editions of Erasmus's Greek text (1519, 1522). In the revisions of his translation previous to 1611 a partial use was made of other texts; of which ultimately the most influential were the various editions of Beza from 1560 to 1598, if indeed his Latin version of 1556 should not be included. Between 1598 and 1611 no important edition appeared; so that Beza's fifth and last text of 1598 was more likely than any other to be in the hands of King James's revisers, and to be accepted by them as the best standard within their reach. It is moreover found on comparison to agree more closely with the Authorised Version than any other Greek text; and accordingly it has been adopted by the Cambridge Press as the primary authority. There are however many places in which the Authorised Version is at variance with Beza's text; chiefly because it retains language inherited from Tyndale or his successors, which had been founded on the text of other Greek editions. In these cases it is often doubtful how far the revisers of 1611 deliberately preferred a different Greek reading; for their attention was not specially directed to textual variations, and they might not have thought it necessary to weed out every rendering inconsistent with Beza's text, which might linger among the older and unchanged portions of the version. On the other hand some of the readings followed, though discrepant from Beza's
text, may have seemed to be in a manner sanctioned by him, as he had spoken favourably of them in his notes; and others may have been adopted on independent grounds. These uncertainties do not however affect the present edition, in which the different elements that actually make up the Greek basis of the Authorised Version have an equal right to find a place. Wherever therefore the Authorised renderings agree with other Greek readings which might naturally be known through printed editions to the revisers of 1611 or their predecessors, Beza's reading has been displaced from the text in favour of the more truly representative reading, the variation from Beza being indicated by *. It was manifestly necessary to accept only Greek authority, though in some places the Authorised Version corresponds but loosely with any form of the Greek original, while it exactly follows the Latin Vulgate. All variations from Beza's text of 1598, in number about 190, are set down in an Appendix at the end of the volume, together with the authorities on which they respectively rest.

Wherever a Greek reading adopted for the Revised Version differs from the presumed Greek original of the Authorised Version, the reading which it is intended to displace is printed in the text in a thicker type, with a numerical reference to the reading substituted by the Revisers, which bears the same numeral at the side of the pages. Alternative readings are given in the margin by the Revisers in places "in which, for the present, it would not" in their judgement "be safe "to accept one reading to the absolute exclusion of others," provided that the differences seemed to be of sufficient interest or importance to deserve notice. These alternative readings, which are more than 400 in number, are distinguished by the notation Marg. or marg. In the Revised Version itself the marginal notes in which a secondary authority is thus given to readings not adopted in the text almost always take the form of statements of evidence, and the amount of evidence in each instance is to a certain extent specified in general terms. No attempt however has in most cases been made to express differences in the nature or the amount of this authority in the record of marginal readings at the side of the page. For such details the reader will naturally turn to the margin of the Revised Version itself.

The punctuation has proved a source of much anxiety. The Authorised Version as it was originally printed in 1611, rather than as it appears in any later edition, has been taken as a primary guide. Exact reproduction of the English punctuation in the Greek text was however precluded by the differences of grammatical structure between
the two languages. It was moreover desirable to punctuate in a manner not inconsistent with the punctuation of the Revised Version, wherever this could be done without inconvenience, as punctuation does not strictly belong to textual variation. Where however the difference of punctuation between the two Versions is incompatible with identical punctuation in the Greek, the stops proper for the Authorised Version are given in the text, with a numerical reference, without change of type, to the other method set forth in the side-notes. Mere changes in punctuation, not consequent on change of reading, are discriminated from the rest by being set within marks of parenthesis ( ) at the side of the page. The notes that thus refer exclusively to stops are about 157.

The paragraphs into which the body of the Greek text is here divided are those of the Revised Version, the numerals relating to chapters and verses being banished to the margin. The marks which indicate the beginning of paragraphs in the Authorised Version do not seem to have been inserted with much care, and cease altogether after Acts xx. 36: nor would it have been expedient to create paragraphs in accordance with the traditional chapters. Manifest errors of the press, which often occur in Beza's New Testament of 1598, have been silently corrected. In all other respects not mentioned already that standard has been closely abided by, save only that, in accordance with modern usage, the recitative ὅτι has not been represented as part of the speech or quotation which it introduces, and the aspirated forms αὐτῶν, αὐτῷ, αὐτόν, &c. have been discarded. In a very few words (e.g. μαργαρίται) the more recent and proper accentuation has been followed. Lastly, where Beza has been inconsistent, the form which appeared the better of the two has been retained consistently: as νεφάλιος not νεφάλεως, οὐκέτι not οὐκ έτι, έχαυτῆς not έξ αὐτῆς, ἵνα τί not ἵνατι, but τὰ νῦν not τανῦν, διὰ παντὸς not διαπαντῶς, τοῦτ' ἔστι not τοῦτεστι.

Inasmuch as the ordinary English subscriptions to the Pauline Epistles have been retained in the Authorised Version, it has been thought necessary to set their Greek originals in the parallel columns, exactly as they stand in Beza's edition of 1598, although these subscriptions are of late date, of no real authority, and several of them plainly erroneous.

ΠΑΣΑΓΡΑΦΗΘΕΟΠΝΕΥΣΤΟΣΚΑΙΩΦΕΛΜΟΣ.

F. H. A. S.

Christmas, 1880.
THE NAMES AND ORDER
OF ALL

THE BOOKS OF THE NEW TESTAMENT.

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1. The book of the 3rd generation of Jesus Christ, the son of David, the son of Abraham.
2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.
3. And Judas begat Phares and Zara of Tamar, and Phares begat Esrom, and Esrom begat Aram.
4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.
5. And Salmon begat Booz of Rachiab, and Booz begat Obad of Ruth, and Obad begat Jesse.
6. And Jesse begat David the King, and David the King begat Solomon of her that had been the wife of Urias.
7. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.
8. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.
9. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.
10. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.
11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.
12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.
13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.
15. And Eliud begat Eleazar, and Eleazar begat Matthew, and Matthew begat Jacob.

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1. The book of the 2nd generation of Jesus Christ, the son of David, the son of Abraham.
2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliaikim; and Eliaikim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthew; and Matthew begat Jacob;
ΕΤΑΓΓΕΛΙΟΝ
ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

1 Βιβλίος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δα-βίδ, υἱοῦ Ἀβραάμ.

2 Ἀβραάμ ἐγέννησε τὸν Ἰσαὰκ. Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν

3 Ἰούδαν καὶ τοὺς ἄδελφους αὐτοῦ. Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρὰ ἐκ τῆς Ὁμαρ. Φαρές δὲ ἐγέννησε τὸν Ἐσροὶ.

4 Ἐσροὶ δὲ ἐγέννησε τὸν Ἀρὰμ. Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμμαδαύζ. Ἀμμαδαύζ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών. Σαλμών δὲ ἐγέννησε τὸν Πούς ἐκ τῆς Ῥαχάβ. Πούς δὲ ἐγέννησε τὸν Ωβηδ ἐκ τῆς Ὁου. Ωβηδ δὲ ἐγέννησε τὸν Ἰσαὰκ.

5 Ἰσαὰκ δὲ ἐγέννησε τὸν Δαβίδ τὸν βασίλεια.

6 Δαβίδ δὲ ὁ βασιλεύς ἐγέννησε τὸν Σαλο-

7 μώτα ἐκ τῆς τοῦ Οὐρίου. Σαλομών δὲ ἐγέννησε τὸν Ῥοσσοῦ. Ῥοσσοῦ δὲ ἐγέννησε τὸν Ἀβια.

8 Ἀβια Ἀβία δὲ ἐγέννησε τὸν Ἀσά. Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωάμ. Ἰωάμ δὲ ἐγέννησε τὸν Οζίαν.

9 Οζίαν δὲ ἐγέννησε τὸν Ἰωάδα. Ἰωάδα δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐξεκίαν. Ἐξεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών.

10 Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν.

11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἄδελφους αὐτοῦ, ἐπὶ τῆς μετοκεσίας Βαβυ-

12 λῶνος. Μετὰ δὲ τὴν μετοκεσίαν Βαβυλῶνος, Ἰε-

13 χονίας ἐγέννησε τὸν Σαλαθηλ. Σαλαθηλ

14 δὲ ἐγέννησε τὸν Ζοροβάχελ. Ζοροβάχελ δὲ ἐγέννησε τὸν Ἀβιου. Ἀβιου δὲ ἐγέννησε τὸν Ἐλλακείμ. Ἐλλακείμ δὲ ἐγέννησε τὸν Αχείμ.

15 Ἀχείμ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλλακείμ. Ἐλλακείμ δὲ ἐγέννησε τὸν Αχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλλακείμ. Ἐλλακείμ δὲ ἐγέννησε τὸν Ματθαί. Ματθαί δὲ ἐγέννησε τὸν Ἰακώβ.
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations: and from the carrying away into Babylon unto Christ are four generations.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privately.

20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his Name Jesus: for he shall save his people from their sins.

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

24 Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not, till she had brought forth her firstborn son, and he called his name Jesus.

26 Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came Wise men from the East to Jerusalem,

27 Saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

28 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
16 Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἦς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστὸς.

17 Πάσας οὖν αἱ γενεὰς ἀπὸ Ἀβραὰμ ἐως Δαβὶδ γενεάι δεκατέσσαρες καὶ ἀπὸ Δαβὶδ ἐως τῆς μετοικεσίας Βαβυλῶνος γενεάι δεκατέσσαρες καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἐως τοῦ Χριστοῦ γενεάι δεκατέσσαρες.

18 Τοῦ δὲ Ἰησοῦ Ἑρωδίτης γέννησεν οὕτως ἰδίως ἰδίως δίκαιοι αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἦν συνελθεῖν αὐτοῖς, εὗρέθη ἐν γαστρὶ ἤγουσα ἐκ Πνεύματος Αγίου. Ἰωσήφ δὲ ὁ ἀνήρ αὐτῆς, δίκαιος ὄν, καὶ μὴ θέλων αὐτὴν παραδείγματίσαι,

19 ἐξουλίθη λάθρα ἀπολύσα τὴν. ταῖτα δὲ αὐτοῦ ἐνυμηθέντος, ἵδιο, ἄγγελος Κυρίου κατ' ὁπαρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, νῦν ἔσεσθαι παραλάβειν Μαριὰμ τὴν γυναίκα σου τὸ γὰρ ἐν αὐτῇ γεννηθεὶν ἐκ Πνεύματος Αγίου. 

20 Πνευματός ἐστιν Αγίου. τέξεται δὲ νῦν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν

21 αὐτῶν, τούτῳ δὲ ὅλον γέγανεν, ὥσπερ ρωθή τὸ μηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προ-

22 φίλου, λέγοντος, ἵδιο, ἔπαθον ἐν γαστρὶ ἐξεὶ καὶ τέξεται νῦν, καὶ καλέσουσι* τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὁ ἐστὶ μεθερμη-

23 νομενομένον, Μεθ' ἡμῶν ὁ Θεός. διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὑπνου ἐποίησεν ὡς προσέταξε αὐτῷ ὁ ἄγγελος Κυρίου καὶ

24 παρέλαβε τὴν γυναίκα αὐτοῦ, καὶ οὐκ ἐγι-

25 νασκεῖν αὐτὴν ἔως ὅτι ἔτεκε τὸν τὴν τῶν πρωτότοκον* καὶ ἐκδίδεισε τὸ ὄνομα αὐ-

26 τοῦ ἸΗΣΟΥΝ. 

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἵδιο, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα, λέγοντες, Ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τῶν ἀστερῶν ἐν τῇ ἀνατολῇ, καὶ ἠλθομεν προσ-

3 κυνῆσαι αὐτῷ, ἀκούσας δὲ Ἡρῴδης ὁ βασιλεὺς ἑταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ’ αὐτοῦ.
4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born.
5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the Prophet, 
6 And thou Bethlehem in the land of Juda art not the least among the Princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
7 Then Herod, when he had privily called the Wise men, enquired of them diligently what time the Star appeared:
8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.
9 When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them, till it came and stood over where the young child was,
10 When they saw the Star, they rejoiced with exceeding great joy,
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh,
12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.
13 And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him.
14 When he arose, he took the young child and his mother by night, and departed into Egypt:
15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son.

16 Then Herod privily called the three wise men, and learned of them carefully what time the Star appeared,
17 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.
18 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
19 When they had seen the Star, they rejoiced with exceeding great joy,
20 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
21 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.
22 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
23 And he arose and took the young child and his mother by night, and departed into Egypt:
24 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord through the prophet, saying, Out of Egypt did I call my son.
καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυκθάνετο παρ' αὐτῶν
5 τοῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
'Εν Βηθλεὲμ τῆς 'Ιουδαίας' οὐτὼς γὰρ γέγρατο.
6 ταὶ διὰ τοῦ προφήτου, Καὶ εὖ Βηθλεὲμ, γῆ
'Ιουδὰ, οὐδαμῶς ἐλαχίστῃ εἰ ἐν τοῖς ἠγε-
μόσιν 'Ιουδὰ' ἐκ σου γὰρ ἐξελεύσεται ἠγοι-
μένου, ὡστε ποιμανεῖ τὸν λαὸν μου τῶν
7 Ἰσραήλ. τότε Ἡρώδης, λάθρα καλέσας τοῖς
μάγοις, ἤκριβωσε παρ' αὐτῶν, τὸν χρόνον
8 τοῦ φανομένου ἀστέρος. καὶ πέμψας αἱ-
τοῖς εἰς Βηθλεὲμ εἶπε, Πορευθέντες ἀκριβῶς
ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὐρητε,
ἀπαγγελατεί μοι, ὅπως κἀγὼ ἐλθὼν προσκυ-
9 νήσοι αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως
ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν
tῇ ἀνατολῇ, προῆγεν αὐτούς, ἐως ἐλθὼν ἐστὶ
10 ἐπάνω ὦ ἢ τὸ παιδίον. ἰδοὺς δὲ τὸν
ἀστέρα, ἤχαρησαν χαρών μεγάλην σφόδρα.
11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον* τὸ παι-
dιόν μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοιξάντες
tοὺς ὑπαμοῦντας αὐτῶν προσήνεγκαν αὐτῷ
12 δῶρα, χρυσὰν καὶ λίβανον καὶ σμύρναν. καὶ
χρυσαμβυθόντες κατ' ὅναρ μὴ ἀνακάμψατε
πρὸς Ἡρώδην, δὲ ἄλλης ὁδοῦ ἀνεχόρησαν
eἰς τὴν χώραν αὐτῶν.
13 'Ἀναχωρήσατων δὲ αὐτῶν, ἰδοὺ, ἄγγελος
Κυρίου φαίνεται κατ' ὅναρ τῷ Ἰωσήφ, λέγων,
'Εγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ φεύγει εἰς Λεγύπτου, καὶ ἀσθὲ ἐκεῖ
ἐως ἃν εἶπον σοὶ' μελέτε γὰρ Ἡρώδης ἔγετε
14 τὸ παιδίον, τοῦ ἀπολέσας αὐτῷ. δὲ εἶπεν
παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
15 νυκτὸς, καὶ ἀνεχόρησεν εἰς Λεγύπτου, καὶ ἦν
eκεῖ ἐως τῆς τελευταίας 'Ἡρώδου' ἐνα πληροβῇ
tὸ ῥῆθεν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου,
λέγοντος, 'Εξ Λεγύπτου ἐκάλεσα τὸν υἱόν μου.
16 Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time, which he had diligently enquired of the Wise men.

17 Then was fulfilled that which was spoken by *Jeremiah the Prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

3 In those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the Prophet Esaias, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan;

1 Gr. Magi.

2 Or, through.
16 τότε Ἰρώδης, ἰδὼν ὅτι εὐπαίχθη ὑπὸ τῶν μάγων, ἐθυμάθη λίαν, καὶ ἀποστελλαί ἀνείλε πάντας τοὺς παιδίας τοὺς ἐν Βηθλεέμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦ καὶ κατοῦρα, κατὰ τῶν χρῶν ὧν ἤκριβεσε παρὰ τῶν μάγων. τότε ἐπληρώθη τὸ μῆθεν ὑπὸ τοῦ "Ἡρώδου, ἰδοὺ, ἀγγέλος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰω- 19 σή ἐν Διάπηρτοι, λέγων, 'Εγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύον εἰς γῆν 'Ισραήλ. τεθηκασί γὰρ οἱ ζητοῦσης 20 τὴν ψυχήν τοῦ παιδίου. οὐ δὲ εγερθεὶς παρέ- λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ 21 ἠθένε εἰς γῆν Ἰσραήλ. ἀκούσας δὲ ὅτι Ἀρχέ- λαος βασιλεύει ἐπί τῆς Ἰουδαίας ἀντὶ Ἰρώ- δου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελ- θείν ἐχρηματίσθει δὲ κατ' ὄναρ, ἀνεχώρησεν 22 εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν καταφ- κήσεν εἰς πόλιν λεγομένην Ἑλεαζίρη, ὅπως πληρωθῇ τὸ μῆθεν διὰ τῶν προσφητῶν ὧτι Ναζαραῖος κληθήσεται.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσειν ἐν τῇ ἐρήμῳ 23 τῆς Ἰουδαίας, καὶ λέγων, Μετανοείτε ἠγιασκε 1 ὀμ. καὶ καὶ ἦρα ἡ βασιλεία τῶν οὐρανῶν. οὔτος γὰρ ἐστὶν ὁ ῥήθης ὑπὸ τοῦ "Ησαΐου* τοῦ προφῆτ- του, λέγωντος, Φωνῇ βοῶσις ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὄδων Κυρίου εὐθείας ποι- εῖτε τὰς τριβίζους αὐτοῦ. αὐτὸς δὲ ὁ Ἰω- ánνης εἰχὲ τὸ ἐνυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ξάνην δερματίνην περὶ τὴν ὀσφυν αὐτοῦ ἢ δὲ τροφὴ αὐτοῦ ἦν ἀκρί- βες καὶ μελι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πάσα ἡ Ἰου- δαία καὶ πάσα ἡ περίχωρος τοῦ Ἰορδάνου.
6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?"

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11 ¶ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost, and with fire.

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him:

14 But John forbade him, saying, I need have no need to be baptized of thee, and comest thou to me? 

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread.

6 And they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye sent forth of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11 to the fire, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and with fire.

12 and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

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6 Or, your repentance

2 Or, in

3 Gr. sufficient.

4 Or, me

5 Some ancient authorities omit unto him.

6 Or, This is my Son; my beloved in whom I am well pleased.

7 Gr. loaves.
καὶ ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπ’ αὐτοῦ,
7 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἰδὼν
dὲ πολλοὶ τῶν Φαρισαίων καὶ Σαδδουκαίων
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, ἐπεν
αὐτοῖς, Τεννήματα ἐχιδνῶν, τίς ὑπέθειξεν
ὕμιν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποίσατε οὗν καρποὺς ἁξίους τῆς μετανοίας;
9 καὶ μὴ δόξητε λέγεων ἐν ἐαυτοῖς, Πατέρα
ἐξομεν τὸν 'Αβραὰμ λέγω γῆν ὅτι δύναται ὁ θεὸς ἐκ τῶν λιθῶν τοῦτον ἐγείρῃ
10 τέκνα τῷ 'Αβραὰμ. ἤδη δὲ καὶ ἡ ἁξίη
πρὸς τὴν ρίζαν τῶν δεόντων κεῖται: πάν ὦν
dένδρον μὴ ποιοῦν καρπῶν καλὸν ἐκκόπτεται
11 καὶ εἰς πῦρ βάλλεται, ἐγὼ μὲν βαπτίζω
ὕμᾶς ἐν υἱίᾳ εἰς μετάνοιαν ὁ δὲ ὅπως μοι
ἐρχόμενος ἰσχυρότερός μοι ἐστίν, οὐ δὲ
eἰμί ικανός τὰ ὑποδήματα βαστάσαι αὐτὸς
ὑμᾶς βαπτίζει ἐν Πνεύματι Ἀγίῳ καὶ πνεῦμα.
12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθα-
ρεῖ τὴν ἀλώνα αὐτοῦ, καὶ συνάξει τῶν σίτων
αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατα-
καύσει πνεῦμα ἀσβέστῳ.
13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλι-
λαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην,
14 τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. ὁ δὲ Ἰωάννης
dιεκώλυεν αὐτόν, λέγων, Ἐγὼ χρείαν ἔχω
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;
15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν,
"Ἄφες ἄρτε αὐτῶ γὰρ πρόπον ἐστὶν ἥμιν
πληρωσά τίσαν δικαιοσύνην. τότε αἵρεσιν
16 αὐτῶν, καὶ βαπτισθῆναι ὁ Ἰησοῦς ἀνέβη εἰ-
θεὶς ἀπὸ τοῦ υδάτος καὶ ἰδοὺ, ἀνεφηγθησαν
αὐτῷ ὁι οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ
Θεοῦ καταβάνων ὁσεὶ περιστεράν καὶ ἐρχο-
17 μεν ἐπὶ αὐτὸν. καὶ ἰδοὺ, φωνὴ ἐκ τῶν
οὐρανῶν, λέγουσα, Οὗτος ἐστιν ὁ νῦς μου ὁ
ἀγαπητός, ἐν οὗ εὐδόκησα.
4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον
ὑπὸ τοῦ Πνεύματος, περασθῆναι ὑπὸ τοῦ
2 διαβόλου. καὶ νηστεύσας ἡμέρας τεσσα-
ράκοντα καὶ νύκτας τεσσαράκοντα, ὠστερον
3 ἐπείνασε, καὶ προσελθὼν αὐτῷ ὁ πε-
ράος εἶπεν. Ἐι νῦος εἴ τοῦ Θεοῦ, εἶπε 3
οὐ οἱ λίθοι οὗτοι ἄρτοι γένωνται,
<table>
<thead>
<tr>
<th>S. MATTHEW IV. 4—18.</th>
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<tbody>
<tr>
<td>1611</td>
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<tr>
<td>4 But he answered, and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</td>
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<td>5 Then the devil taketh him up into the holy City, and setteth him on a pinnacle of the Temple.</td>
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<td>6 And saith unto him, If thou art the Son of God, cast thyself down: For it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</td>
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<td>8 Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:</td>
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<td>9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.</td>
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<td>10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.</td>
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<td>12 *Now when Jesus had heard that John was cast into prison, he departed into Galilee.</td>
</tr>
<tr>
<td>13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea coast, in the borders of Zabulon and Nephthali:</td>
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<tr>
<td>14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,</td>
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<td>15 *The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles:</td>
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<tr>
<td>16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.</td>
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<tr>
<td>17 *From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.</td>
</tr>
<tr>
<td>18 *And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers.)</td>
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<td>1881</td>
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ο δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Ὑμᾶς ἐπ’ ἀρτῷ μόνῳ ζήσεται ἀνθρώπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος.
5 Θεοῦ. τὸτε παραλαμβάνει αὐτῶν ὁ διάβολος εἰς τὴν ἀγάλματα πόλιν, καὶ ἦσθησιν αὐτῶν ἐπὶ τὸ πεπεραίων τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, Ἐν νόις εἰ τοῦ Θεοῦ, βάλε σεαυτόν κάτω γέγραπται γάρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἔτελείται περὶ σοῦ, καὶ ἐπὶ χειρών ἀρούσας τὰς προσκοπήσεις πρὸς λίθου τῶν πόδα 7 σου. ἦφη αὐτῷ ὁ Ἰσσώις, Πάλιν γέγραπτα, Ὑμᾶς ἐκπορεύεσθε Κύριον τὸν Θεόν σου.
8 πάλιν παραλαμβάνει αὐτῶν ὁ διάβολος εἰς ὀρὸς ψυλλὸν λιαν, καὶ δείκνυσι αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δύναμιν αὐτῶν, καὶ λέγει 5 αὐτῷ, Τάῦτα πάντα σοι εἶπεν
10 διότι, ἐὰν πεσόν μπροσκυνήσῃς μοι, τὸτε λέγει αὐτῷ ὁ Ἰσσώις, Ὕπαγε, Σατανά: γέγραπται γάρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. τὸτε ἀφῆσιν αὐτῶν ὁ διάβολος· καὶ ἰδοὺ, ἀγγέλοι προσήλθουσιν δικήνουν αὐτῷ.
12 Ἀκούσας δὲ ὁ Ἰσσώις ὁτί Ἰσσώις τα-
13 ρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλαῖαν καὶ καταλιπὼν τὴν Ναζαρέθ, ἠθανάτους κατάκηρνεν εἰς Καπερναούμ τὴν παραβαλασσίαν, ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ· ἦν πληρωθῆν 
14 τὸ ῥήθην διὰ Ἰσαίου· τοῦ προφήτου, λέγοντος, Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὅδων θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλα-
15 λαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν 
16 σκότει εἶδε φῶς μέγα, καὶ τοῖς καθήμενοις 
17 ἐν χώρα καὶ σκιὰ θανάτου, φῶς ἀνέτειλεν 
18 αὐτοῖς.
19 Ἀπὸ τότε ἤρξατο ὁ Ἰσσώις κηρύσσειν καὶ 
20 λέγειν, Μετανοεῖτε· ἡγιαστε ἡ βασιλεία τῶν αὐραμάτων.
21 Περιτατόν δὲ ὁ Ἰσσώις· παρὰ τὴν θά-
22 λασσαν τήν Γαλαῖας εἰδε διὸ ἀδελφοί, Σύμωνα τῶν λεγόμενοι Πέτρον, καὶ Ἀνδρέαν τῶν ἀδελφῶν αὐτοῦ, βάλλοντας ἀμφίβαση-
23 στρον εἰς τὴν βάλασαν ἦσαν γὰρ ἀλιεῖς.
19 And he saith unto them, Follow me: and I will make you fishers of men.
20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
22 And they immediately left the ship and their father, and followed him.
23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them.
25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

5 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.
2 And he opened his mouth, and taught them, saying,
3 * Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 * Blessed are they that mourn: for they shall be comforted.
5 * Blessed are the meek: for they shall inherit the earth.
6 * Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7 * Blessed are the merciful: for they shall obtain mercy.
8 * Blessed are the pure in heart: for they shall see God.
9 * Blessed are the peacemakers: for they shall be called the children of God.
10 * Blessed are ye, when men shall revile you, and persecute you, and shall say
καὶ λέγει αυτοῖς, Δεῦτε ὡπίσοδον μου, καὶ
ποιῆσον ὑμᾶς ἄλλης ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἰκολούθησαν αὐτῷ.
καὶ προβλασ εἴκειθεν, εἰδὲν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας
τὰ δίκτυα αὐτῶν· καὶ εἶκαλεσεν αὐτοὺς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα ἰκολούθησαν αὐτῷ.
καὶ περιήγην ὅλην τὴν Γαλιλαίαν καὶ Ἰησοῦς, διδάσκας ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύον πᾶσαν νόσου καὶ πᾶσαν μάλα.
λακίαν ἐν τῷ λαῷ. καὶ ἀπήλθεν ἡ ἄκοη αὐτοῦ εἰς ὅλην τὴν Συρίαν καὶ προσήγκοντας αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικῖλας νόσους καὶ βασάνους συνεχομένους, καὶ δαμοφυλακεύοντος, καὶ σεληνιαζόμενος, καὶ παραλυτικοῦς καὶ ἔθεράπευσεν αὐτοὺς. καὶ ἰκολούθησαν αὐτῷ ὁχλοί πολλοί ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ιουδαίας καὶ πέραν τοῦ Ἰορδάνου.
Ἱεροσολύμων, καὶ σεληνιαζόμενος, καὶ δαμοφυλακεύοντος, καὶ σεληνιαζόμενος, καὶ παραλυτικοῦς καὶ ἔθεράπευσεν αὐτοὺς. καὶ ἰκολούθησαν αὐτῷ ὁχλοί πολλοί ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ιουδαίας καὶ πέραν τοῦ Ἰορδάνου. 5 ἰδὼν δὲ τοὺς ὁχλοὺς ἀνέβη εἰς τὸ ὄρος καὶ καθισάντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἔδιδακεν αὐτοὺς, λέγων,
4 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.
3 Μακάριοι οἱ πνευμόνες ὅτι αὐτοὶ παρακληθήσονται.
2 Μακάριοι οἱ πραγάς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
1 Μακάριοι οἱ πνευμόνες καὶ διψάντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται.
7 Μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται.
8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τῶν Θεόν ὄψιν ταύτην.
9 Μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ νῦν Θεοῦ χληρήσονται.
10 Μακάριοι οἱ δεδίωγμένοι ἐνεκεν δικαιοσύνης ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.
11 Μακάριοι ἔστε, ὅταν ὄνειδίσωσιν ὑμᾶς καὶ διαξώσωσι, καὶ εἴπωσιν

8 ἐν ὅλῃ τῇ Γαλιλαίᾳ
9 Marg. om. ὁ Ἰησοῦς
10 om. καὶ

1 Marg. transposes verses 4, 5

5 Marg.
<table>
<thead>
<tr>
<th>1611</th>
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<tr>
<td>all manner of *evil against you falsely for my sake.</td>
<td>all manner of evil against you</td>
</tr>
<tr>
<td>12 Rejoice, and be exceeding glad: for great is your reward in heaven: For so persecuted they the Prophets which were before you.</td>
<td>12 falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.</td>
</tr>
<tr>
<td>13 Ye are the salt of the earth: *But if the salt have lost his savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under foot of men.</td>
<td>13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city that is set on an hill, cannot be hid.</td>
</tr>
<tr>
<td>14 Ye are the light of the world. A city that is set on an hill, cannot be hid.</td>
<td>14 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.</td>
</tr>
<tr>
<td>15 Neither do men light a candle, and put it under a *bushel: but on a candlestick, and it giveth light unto all that are in the house.</td>
<td>15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.</td>
</tr>
<tr>
<td>16 Let your light so shine before men, *that they may see your good works, and glorify your Father which is in heaven.</td>
<td>16 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.</td>
</tr>
<tr>
<td>17 Think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.</td>
<td>18 For verily I say unto you, *Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</td>
</tr>
<tr>
<td>18 For verily I say unto you, *Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</td>
<td>19 All things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.</td>
</tr>
<tr>
<td>19 All things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.</td>
<td>20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</td>
</tr>
<tr>
<td>20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</td>
<td>21 Ye have heard that it was said by them of old time, *Thou shalt not kill: and, Whosoever shall kill, shall be in danger of the judgment.</td>
</tr>
<tr>
<td>21 Ye have heard that it was said by them of old time, *Thou shalt not kill: and, Whosoever shall kill, shall be in danger of the judgment.</td>
<td>22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.</td>
</tr>
<tr>
<td>22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.</td>
<td>23 And whosoever shall say to his brother, *Raca, shall be in danger of the council: but whosoever shall say, *Thou fool, shall be in danger of hell fire.</td>
</tr>
<tr>
<td>23 And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.</td>
<td>24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:</td>
</tr>
<tr>
<td>24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:</td>
<td>24 Leave there thy gift before the altar, and there rememberest that thy brother hath ought against thee,</td>
</tr>
</tbody>
</table>

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| * The word in the original signifieth a measure containing about a pint less than a peck. | * Luke 16. 17. |
| * Jam. 2. 10. | 1 Many ancient authorities insert without cause. |
| 1 Or, to them. | 2 An expression of contempt. |
| 1 Or, Mark, a Hebrew expression of condemnation. |
| 1 Or, unto or into. | 5 Gr. Gehenna of fire. |
πάν πονηροὺν ήμια 2 καθ' ύμων ἰσευδόμενον, 2 om. ἰμια

13 ἔνεκεν ἐμοῦ. χαίρετε καί ἀγαλλιάσθε, ὅτι ὁ μισθὸς ύμῶν πολὺς ἐν τοῖς οὐρανοῖς, οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τούς πρὸ ύμων.

13 'Ὑμείς ἐστε τὸ ἄλας τῆς γῆς' εἰὼ δὲ τὸ ἄλας μωρανθή, εἰν τίνι ἀληθήσεται; εἰς οὐδέν λέγετε ἐτέ, εἰ μὴ βληθῆναι; ἐξο καὶ 3
14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου' οὐ δύναται πόλεις
15 κρυβῆναι ἐπάνω ὄρους κείμεν' οὐδὲ καίουσι λύγνων καὶ τιθέασιν αὐτῶν ὑπὸ τῶν μόδων, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πάσι τοῖς
16 εἰν τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ύμῶν ἐμπρόσθεν τῶν ἀνθρώπων, ὡσοι ιδοὺς ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τοῖς πατέρα θμῶν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἠλθὼν καταλύει τὸν νόμον ἢ τοὺς προφήτας' οἷκ ἠλθὼν κατα-
18 λύει ἀλλὰ πληρώσας. ἀμὴν γὰρ λέγω ύμῖν, ἕως ἐν παρέλθῃ ὁ οὐρανός καὶ ἡ γῆ, ἰῶτα ἐν ἑν ἡ μικρὰ κεραία οὐ μὴ παρέλθῃ ἀπὸ
19 τοῦ νόμου, ἕως ἐν πάντα γένηται. ὦς εἰὼν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἔλαχι-
20 στῶν, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν' οὐ δ' ἐν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρα-
21 νῶν. λέγω γὰρ ύμῖν ὅτι εἰὼ μὴ περισσεύσῃ ἡ δικαιοσύνη ύμῶν πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν
22 βασιλείαν τῶν οὐρανῶν.

21 Ἡκούσατε ὅτι ἐρρήθη τοῖς ἀρχαῖοι, Οὐ φονεύσεις οὐδὲ ὁ πρῶτος φονεύσῃ, ἐνοχὸς ἔσται
22 τῇ κρίσει' ἐγὼ δὲ λέγω ύμῖν ὅτι πᾶσι ὁ ἄργιος τῶν ἀδελφῶν αὐτῶν εἰκῆ 3 ἐνοχὸς ἔσται τῇ κρίσει' ὅσ τί ἐν εἴπῃ τῷ ἀδελφῷ
23 αὐτοῦ, Ἠρακλῆς ἐσται τῷ συνεδρίῳ ὅσ' δ' ἐν εἴπῃ τῷ ὅρρῳ, Μωρὲ, ἐνοχὸς ἔσται εἰς τὴν
24 γένεσιν τοῦ πυρός. ἔως οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ
25 σοῦ, ἀφες εἰκὲ τὸ δῶρόν σου ἐμπροσθεν τοῦ
<table>
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<td>* Luke 12. 38.</td>
<td>25 * Agree with thine adversary quickly, whilest thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</td>
</tr>
<tr>
<td>26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</td>
<td>26 thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.</td>
</tr>
<tr>
<td>* Ex. 20. 14.</td>
<td>27 Yea have heard that it was said by them of old time, *Thou shalt not commit adultery:</td>
</tr>
<tr>
<td>* ch. 18. 8.</td>
<td>28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.</td>
</tr>
<tr>
<td>Mark 9. 47.</td>
<td>29 *And if thy right eye offend thee, pluck it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.</td>
</tr>
<tr>
<td>§ Or, do cause thee to offend.</td>
<td>30 And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.</td>
</tr>
<tr>
<td>* Deut. 24. 1. 18.</td>
<td>31 It hath been said, *Whosoever shall put away his wife, let him give her a writing of divorcement.</td>
</tr>
<tr>
<td>1 Cor. 7. 10.</td>
<td>32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.</td>
</tr>
<tr>
<td>* Ex. 20. 7. 12.</td>
<td>33 Again, ye have heard that it hath been said by them of old time, *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.</td>
</tr>
<tr>
<td>Deut. 5. 11.</td>
<td>34 But I say unto you, Swear not at all, neither by heaven, for it is God's throne:</td>
</tr>
<tr>
<td>* Jam. 5. 12.</td>
<td>35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.</td>
</tr>
<tr>
<td>36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.</td>
<td>37 But let your communication be Yea, yea: Nay, nay: For whatsoever is more than these, cometh of evil.</td>
</tr>
<tr>
<td>* Some ancient authorities omit deliver thee.</td>
<td>1 Some ancient authorities read But your speech shall be.</td>
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<td>38 Ye have heard that it hath been said, * An eye for an eye, and a tooth for a tooth.</td>
<td>38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee: and * from him that would borrow of thee, turn not thou away.</td>
</tr>
<tr>
<td>39 But I say unto you, * that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.</td>
<td>39 for a tooth: but I say unto you, Resist not him that is evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee: and *from him that would borrow of thee, turn not thou away.</td>
</tr>
<tr>
<td>40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.</td>
<td>41 And whatsoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.</td>
</tr>
<tr>
<td>41 And whatsoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee: and *from him that would borrow of thee, turn not thou away.</td>
<td>42 And whatsoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.</td>
</tr>
<tr>
<td>42 Give to him that asketh thee: and * from him that would borrow of thee, turn not thou away.</td>
<td>43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy:</td>
</tr>
<tr>
<td>* Luke 23. 34. Acts 7. 60.</td>
<td>44 But I say unto you, * Love your enemies, bless them that curse you, do good to them that hate you, and * pray for them which despitefully use you, and persecute you:</td>
</tr>
<tr>
<td>43 Ye have heard, that it hath been said, * Thou shalt love thy neighbour, and hate thine enemy:</td>
<td>45 That ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the *publicans do the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.</td>
</tr>
<tr>
<td>* Luke 6. 32.</td>
<td>47 the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.</td>
</tr>
<tr>
<td>46 * For if ye love them which love you, what reward have ye? Do not even the Publicans the same?</td>
<td>48 Ye therefore shall be perfect, as your heavenly Father is perfect.</td>
</tr>
<tr>
<td>47 And if ye salute your brethren only, what do you more than others? Do not even the Publicans so?</td>
<td>49 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.</td>
</tr>
<tr>
<td>48 Be ye therefore perfect, even as your father, which is in heaven, is perfect.</td>
<td>50 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.</td>
</tr>
<tr>
<td>5 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in heaven.</td>
<td>51 When thou doest alms, let not thy left hand know what thy right doeth: That thine alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.</td>
</tr>
<tr>
<td>* Or, with. Rom. 12. 8.</td>
<td>52 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets,</td>
</tr>
<tr>
<td>1 Or, a trumpet to be sounded.</td>
<td>53 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets,</td>
</tr>
<tr>
<td>3 That is, collectors or receivers of Roman taxes: and so elsewhere.</td>
<td>54 That thine alms may be in secret: And thy Father which seeth in secret shall recompense thee.</td>
</tr>
</tbody>
</table>
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΟΙΟΝ.

21 Ἡκούσατε ὅτι ἐρρήθη, Ὁφθαλμοὺς ἀντὶ ὁφθαλμοῦ, καὶ ὀδώρα ἀντὶ ὀδώντος· ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήναι τῷ ποιητῷ· ἀλλὰ ὅστις σε ὑπαίτεσι ἐπὶ τὴν δεξιὰν σου σιαγά, στρέψον αὐτὸ καὶ τὴν ἄλλην καὶ τῷ θέλοντι σοι κρίνειν καὶ τὸν χιτῶνά σου ἐλαβέν, ἀφεῖς αὐτῷ καὶ τὸ ἱμάτιόν του καὶ ὅστις σε ἁγγαρεύσῃ μιλῶν ἐν, ὑπαγε μετ’ αὐτοῦ δύο, τῷ αἰτοῦντι σε δίδον καὶ τὸν θέλοντα ἄτο σου δανείσασθαι μὴ ἀποστραφῆς.

3 Ἡκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πληγένον σου, καὶ μισήσεις τὸν ἐχθρὸν σου. Ἑγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους υἱάς, καλὸς ποιεῖτε τοὺς μισοῦντας υἱῶν,

καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων υἱῶν.

4 καὶ διακόνων υἱῶν· ὅπως γένησθε νῦν τοῦ πατρὸς υἱῶν τοῦ ἐν οὐρανοῖς, ὅτι τῶν ἠλιόν αὐτοῦ ἀνατελλεί ἐπὶ ποιητοὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

5 εἰς γὰρ ἀγαπητοῖς τοὺς ἀγαπῶντας υἱῶν, τῶν μισθῶν ἔχετε· ὀὐχὶ καὶ οἱ τελῶναί τοῦ αὐτοῦ ποιεῖτε καὶ ἡ ζητεῖτε τοὺς μισθοὺς τοῦ αὐτοῦ ποιεῖτε; 6 οὖν καὶ οἱ τελῶναί οὕτω ποιοῦσιν· ἔσεσθε οὖν υἱῶν τελεῖοι, ὡσπερ ὁ πατὴρ υἱῶν οὗ ἐν τοῖς οὐρανοῖς τελείως ἐστιν.

Προσέχετε τὴν ἑλεμοσονίνην υἱῶν μή μαίνετε ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γενέσθαι μισθῶν ὧκ ἔχετε παρὰ τὸν πατρὶ υἱῶν τῷ ἐν τοῖς οὐρανοῖς.

" Οταν οὖν ποῖς ἑλεμοσονίνη, μη σαλπίζῃ ἐμπροσθεν σου, ὡσπερ οἱ ὑποκριται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς χήμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω υἱῶν, ἀπέχουσι τῶν μισθῶν. 2 αὐτῶν· σοῦ δὲ ποιοῦντος ἑλεμοσονίνη, μη γνωτὸ ἡ ἀρματερὰ σου τὶ ποιεῖ ἡ δεξιὰ σου, ὅταν ἡ χρεῖα ἑλεμοσονίνη ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτῶς ἀποδόσει σοι ἐν τῷ φανερῷ. 3 Καὶ ὅταν προσέχῃς, οὐκ ἔσται ὡσπερ ὑποκριται, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γνώμαις τῶν πλειτεῖων ἐστῶτες προσέχεις εἰς τοὺς καταρωμένους υἱᾶς καὶ τοὺς μισοῦντας υἱῶν.

ἐκάθεν τῷ αὐτῷ ἡ εὐφραίνει. 16 ἐκάθεν τῷ αὐτῷ ἡ ὑστερήσει. 17 ὡσπερ 1 δικαιοσύνην.
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that they may be seen of men.
Verily I say unto you, they have their reward.
6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen do. For they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them: For your father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: *Our father which art in heaven, hallowed be thy name.
10 Thy kingdom come. Thy will be done, in earth, as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.
14 For, if ye forgive men their trespasses, your heavenly father will also forgive you.
15 But, if ye forgive not men their trespasses, neither will your father forgive your trespasses.
16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you, they have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face:
18 That thou appear not unto men to fast, but unto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.
19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal.
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.
21 For where your treasure is, there will your heart be also.
22 *The light of the body is the

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that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for *your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven,
10 Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on
11 earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil. For ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.
19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal:
21 for where thy treasure is, there will thy heart be also. The lamp of the body is the

* Ecclus. 7. 14.
* Mark 11. 25.
1 Tim. 6. 19.
* Luke 11. 34.

1 Some ancient authorities read God your Father.
2 Gr. our bread for the coming day.
3 Or, evil
4 Many authorities, some ancient, but with variations, add For thine is the kingdom, and the power, and the glory, for ever, Amen.
5 Gr. dig through.
ELYAISON KATA MATOAIION.

23

eυχεσθαι, ὅπως ἂν φανώσι τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μυσθὸν αὐτῶν τῶν, σὺ δέ, ὅταν προσεύχῃ, εἰσέλθε εἰς τὸ ταμιεύμα τοῦ, καὶ κλείσας τὴν θύραν σου, προσέυξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. προσευχόμενοι δὲ μὴ βαπτισθήσητε, ὁσίες οἱ ἐθνοὶ· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰςακουσθῆσαι, μὴ οὖν ὀμοθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ἃν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτήσασθε αὐτῶν, οὔτως οὖν προσευχήσεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγασθήτω τὸ ὄνομά σου· ἐλθέω ἡ βασιλεία σου· γενηθήτω τὸ βασιλεία

11 σου, ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· ἄρτων ἡμῶν τῶν ἐπιούσιων δῶς ἡμῖν σήμερον· ἵππαμεν τοῖς ὑμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφέλουμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγχομεν ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ὑμᾶς ἀπὸ τοῦ ποιηροῦ. ὅτι σοῦ ἐστίν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ἐὰν γὰρ ἀφήτε τοῖς ἄνθρωποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

“Ὅταν δὲ νηστεύσητε, μὴ γίνεσθε ὄσπερ οἱ υποκριταὶ σκυθρωποὶ· ἀφανίζουτε γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανώσι τοῖς ἀνθρώποις νηστευόντες· ἀμήν λέγω ὑμῖν ὅτι ἀπέχουσι τοῖς μισθοῦς αὐτῶν, σὺ δὲ νηστευόντα ἀλειψάς σου τὴν κεφαλήν, καὶ τὸ πρόσωπόν σου νύσαι, ὅπως μὴ φανήσῃ τοῖς ἀνθρώποις νηστευόντες, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρωσὶς ἀφανίζεται, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σής οὔτε βρωσὶς ἀφανίζεται, καὶ ὅπου κλέπται οἱ διορύσσοντας οὐδὲ κλέπτουσιν. ὅπου γὰρ ἐστίν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐστιν καὶ ἡ καρπὸς τῆς ἑτεροτροφίας σου. ὁ λύχνος τοῦ σώματός ἐστιν ὁ
eye: If therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

24 ¶ *No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

25 Therefore I say unto you, *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: Is not the life more than meat? and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven: shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

7 Judge *not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: *and with what measure ye mete, it shall be measured to you again.
διδον το σῶμα σου φωτεινῶν ἔσται· εὰν δὲ ὁ ὀφθαλμός σου φωτεινὸς ἦ, διδον τὸ σῶμά σου σκοτεινῶν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν
21 οὐκ σκότος ἐστί, τὸ σκότος πόσον; οὐδεὶς δύναται δυσὶ κυρίως δουλεύειν· ἡ γὰρ τῶν ἔνα μισῆσαι, καὶ τῶν ἔτερων ἀγαπήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ
25 δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾶ. διὰ τούτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ ὁ σῶμα τοῦ ἐν εὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ εἷς ὑμῶν μεριμνῶν δύναται προσβείναι ἐπὶ τὴν ἥλικιαν αὐτοῦ πῆχυν ἕνα; καὶ περὶ ἐνδόματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου, πῶς αὐξάνει οὐ κοπά, οὐδὲ νηθεὶ λέγω δὲ ὑμῖν ὃτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τοῖς τούτοις. εἰ δὲ τὸν χάρτον τοῦ ἄγρου, σήμερον ὀντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς αὐτος ἀμφιεσθήσει, οὐ πολλαὶ μᾶλλον ὑμᾶς, διηγόμαστοι; μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλόμεθα; πάντα γὰρ ταῦτα τὰ ἐβην ἐπιζητεὶ οὖν γὰρ ὁ πατὴρ ὑμῶν οὐράνιος ὑπὶ
23 χρῆσθε τούτων ἀπάντων. ζητεῖτε δὲ πρὸς τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν διάκοσιν τοῦ Θεοῦ καιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσητε ὑμῖν, μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμνήσει τὰ ἐαυτῆς τῆς ἀρκετὸν τῇ ἡμέρᾳ καὶ κακία αὐτῆς.

72 Μὴ κρίνετε, ὃν μὴ κριθήτε· ἐν δὲ γὰρ κρίματι κρίνετε, κριθήσεσθε καὶ ἐν ὁ ὑπὸ μέτρον μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>3 *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?</td>
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</tr>
<tr>
<td>4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?</td>
<td>4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?</td>
</tr>
<tr>
<td>5 Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.</td>
<td>5 Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rend you.</td>
</tr>
<tr>
<td>6 * Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rend you.</td>
<td>6 * Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you.</td>
</tr>
<tr>
<td>7 * Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you:</td>
<td>7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:</td>
</tr>
<tr>
<td>* Luke 6, 41.</td>
<td>8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.</td>
</tr>
<tr>
<td>8 Or every one that asketh shall receive; and he that seeketh shall find; and to him that knocketh it shall be opened.</td>
<td>9 Or what man is there of you, whom if his son ask bread, will he give him a stone?</td>
</tr>
<tr>
<td>Luke 11. 9.</td>
<td>10 Or if he ask a fish, will he give him a serpent?</td>
</tr>
<tr>
<td>John 16. 21.</td>
<td>11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?</td>
</tr>
<tr>
<td>James 1. 6.</td>
<td>12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.</td>
</tr>
<tr>
<td>Luke 6, 31.</td>
<td>13 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.</td>
</tr>
<tr>
<td>Luke 13, 24.</td>
<td>* Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:</td>
</tr>
<tr>
<td>Or, how.</td>
<td>14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.</td>
</tr>
<tr>
<td>Luke 6, 43.</td>
<td>15 Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.</td>
</tr>
<tr>
<td>* Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?</td>
<td>16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?</td>
</tr>
<tr>
<td>17 Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.</td>
<td>17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.</td>
</tr>
<tr>
<td>18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.</td>
<td>18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.</td>
</tr>
</tbody>
</table>

1 Some ancient authorities omit is the gate.  
2 Many ancient authorities read How narrow is the gate, &c.
3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλ-
4 μῷ δοκῶν οὐ κατανοεῖς; ἢ πῶς ἥρεις τῷ ἀδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἀπὸ ἕκ
tοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ, οὐ δοκῖ ἐν τῷ ὀφθαλμῷ σου;
5 ὑποκρίτα, ἐκβάλει πρῶτον τὴν δοκήν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δώτε τὸ ἄγιον τοῖς κυσί νηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοί-
7 ρων, μὴ τοὺς καταπαθήσοντας αὐτοὺς ἐν τοῖς ποιναίς αὐτῶν, καὶ στραφέντες ῥήσοντο ὑμᾶς.
8 Λείτηται, καὶ δοθήσεται υἱὸν ζητείτε, καὶ εὑρήσετε κρούσεται, καὶ ἀνοικήσεται ὑμῖν.
9 πάσα γὰρ ὁ ἀιτῶν λαμβάνει, καὶ ὁ ζητῶν εὑ-
10 ρίσκει, καὶ τῷ κρούοντι ἀνοικήσεται. ἡ τίς ἐστιν ἐξ ὑμῶν ἀνθρωπός, ὁν ἐὰν ἄιτήσῃ ὁν 

3 om. ἐὰν

4 οἴσοις αὐτοῦ ἀρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
10 καὶ ἔὰν ἴκθιν αἰτήσῃ, μὴ ὄφριν ἐπιδώσει 

5 ἤ καὶ ἴκθιν αἰτήσει

11 αὐτὰ; εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, ὀδατε δόματα ἀγαθά διδόνας τοῖς τέκνοις ὑμῶν, 
12 πόσον μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρα-

vois δώσει ἀγαθὰ τοῖς αὐτοῦσι αὐτῶν;
13 πάντα οὖν ὃσα ἄν δέλητε ἰνα ποιώνων ὑμῖν 

οἱ ἀνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς οὕτως γὰρ ἐστιν ὁ νόμος καὶ οἱ προφήται.
14 Εἰσέθετε διὰ τῆς στενῆς πύλης ὑπὲρ της πλα-
15 τεῖας ή πόλη, καὶ εὐφρόσυνος ή ὁδὸς ή ἀπά-

γουσα εἰς τὴν ἀπολέσαν, καὶ πολλοί εἰσιν οἱ 6 Marg. om. ή πύλη
16 εἰσερχόμενοι δὲ αὐτῆς ὑπὲρ της στενῆς πύλης, 

7 Marg. τί καὶ τεθλιμμένη η ὄδος ή ἀπάγουσα εἰς τὴν 

ζωῆν, καὶ οἴλεω εἰσίν οἱ εὐφράκουσας αὐτήν.
15 Προσέχετε δὲ πρὸς τῶν ἕνεκοπροφητῶν, 

8 om. δὲ καὶ ὁτινες ἔφερονται πρὸς ὑμᾶς ἐν ἐνδύμασι προ-
16 ρίων, ἐσοφθεν δὲ εἰσὶ λύκου ἄρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπινύωσετε αὐτοὺς 

μὴ τι συλλέχουσιν ἀπὸ ἄκαρθων σταφυλῆν,
17 ἦ ἀπὸ τριβόλων σύκα; οὕτω πάν ἄνθρω 

δένδρον ἀγαθὸν καρποῦς καλοὺς ποιεῖ; τὸ δὲ σαπρὸν 
18 ἄνθρωπος καρποῦς πονηροῖς ποιεῖ, οὐ δύναμαι 

δένδρον ἀγαθὸν καρποῦς πονηροῖς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν.
19 *Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 ¶ Not every one that saith unto me, *Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, *I never knew you:* Depart from me, ye that work iniquity. 24 ¶ Therefore, *whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:" 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:" 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, *the people were astonished at his doctrine. 29 For he taught them as one having authority, and not as the Scribes. 30 When he was come down from the Mountain, great multitudes followed him. 2 *And behold, there came a leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that *Moses commanded, for a testimony unto them.

1 Gr. demons. 2 Gr. powers.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΩΑΙΟΝ.

19 πάν δὲνδρον μη̃ ποιούν καρπῶν καλῶν ἐκκότησαί καὶ εῖς πῦρ βάλλεται. ἀραγε ἀπὸ τῶν
20 καρπῶν αὐτῶν ἐπιγνώσθεθε αὐτοῖς, οὐ πᾶς ὁ λόγον μοι, Κύριε, Κύριε, εἰσελθεῖται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
21 πολλοὶ ἐροῦσι μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὑμοῖτε προσφήτευσαμεν, καὶ τῷ σῷ ὑμῶναι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὑμῶναι δυνάμεις πολλᾶς ἐποίησαν·
22 μεν; καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι ὀδέν̃ποτε ἐγὼν ὡμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. πᾶς οὖν ὅστις ἀκούει μοι τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώς αὐτῶν ἀνδρὶ φρονίμῳ, ὅστις ἄκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατεβη ἡ βροχὴ καὶ ἔλθον οἱ ποσταμοὶ καὶ ἐπένευσαν οἱ ἀνέμοι, καὶ προσε- ἔπεσαν τῇ οἰκίᾳ ἑκείνη, καὶ οὐκ ἔπεσε τεθε̃.
25 μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιώθησται ἀνδρὶ μορφῆς, ὅστις ἄκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατεβη ἡ βροχή καὶ ἔλθον οἱ ποσταμοὶ καὶ ἐπένευσαν οἱ ἀνέμοι, καὶ προσε- 
κοπαν τῇ οἰκίᾳ ἑκείνη, καὶ ἔπεσε τῆ ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι·
29 ἐπὶ τῇ διδαχῇ αὐτῶν ἦν γὰρ διδάσκαλον αὐ- 

tοις ὥς ἐξονυσίαν ἔχων, καὶ οὐχ ὃς οἱ γραμ- 

7 8 9 10 11 ματίεις. 3 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἡκο- 

tού ὄχλοι πολλοὶ καὶ ἀνέοις. λεπρῶς ἔλθον προσεκύνει αὐτῷ, λέγων, Κύριε, ἐὰν θῆλης, δύνασαι με καθαρίσαι. καὶ κατέειναι τὴν χείρα, ἢ ἡμέτερον αὐτὸ τὸ Ἰη- 

11 αἰτά αὐτῶν 5 6 2 ἔδωκε ἑκαθαρίζῃ αὐτῷ ἠ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ὁμ. οἱ Ἐκάθαρσης. καὶ εὐ̃ 2 ἐτέλεσεν προσελθὼν 

1 ἐσημερίσθη αὐτῷ ἠ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ὁμ. Ἐκάθαρσης.
into Capernaum, there came unto him a Centurion, beseeching him,
6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
7 And Jesus saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
8 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.
10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.
11 And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
13 And Jesus said unto the Centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
14 ¶ And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever:
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick,
17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, *Himself took our infirmities, and bare our sicknesses.
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19 And a certain Scribe came and said, and said unto him, Master, I will follow thee whithersoever thou goest.
20 And Jesus saith unto him, The Foxes have holes, and the birds of

<table>
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1 Or, boy
2 Gr. sufficient
3 Gr. with a word.
5 Gr. bond-servant.
6 Many ancient authorities read With no man in Israel have I found so great faith.
7 Gr. recline
8 Or, demons
9 Or, through
10 Or, one scribe
11 Or, Teacher
περναοὶ, προσῆλθεν αὐτῷ ἐκατονταρχὸς
6 παρακαλῶν αὐτῶν, καὶ λέγων, Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δει-
7 νόσος βασανιζόμενος. καὶ λέγει αὐτῷ ὁ Ἰη-
8 σοῦς, Ἔγῳ ἑλθὼν θεραπεύσα αὐτόν. καὶ ἀποκριθεὶς ὁ ἐκατονταρχὸς ἐφή, Κύριε, οὐκ
εἰμὶ ικανὸς ἵνα μου ὑπὸ τὴν στήνῃ εἰσέλθῃ,
ἀλλὰ μόνον εἰπὲ λόγον, καὶ λαβήσεται ὁ
παῖς μου. καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ
ἐξουσίαν, ἔχων ὑπὲρ ἐμαυτῶν στρατιώτας·
καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεσται
καὶ ἄλλω, Ἔρχον, καὶ ἔρχεται καὶ τὸ δοῦ-
λω μου. Ποιήσω τούτῳ, καὶ ποιεῖ. ἀκούσας
δὲ ὁ Ἰησοῦς ἐδαύμασε, καὶ ἔπει τοῖς ἀκολου-
θοῦσιν, Ἀμὴν λέγω ὑμῖν, οὔδε ἐν τῷ Ἰσραήλ
10 τοσαύτῃ πίστιν ἐδύον. λέγω δὲ ὑμῖν, ὅτι
πολλοὶ ἄντω αναταλω καὶ δυσμοὶ ἤξουσι, καὶ ἀνακληθοῦσαι μετὰ Ἀβραὰμ καὶ Ἰσαὰκ
11 καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ
dὲ νοοῖ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ
σκότος τὸ ἐξότερον· ἐκεὶ ἔσται ὁ κλαυθμός
12 καὶ ὁ βρυγμὸς τῶν ὀδῶν. καὶ εἶπεν ὁ
Ἰησοῦς τῷ ἐκατοντάρχῳ, ὡς πάγε, καὶ ὁ ἐπι-
στέφωσα γεννηθήτω σοι, καὶ ιάθη ὁ παῖς
αὐτοῦ ἐν τῷ ὥρᾳ ἐκείνῳ.
13 Καὶ ἔλθον ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέ-
τρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην
14 καὶ πυρέσσουσαν, καὶ ἰγκατά τῆς χειρὸς
αὐτῆς, καὶ δῆμκεν αὐτὴν ὁ πυρετὸς· καὶ
15 ἤγερθη, καὶ διηκόνει αὐτοῖς. ὡς ἤγερθη ὁ
γενομένης προσήνηκαν αὐτῷ δαιμονιζόμε-
νους πολλοὺς· καὶ ἐξέβαλε τὰ πνεύματα
λόγων, καὶ πάντας τοὺς κακῶς ἤχουσαν ἔθερα-
17 πευσθ᾽ ὅπως πληρωθῇ τὸ ῥήθην διὰ τὸν πεν-
ὴν αὐτοῦ, λέγοντος, Αὐτός τάς ἄσθε-
νειάς ἡμῶν ἔλαβε, καὶ τάς νόσους ἐξάστασεν.
18 Ἡδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄγλους περί
αὐτῶν, ἐκλείσαν ἀπελθεῖν εἰς τὸ πέραν.
19 καὶ προσῆλθον εἰς γραμματέως εἶπεν αὐτῷ
Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔσται ἀπέ-
20 χρῆ, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλοπε-
κες φωλείου ἤχουσι, καὶ τὰ πετενὰ τῶν
the air have nests: but the son of man hath not where to lay his head. 21 And another of his Disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me, and let the dead bury their dead. 23 And when he was entered into a ship, his Disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his Disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? 28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And behold, they cried out, saying, What have we to do with thee, Jesus thou son of God? Art thou come hither to torment us before the time? 30 And there was a great way off from them an herd of many swine, feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

And he entered into a ship, and passed over, and came into his own city.
21 ἔτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἁπελθεῖν καὶ δάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, λέγει ἀυτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς δάψαι τοὺς ἑαυτῶν νεκροὺς.

23 Καὶ ἐμβάται αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν οἱ μαθηταὶ αὐτοῦ, καὶ ἴδοι, σεισμὸς μέγας ἐγένετο εἰς τῇ θαλάσσῃ, ἀπέβη τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων.

25 αὐτός δὲ ἐκάθευδε, καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγεραν αὐτὸν, λέγοντες, Κύριε, σώσον ἡμᾶς, ἀπολλύμεθα, καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὅλγοπιστοί; τότε ἐγερθεὶς ἐπέτιμησε τοὺς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ ἀνθρώποι ἔθαψαν, ἱέρωντες, Ποσειδῶν ἔστιν αὕτω, ὅτι καὶ οἱ ἄνεμοι καὶ η θαλάσσα ὑπακούουσιν αὐτῷ;

28 Καὶ ἐδόθη αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γερασηνῶν, ὑπηνύμησαν αὐτῷ δύο δαμοφωξόμενοι εἰς τῶν μηνείων ἐξερχόμενοι, Χαλεποὶ λίαν, ὥστε μῆς ἵσχυεν τωδε

29 παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης καὶ ἴδοι, ἐκράταν λέγοντες, ἦν ἡμῖν καὶ σοι, Ἰησοῦ, νεί τοῦ Θεοῦ; ἦλθες ὁδε πρὸ καιροῦ βασανίσας ἡμᾶς; ἢν δὲ μακραν ἄπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένης, οἱ δὲ δαμονεῖς παρεκάλουσιν αὐτῶν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπέτρεψαν ἡμῖν ἅπασιν εἰς τὴν ἡμέραν.

31 ἀγέλην τῶν χοῖρων. καὶ εἶπεν αὐτοῖς, Ἑστήκατε, οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοῖρων καὶ ἴδοι, ὁρμησαν πᾶσα ἡ ἀγέλη τῶν χοῖρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέβαιναν εἰς τῶν ὀρφῶν αὐτῶν.

32 ἀπόστειλον ἡμᾶς τοῖς χοίροις. καὶ εἶπεν αὐτοῖς, Ἱησοῦς εἰς τὴν θάλασσαν καὶ ἀπέβαιναν εἰς τὴν πόλιν ἀπῆγγειλαν πάσης, καὶ τὰ τῶν δαμοφωξόμενων. καὶ ἴδοι, πάσα ἡ πόλις ἐξῆλθεν εἰς συνώντησιν τῷ Ἰησοῦ καὶ ἴδοντες αὐτῶν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὀρφῶν αὐτῶν.

33 καὶ ἡλθεν εἰς τὴν ἱδιαν πόλιν.
**MATTHEW IX. 2—16.**

### 1611

2 *And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.*

3 And behold, certain of the Scribes said within themselves, *This man blasphemeth.*

4 And Jesus knowing their thoughts, said, *Wherefore think ye evil in your hearts?*  
5 For whether is easier to say, Thy sins be forgiven thee: or to say, Arise, and walk?  
6 But that ye may know that the Son of man hath power on earth to forgive sins, (Then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.  
7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

*Mark 2.18. 14. 15.*

*Luke 5. 27.*

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### 1681

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy,  
1 Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth.  
4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?  
5 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.  
7 And he arose, and departed to his house.  
9 And as Jesus passed by from thence, he saw a man named Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.  
11 And when the Pharisees saw it, they said unto his disciples, Why eateth thy master with publicans and sinners?  
12 But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick.  
13 But go ye and learn what that meaneth, *I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*  
14 Then came to him the disciples of John, saying, *Why do we and the Pharisees fast oft, but thy disciples fast not?*  
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.  
16 No man putteth a piece of *new* cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

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*Mark 2. 3. 4. 5.*

*Luke 5. 18.*

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*Mark 2. 4. 5. 6.*

*Luke 5. 27.*

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*Or, raw, or un- wrought cd. th.*

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*Or, Child.*

*Gr. Many ancient authorities read seeing.*

*Or, authority.*

*Gr. Red letter: and so always.*

*Or, Teacher.*

*Gr. strong.*

*Some ancient authorities omit oft.*
2 καὶ ἵδιος, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβηλημένον· καὶ ἵδιος ὁ Ἰησοῦς τὴν πίστιν αὐτῶν ἔδωκε τῷ παραλυτικῷ, Ἐάρσει, τέκνον, ἀφένται σοι αἱ ἀμαρτίαι σοι. 2 σοι αἱ ἀμαρτίαι (om. σοι)
3 καὶ ἵδιος, τυφὲς τὸν γραμματέαν εἶπον ἐν 3 εἰδίως text, not marg.
4 ἐαυτοῖς, Οὔτος βλασφημεῖ, καὶ ἵδιος ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν ἐπεν, Ἰνατί ἤμεις 4 ενθυμείσθην πονηρὰ ἐν ταῖς καρδίαις
5 ύμῶν; τί γὰρ ἔστιν εὐκοπότερον, εἰπεῖν, 5 σοι
6 Ἀφένται σοι αἱ ἀμαρτίαι; ἐγείρατε καὶ περιπάτετε; ἢ ἐγείρατε, ὅτι ἔξομα- σιάν ἐχεῖς ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τὴν γῆς ἀφίηναι ἀμαρτιάς (τότε λέγει τῷ παραλυτικῷ), Ἐγείρεθευ ἄριστον σοι τὴν κλίνην, καὶ 6 εφοβῆσαν
7 ὑπάγει εἰς τὸν οἶκὸν σου, καὶ ἐγείρεθει καὶ ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ, ἠδύνατε δὲ οἱ ἄνθρωποι, καὶ εὐθύς 
8 ὁ κλῆ θαμμασαν, τὸν θόντα ἔξομασιν τοιοῦτος τοῖς ἀνθρώποις.
9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἰδεν ἀνθρώπων καθήμενον ἐπὶ τὸ τελόν του, Ματθαίον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἀναστὰς ἐγκυβοῦσαν αὐτῷ.
10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου εἰς τῇ οἰκίᾳ, καὶ ἵδιος, πολλοὶ τελόν καὶ ἀμαρτολοὶ ἠθέουτες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
11 μαθηταῖς αὐτοῦ. καὶ ἠδύνατο οἱ Φαρισαίοι εἰπον τοῖς μαθηταῖς αὐτοῦ, Διατὶ μετὰ τῶν τελόν καὶ ἀμαρτολῶν ἠθέουτες ὁ διδάσκαλος
12 ύμῶν; ὁ δὲ Ἰησοῦς ὁ ἀκούσας εἰπέν αὐτοῖς, οὐ χρείαν ἔχουσιν οἱ ἑγχύντες ἱεροῦ, ἀλλ’
13 ὁι κακῶς ἔχοντες. σουφενείτες δὲ μάδετε τί ἔστιν, Ἐλεον θέλω, καὶ οὐ θυεῖαν οὐ γὰρ ἠλθὼν καλέσαι δικαίους, ἀλλ’ ἀμαρτο- λοὺς εἰς μετάνοιαν.
14 Τότε προσέχασται αὐτῷ οἱ μαθηταὶ Ἰω- ἁννου, λέγοντες, Διατὶ ἤμεις καὶ οἱ Φαρισαίοι νηστεύσαντες πολλά, οἱ δὲ μαθηταὶ σου
15 οὐ νηστεύσατε; καὶ εἰπέν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνασαι οἱ υἱῷ του νυμφῶν πενθείν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστιν ο νυμφίος; ἐλευ- σοντας δὲ ἡμέρα ὡς ἄρα ἀπαρθή ἀπ’ αὐτῶν
16 ο νυμφίος, καὶ τότε νηστεύσατον, οὐδεὶς δὲ ἐπιβάλλει ἐπιβληθη ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ αἱ χεῖρι τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίῳ, καὶ χεῖρι σχίσμα γίνεται.
1611

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand upon her, and she shall live.

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

20 (¶) And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the multitude of people, and the throngs of people, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

24 But when the people were put forth, he went in, and took her by the hand; and the maid arose.

26 And the fame thereof went abroad into all that land.

27 ¶ And when Jesus departed hence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus strictly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out,
οὐδὲ βάλλουσιν οἶνον νέων εἰς ἁσκώς παλαιοὺς· εἰ δὲ μίγη, ῥήγυνται οἱ ἁσκοί, καὶ οἱ οἶνοι ἐχέχεται, καὶ οἱ ἁσκοὶ ἀπολούνται. ἀπόλλυται ἀλλὰ βάλλουσιν οἶνον νέων εἰς ἁσκοὺς καυνοὺς, καὶ ἀμφότερα συντηροῦνται.

18. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἴδοι, ἄρ-χουν εἰς* ἐλθὼν προσεκόνει αὐτῷ, λέγων ὅτι Ἡθυγάπηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίδεις τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ἐξῆσται, καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθη· καὶ ἐξῆσται. ἰδοῖς καὶ ἡ μαθηταὶ αὐτοῦ. καὶ ἴδοι, γυνὴ αἰμωροφούσα διάδεκα ἐτη, προσεκόνει ὁμιλεῖ, ὡστε τοῦ κρασπήδου τοῦ ἱματίου οἰκοδεσπότης, ἐλεγε ἡμῖν ἐν ἀυτῇ. Ἔως μόνον ἄφυμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. ὁ δὲ Ἰησοῦς ἐπιτραφεῖς καὶ ἴδων αὐτήν ἐίπε, Θώρσει, θύγατερ· ἡ πίστις σου σέσωκε σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὀρας εἰκείνης. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρ-χοντος, καὶ ἴδων τοὺς αὐλητάς καὶ τὸν ὄχλον τοῦ θωρυβούμενον, λέγει αὐτοῖς ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεῦδει. καὶ κατέγελων αὐτοῦ. ὦτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἐξῆλθε τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὐτῆ εἰς ὅλην τὴν γῆν ἐκείνην. καὶ παράγοντες ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ διὸ τοῦ τυφλοῦ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, νεibraries. ἐλθὼν δὲ εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ τυφ-λοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποῦσαι· λέγουσιν αὐτῷ, ἕλεγεν (ομ. αὐτοῖς) ἐπίστευσαν ἀυτοῖς. ἕλεγεν, Κύριε. τότε ἦρατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενη-θητο ὑμῖν. καὶ ἀνεφόντησαν αὐτῶν οἱ ὀφθαλμοί καὶ ἐνεβραμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε ὑμεῖς γυναικεῖον, οἷς δὲ ἐξελθόντες διεφήμισαν αὐτῶν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32. Αὐτῶν δὲ ἐξερχομένων, ἴδοι, προση- νεγκαν αὐτῷ ἀνθρωπον κοφὸν δαιμονι- 11 ὁμ. ἀνθρωπὸν ς. καὶ ἐξελθόντες τοῦ δαιμονίου,
the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, *He casteth out the devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people.

36 *But when he saw the multitudes, he was moved with compassion on them, because they were scattered abroad, *as sheep having no shepherd.

37 Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10 And *when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother:

3 Philip, and Bartholomew, Thomas, and Matthew the Publican, James the son of Alpheus, and Lebbaeus, whose surname was Thaddaeus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 *But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, *The kingdom of heaven is at hand:

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 *Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (*for the workman is worthy of his meat.)

11 *And into whatsoever city or town ye shall enter, enquire who in it is
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

διάλεγον ὁ κωφός’ καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ}

34 Ἰσραήλ. οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχον τῶν δαμασκίων ἐκβάλλει τὰ δα-}

33 Καὶ περιῆγαν ὁ Ὁσίους τὰς πόλεις πάσας}

35 μαλακῶν ἐν τῷ λαῷ. ἰδοὺ δὲ τοὺς ὄχλους, ἔσπευσαν διὰ τοῦτο, ὅτι ἦσαν ἡκλη-}

32 ὁλογοι δεῖχθη ὑπὸ τοῦ Κυρίου τοῦ θεοῦ, ὥσπο τὸ ἐργάτης εἰς τῶν θεραμῶν αὐτῶν ἕως ὅστε ἐκβάλλει αὐτά, καὶ θεραπεύειν πάσαν νόσον καὶ πᾶσαν}

10 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστι}

2 Ἡμών, τοῦ Αλφαίου, καὶ Δεββαίου ὁ ἐπικληθένς ὁ Κανανίτης, καὶ Ἦοδας}

3 Φιλιππος, καὶ Βαρθολομαίος ὁ Ὁμάς, καὶ}

1 ὁ Λεββαῖος ὁ ὁ περὶ κληθεῖς ἡ Βασιλεία τῶν οὐρανῶν.}

8 Ἀνθένοντας θεραπεύετε, λεπτοὺς καθαρίζετε,}

8 νεκροὺς ἐγείρετε, δαμασκίνα ἐκβιλλεῖτε, ἡμεῖς ἔλεγον, δωρεάν}

9 Ἐλάβετε, δωρεὰν ἄνετε, μὴ κτήσητε χρυσόν, μὴ δέ οργυροῦ, μὴ πρὸς ζωὴν ἐστὶν τῶν ζωῆς ὑμῶν, καὶ περιήγημα ἐστὶ τῶν ζωῆς ὑμῶν.

10 μὴ πήραν εἰς ὄνομα, μὴ δὲ δύο χωτικῶν, καὶ μὴ ὑπὸ ὁποιαμένα, μὴ βάδοις *ο* ἡ θάρας ἐγείρετε, λε-}

11 πᾶσι τοῖς ἀυτοῦ ἐστιν. εἰς ἦν δὲ ἐν πόλει ἢ κόμην ἐσελήνη, ἐξερεύσατε τὰς ἐν αὐτῇ
is worthy, and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 *And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, *shake off the dust of your feet.
15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, *I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
17 But beware of men: for they will deliver you up to the Councils, and they will scourge you in their Synagogues,
18 And ye shall be brought before Governors and Kings for my sake, for a testimony against them, and the Gentiles.
19 *But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
22 And ye shall be hated of all men for my Name's sake: *but he that endureth to the end, shall be saved.
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.
24 *The disciple is not above his master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call him of his household?
26 Fear them not therefore: *for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

is worthy; and there abide till ye go thence.
12 go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and in their synagogues they will scourge you, yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.
19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.
21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.
22 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of man be come.
24 A disciple is not above his master, nor a servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call him of his household?
26 Fear them not therefore: *for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

1 Or, simple.
2 Or, put them to death
3 Or, end or finish.
4 Gr. teacher
5 Gr. bode- servant.
7 Or, master
8 Or, servant above
9 Or, lord.
διότι έστι· κάθει μείνατε, ἦσον ἀν ἐξελθήτε.

12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
13 αὐτὴν. καὶ ἐὰν μὲν ἦν η οἰκία αὐτία, ἐλθέτω
14 η ἐκείνη ὑμῶν ἐπ' αὐτήν· εὰν δὲ μὴ ἦν αὐτία,
15 ἐκείνη ἑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ ὅσον εὰν μὴ δέχηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς

16 ἵδιον, ἐγὼ ἀποστέλλω ὑμᾶς ως πρόβατα
17 εὐνο放过 λύκων' γνίσθη όυν φρόνιμοι ως οἱ
18 θήρει, καὶ ἀκέραιοι ως αἱ περιστεραι. προσ-
19 ἔχετε δὲ ἀπὸ τῶν ἀνθρώπων' παραδώσουσι

20 οἶκες καὶ τῇ λαλήσετε' δοθήσεται γὰρ ὑμῖν ἐν
21 καὶ βασιλεῖς ἀχθήσετε ήπεκεν ἐμοί, εἰς μαρτύριον αὐτοῖς καὶ τοῖς θεσαυροῖς,
22 γονεῖς, καὶ θανατώσουσιν αὐτοῖς. καὶ ἔστεθη
23 μαντόμενοι ϊπὸ πάντων διὰ τὸ ὄνομά μον' τοῖς ὑπερείμαι εἰς τέλος, οὗτος σωθήσεται.
24 ὅταν δὲ διώκσαιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,
25 φεύγετε εἰς τὴν ἀλλήν· ἠμὴν γὰρ λέγω ἐτέραν
26 τοὐκ Fulton μαθήτης ὑπὲρ τὸν διδάσκαλον, οὐ-
27 δὲ δοῦλος ὑπὲρ τῶν κύριων αὐτοῦ. ἀρκετῶν τῶ
28 μαθήτῆς ἦν γένεται ὁ διδάσκαλος αὐτοῦ, καὶ
29 δοῦλος ὁδὸς τὸν κύριον αὐτοῦ. εἰ τὸν οἰκοδεσπό-
30 τὴν Βεσλεζζίβιθ * ἐκάλεσαν ἀνάθεμα τόν, πῶς μᾶλλον
31 τοὺς οἰκιακοὺς αὐτοῦ; μὴ οὖν φοβήθητε αὐ-
32 τοὺς· οὐδὲν γάρ εἰστιν κεκαλυμένον· οὐκ ἀποκα-
33 λυθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
28 And fear not them which kill the body: but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29 Are not two Sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many Sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34 Think not that I came to send peace on earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36 And a man's foes shall be they of his own household.
37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.
38 And he that taketh not his cross, and followeth me, is not worthy of me.
39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.
40 He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.
41 He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

1 Gr. Gehenna.
2 Gr. in me.
3 Gr. in him.
4 Gr. cast.
5 Or. found.
6 Or. soul.
7 Or. lost.
27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, ἐσπατε ἐν τῷ φωτὶ· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν
28 δαμάστων, καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀπο-
κτεινότων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνα-
μένου ἀποκτεῖναι· φαβηθῆτε δὲ μᾶλλον τὸν
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν
29 γεέννῃ. οὐχὶ δόν στροφθία αὐσταρίου πολεί-
ται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
30 ἀνεν τοῦ πατρὸς ὑμῶν ὑμῶν δὲ καὶ αἱ τρίχες
31 τῆς κεφαλῆς πᾶσαι ἡρμηνεύειν εἰσί. μὴ
οὖν φοβηθῆτε· πολλῶν στροφθίων διαφέρετε
32 ὑμεῖς. πάς οὖν ὡστε ὁμολογήσει ἐν ἐμοὶ
ἐξπροσβεθεν τῶν ἀνθρώπων, ὁμολογήσοι κἀγὼ
ἐν αὐτῷ ἐξηροθεθεν τοῦ πατρὸς μου τοῦ ἐν
33 οὐρανοῖς. ὡστο δὲ ἀνρημοῦται μὲ ἐξηρο-
θεθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ
ἐξηροθεθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
34 Μὴ νομίσατε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
tὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
35 μάχαιραν. ἦλθον γάρ διχάσαι ἀνθρώπουν
κατὰ τὸν πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ
tῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-
36 θῆς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
37 οἰκιακοὶ αὐτοῦ. οἱ φιλῶν πατέρα ἡ μητέρα
ὑπέρ ἐμέ, οὐκ ἦστι μοι ἄξιος· καὶ οἱ φιλῶν
υἱῶν ἡ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἦστι μοι
38 ἄξιος· καὶ ὡς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ οὕτως μοι, οὐκ ἦστι μοι ἄξιος.
39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν·
καὶ ὁ ἀπολέος τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
eὑρίσκει αὐτὴν.
40 'Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ
41 δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ
dεχόμενος προφήτην εἰς ἄνομα προφήτου
μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
dίκαιον εἰς ἄνομα δίκαιον μισθὸν δίκαιον λή-
42 ψεται. καὶ ὅσ' ἐὰν ποτισῇ ἕνα τῶν μικρῶν
tοῦτον ποτήριον ψυχροῦ μόνον εἰς ἄνομα
μαθήτου, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ
tὸν μισθὸν αὐτοῦ.
And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come? Or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings' houses.

9 But what went ye out for to see? A Prophet? yea, I say unto you, and more than a Prophet.

10 For this is he of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied until John.

14 And if ye will receive it, this is *Elias which was for to come:

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto  

1 Or, the gospel

2 Many ancient authorities read  But what went ye out to see? a prophet?  

3 Gr. lesser.

4 Or, him

5 Some ancient authorities omit to hear.
11. Καὶ ἔγενετο ὅτε ἔτελεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πάλαισιν αὐτῶν.

2 ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμώτηρι τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο1 τῶν μαθητῶν ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεὶλατε Ἰωάννην ἅ ἀκούσατε καὶ βλέπετε τυφλοὶ ἀναβλέψωσι, καὶ χωλοὶ περιπατήσωσι, λεπροὶ καθαρίζωσι, καὶ κωφοὶ ἀκούσωσι, 2νεκροὶ ἀνεφέρεται καὶ πτωχοὶ διαγγελίζωσι, καὶ κακοί ἀκούσωσι, καὶ πτωχοὶ διαγγελίζωσιν, καὶ κακοί ἀκούσωσι. 3διὰ τούτοις γυναικῶν μεῖζον Ἰωάννου τοῦ βαπτιστοῦ ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν ὅμοιοι ἡμιφανείων. 4οἵ δὲ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅταν κατασκευάζεται τῇ Ἰδιοῖς σου ἐπιμορφεῖν. 5οἱ δὲ τῶν ὅμοιοι τῆς βασιλείας τῶν. 6οἵ δὲ τῶν ἠμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἐως ἄρτης ἡ βασιλεία τῶν ὅμοιοι διαζέταται καὶ βιοποιεῖ. 7ἀρπάζουσιν αὐτήν, πάντες ἄρα οἱ προφήται καὶ οἱ νόμοι ἐως Ἰωάννου προφήτευσαν καὶ οἱ ἠθελεῖ δέξασθαι αὐτῶν ἦλθα ὁ 8μέλλων ἐρχεσθαι. ὁ ἦλθα ὁ Ἱλίας ᾧ ἦλθα ὁ Ἱλίας 9Margin. om. ἀκούσωσιν. 10ἀκούετο τοίχων ἀνεφέρεται ὁ Ἰησοῦς ἀκούειν. 11ἀκούετο τοῖς ὑμῖν ὅταν δὲ ὁμοίοις τῆς γενεὰς ταύτης ὁμοία ἐστὶ παιδαρίοις ἐν ἀγαρίσει καθημένως καὶ προσφονοῦσι τοῖς ἐταῖροις. 12προς αὐτῶν καὶ λέγουσιν. Ἡφαίστειον ἦμιν ἐταῖροις λέγουσιν.
1611 you, and ye have not danced: we have mourned unto you, and ye have not lamented.
18 For John came neither eating nor drinking, and they say, He hath a devil.
19 The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners: but wisdom is justified of her children.
20 And then began he to upbraid the cities wherein of most of his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin; woe unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
23 And thou Capernaum, which art exalted unto heaven, shalt be exalted unto hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.
24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

1881 you, and ye did not dance; we wailed, and ye did not mourn.
18 For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.
20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.
22 And ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.
23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades:
24 until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
26 Even so, Father, for so it seemed good in thy sight.
27 All things are delivered unto me of my father: and no man knoweth the son but the father: neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.
28 Come unto me all ye that labour, and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

12 At that time, *Jesus went on the Sabbath day through the
καὶ οὐκ ἀρχίσασθε ἐθνηνήσαμεν ὑμῖν, καὶ ἐσθίον μήτε πίνων, καὶ λέγουσιν, Δαμιόνων
19 ἔσχε, ἦλθεν οἱ νῦσ τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, ἵδον, ἀνθρώπος φάγος καὶ οὐνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλόν, καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων ἀυτῆς.
20 Τότε ἦρματο ὑνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτῶν, ὅτι οὐ
21 μετενόησαν. Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι
22 ἐν ἐν σάκκῳ καὶ σπόδῳ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδώνι ἀνεκτότερον
23 ἐσται ἐν ἡμέρα κρίσεως, ἡ ὑμῖν. καὶ σύ, Καπερναοῦμ, ή ἐως τοῦ οὐρανοῦ ψυχωθείσα; εἰ ἐως ἐδού καταβαθμισθήσῃ; ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, ἐμείναν ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ή σοι.
25 'Εν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταύτα ἀπὸ σοφῶν καὶ σωτηρίων, καὶ ἀπεκάλυψας
26 αὐτά νηπίοις. καὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο
27 εὐθύκεια ἐμπροσθεῖν σοι. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οüδεὶς ἐπιγνώσκει τὸν νῦς, εἰ μή ὁ πατήρ οὐδὲ τὸν πατέρα τις ἐπιγνώσκει, εἰ μή ὁ νῦς, καὶ φ
28 εἷν θεολητὴς ὁ νῦς ἀποκαλύφη, δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι,
29 καὶ ἀναπαύσω σὺν. ἄρατε τῶν ξυγῶν μου ἐφ' ὑμᾶς καὶ μάθετε ὅτι ἐμοῦ, ὅτι πρᾶξις εἰμι καὶ ταπεινὸς ἡ καρδία καὶ εὐρίσκετε ἄνα
30 παυσὶ ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ξυγὸς μου χρηστός καὶ τὸ φορτίον μου ἔλαβρψ ἐστιν.
12 'Εν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορι-
1611 corn, and his Disciples were an hungred, and began to pluck the ears of corn, and to eat.
1611 2 But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath day.
1611 3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,
1611 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, *but only for the Priests?
1611 5 Or have ye not read in the *law, how that on the Sabbath days the Priests in the Temple profane the Sabbath, and are blameless?
1611 6 But I say unto you, that in this place is one greater than the Temple.
1611 7 But if ye had known what this meaneth, *I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

1881 cornfields; and his Disciples were an hungred, and began to pluck ears of corn, and to eat.
1881 2 But the Pharisees, when they saw it, said unto him, Behold, thy Disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
1881 4 how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him,
1881 5 but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?
1881 6 But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.
1881 9 And he departed thence, and went into their synagogue.
1881 10 And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.
1881 11 And he said unto them, What man shall there be among you, that shall have one sheep: and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?
1881 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.
1881 13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other.
1881 14 Then the Pharisees went out, and held a counsel against him, how they might destroy him.
1881 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.
1881 16 And charged them that they should not make him known:
1881 17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, 1

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1 Some ancient authorities read they did eat.
2 Gr. a greater thing.
3 Or, through.
μων’ οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ καὶ ἡμῖν τῷ λεγέντι στόχως καὶ ἐσθίειν. οἱ δὲ Ἰακώβου καὶ Ἰονᾶ γινόμενες εἶπον αὐτῷ, Ἴδον, οἱ μαθηταὶ σου ποιοῦσιν ὃ ὅπειρον εἴναι τοις ποιεῖν 3 ἐν σάββατῳ. δὲ εἰπεν αὐτοῖς, Οὐκ ἀνέγνωτε τι ἐποίησεν Δαβίδ, ὅτε ἐπείνασεν αὐτῷ 4 τὸν Ἰσαάκ τὰν αὐτὸν τὸν τούτοις Ἰσαίας, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν; οὐς οὖν εἴδον ἐν αὐτῷ ποιεῖν, οὐκ εἴδον μετ’ αὐτοῦ, εἰ μὴ τοῖς ἵνα ἰερεύνητε τὸν Ιερουσαλήμ οὐκ ἀνεγνώστε ἐν τῷ νόμῳ, ὑπὸ τοῖς σάββασιν οἱ ἵερεῖς ἐν τῷ ἱερῷ τὸ 6 σάββατον βεζηθοῦσιν, καὶ ἀνατίπως εἰσὶ; λέγω 7 δὲ ὑμῖν ὅτι τοῖς ἑορτασμοῖς εὑσών εἶστιν ὅπειρον. εἰ δὲ ἐγνώκειτε τι ἐστιν, Ἔλεγον Θέλω καὶ οὖν ὁ ἄνθρωπος οὐκ ἐν κατεξάκωσαν τοὺς ἀπαιτούς. 8 κύριος γὰρ ἔσται καὶ τοῦ σάββατοῦ ὁ νῦν τοῦ ἀνθρώπου.

9 Καὶ μετὰ τὸν ἐκείθεν ἦλθεν εἰς τὴν συνα- 10 γωγὴν αὐτῶν. καὶ ἰδοὺ, ἀνδρῶπος ἦν τῆς χειρὰς ἧλθον ἔδραί' καὶ ἐπηράτησαν αὐτὸν, λέγοντες. Εἰ ἔξεστι τοῖς σάββασιν ἔφαγεν 11 ποιεῖν; ἕνα κατηγορήσωσιν αὐτοῦ. ο ὁ δὲ εἰπεν αὐτοῖς, Τίς ἔσται εἰς ὑμῶν ἀνδρῶπος, οὐς ἔξεστι πρὸς αὐτὸν εἰς τὸν τοίς σάββασιν ἐν τῷ ἱερῷ, οὐκι κρατήσει 12 αὐτὸ καὶ ἐγερεί; πάσῳ οὖν διαφέρει ἀνδρώπος πρὸς αὐτόν. ὡστε ἔξεστι τοῖς σάββασιν 13 καλῶς ποιεῖν. τότε λέγει τῷ ἀνδρῶπῳ, Ἰδοὺ τηρεῖ τὴν χειρὰ σου. καὶ ἔξεστε, καὶ 14 ἀποκατεστάθη ψυχὴ ὡς ἡ ἀληθ. οἱ δὲ Ἰακώβους συμβουλίων ἐλαβον κατ’ αὐτοῦ 15 εξελθόντες, ὅποις αὐτῶν ἀπολέσωσιν. ο ὁ δὲ Ἰησοῦς γνώστες ἐκείθεν καὶ ἴκνολογῆσαν αὐτοὺς ἄλλου ἤχλοι7 πολλοί, καὶ οὕτω ἐξελθόντες 16 αὐτῶν πάντας, καὶ ἐπετίμησαν αὐτοῖς, ὅπειρον 17 φανερῶν αὐτῶν ποιήσωσιν ὅπως πληρωθῇ τῷ ἰησοῦν διὰ Ἰσαίαν* τοῦ προφήτου, λέγοντος,
**18** Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

**19** He shall not strive, nor cry, neither shall any man hear his voice in the streets.

**20** A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

**21** And in his name shall the Gentiles trust.

**22** *Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.*

**23** And all the people were amazed, and said, *Is this the son of David?*

**24** *But when the Pharisees heard it, they said, This fellw doth not cast out devils, but by Beelzebub the prince of the devils.*

**25** And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

**26** And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

**27** And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

**28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

**29** Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.

**30** He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

**31** Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.*

**32** And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh 1

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1 *Or, a demoniac.
2 Or, demons.
3 Or, in

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**1881**

**18** Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased; I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

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

**20** A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.

**21** And in his name shall the Gentiles hope.

**22** Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb man spake and saw. And all the multitudes were amazed, and said, *Is this the son of David?*

**24** But when the Pharisees heard it, they said, This man doth not cast out 2 devils, but 3 by Beelzebub the prince of the 2 devils.

**25** And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand.

**26** And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

**27** And if I 4 by Beelzebub cast out 2 devils, 5 by whom do your sons cast them out? therefore shall they be your judges.

**28** But if I 5 by the Spirit of God cast out 2 devils, then is the kingdom of God come upon you, Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man, and then 6 he will spoil his house.

**30** He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

**31** Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.*

**32** And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever shall speak 7
18 'Ἰδοὺ, ὃ παῖς μου ὃν ἴρέτισα· ὁ ἀγαπητός μου εἰς ὄν εὐθυκῆς ἡ ψυχή μου· θῆσο τὸ πνεῦμά μου ἐπ᾽ αὐτόν, καὶ κρίσιν τοῖς ἐθνε- σιν ἀπαγγελεῖ. οὐκ ἔρισει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆς φω- 
20 ῳν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεδίει, καὶ λίῳν τυφόμενον οὐ σβέσει· ἔως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, καὶ ἐν τῷ ὅν ὅνυματι αὐτοῦ ἔθην ἐπιστοῦσι. 
22 Τότε προσηνέχθη αὐτῷ δαμασκόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὅστε τὸν τυφλὸν καὶ τὸν κωφὸν καὶ ἀλλεῖν 9 om. τυφλὸν καὶ τὸν κωφὸν καὶ ἀλλεῖν. 
23 καὶ βλέπειν· καὶ ἔξισαντο πάντες οἱ άχλοι καὶ άλεγον, Μῆτι οὗτος ἔστων ὁ νίκος Δαβίδ; 
24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ὁτὸς οὐκ ἐκβάλλει τὰ δαμώνια, εἰ μὴ ἐν τῷ Βεελζε- 
25 βοίλι ἄρχωντι τῶν δαμωνίων, εἴδος δὲ ὁ Ἰησοῦς 11 τὰς ἐνθυμήσεις αὐτών εἶπεν αὐ- 
τοῖς, Ἐπάσα βασιλεία μερισθεῖσα καθ’ ἐαυτῆς ἐρμοῦται καὶ πᾶσα πόλις η οἰκία μερισθε- 
26 σα καθ’ ἑαυτῆς οὐ σταθήσεται· καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτῶν ἐμερίσθη· ποὺς οὐν σταθήσεται ἡ βασιλεία 
27 αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβοίλ ἐκβάλλω τὰ δαμώνια, οἱ νίκοι οὐκ ἐν τίνι ἐκβάλ- 
λονος· διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κρίται. 
28 εἰ δὲ ἐγὼ ἐν Πνεῦματι Θεοῦ ἐκβάλλω τὰ 
δαμώνια, ἀρα ἐκβάλειν εἰς ὑμᾶς η βασιλεία 
29 τοῦ Θεοῦ. ἡ ποὺς δέναται τις εἰσελθεῖν εἰς 
tὴν οἰκίαν τοῦ ἴσχυρον καὶ τὸ σκεῖον αὐτοῦ 
διαρπάσαι, ἐὰν μὴ πρῶτον ὅση τὸν ἴσχυρόν; 
30 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ ὁν 
μετ’ ἐμοῦ, κατ’ ἐμοῦ ἑστὶ, καὶ ὁ μὴ συνάγων 
31 μετ’ ἐμοῦ, σκορπίζει. διὰ τοῦτο λέγω ὑμῖν, 
Πᾶσα ἁμαρτία καὶ διαβολή αἴφεθησεται 12 
τοῖς ἀνθρώποις· ἢ δὲ τοῦ Πνεύματος διαβο- 
λή 13 om. τοῖς ἀνθρώποις. 
32 καὶ δὲ ἐν ἐπη λάγον κατὰ τοῦ νίκος τοῦ 
ἀνθρώπου, αἴφεθησεται αὐτῷ· ὡς ὁ ἐν ἐπη
against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.
34 O generation of vipers, how can ye, being evil, speak good things? *For out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.
36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment.
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
* Luke 6. 45. 2 Or. age
* ch. 16. 1. Luke 11. 22. 1 Cor. 1. 17.
38 *Then certain of the Scribes, and of the Pharisees, answered, saying, Master, we would see a sign from thee.
39 But he answered, and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.
40 *For as Jonas was three days and three nights in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, *because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.
* Jonah 3. 5. 1 Kin. 19. 1.
42 *The Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.
43 *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; And when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
* Jonah 1. 17. 2 Or. Teacher
* Jonah 3. 5. 4 Gr. sea-monster.
* 1 Kin. 19. 1. 4 Or. more than.
* Luke 11. 24. 5 Or. it
1881
42 Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more
1 Or, age
2 Or, Teacher
5 Gr. sea-monster.
4 Or, more than.
5 Or, it
6 Or, itself
κατὰ τοῦ Πνεῦματος τοῦ Ἀγίου, οὐκ ἀφεθή-
σται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν
τῷ μέλλοντι. ἦ ποιήσατο τὸ δεύδρον καλῶν,
καὶ τὸν καρπὸν αὐτοῦ καλῶν, ἦ ποιήσατο τὸ
dεύδρον σαπρῶν, καὶ τὸν καρπὸν αὐτοῦ σα-
πρῶν ἐκ γὰρ τοῦ καρποῦ τὸ δεύδρον γινώ-
σκεται. γεννήματα ἐξιδιών, πῶς δύνασθε
ἀγάθα λαλεῖν, ποιηθοὶ οὕτε; ἐκ γὰρ τοῦ
περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.
ο ἀγαθὸς ἀνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
tῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ καὶ ὁ
ποιηθὸς ἀνθρωπος ἐκ τοῦ ποιηθοῦ θησαυροῦ
ἐκβάλλει ποιηθα. λέγω δὲ ὡμῖν, ὅτι πᾶν
μὴμα ἁργῶν, ὦ ἐὰν λαλήσωσιν οἱ ἄνθρωποι,
ἀποδοθούσιν περὶ αὐτοῦ λόγου ἐν ἡμέρα κρί-
σεως. ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ,
kai ἐκ τῶν λόγων σου καταδικασθήσῃ.
38 Τότε ἀπεκρίθησαν ἔτες τῶν γραμματέων ἐὰν
καὶ Φαρισαίοι, λέγοντες, Διδάσκαλε, θέλω-
μεν ἀπὸ σοῦ σημείων ἰδεῖν, ὦ δὲ ἀποκριθεὶς
ἐπειδὴ αὐτοῖς, Γενεὰ ποιηθά καὶ μοιχαλις ση-
μείων ἐπιζητεῖ καὶ σημείων οὐ δοθήσεται
αὐτῷ, εἰ μὴ τὸ σημείον Ἰωάν τοῦ προφήτου.
40 ὁσπερ γὰρ ἢν Ἰωάν ἐν τῇ κοιλίᾳ τοῦ
κύτου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
ἐσται ὁ νῦς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
41 τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἀν-
δρεῖς Νινεύται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν
αὐτὴν' ὅτι μετένιοσαν εἰς τὸ κήρυγμα Ἰω-
γα' καὶ ἵδου, πλείον Ἰωάν ὁδε. βασιλεῦσα
νῦντον ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
gενεᾶς ταύτης καὶ κατακρινεῖ αὐτὴν' ὅτι
ἡλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσα τῇ
σοφίᾳ Σολομόντος' καὶ ἵδου, πλείον Σο-
λομόντος ὁδε. ὅταν δὲ τὸ ἀκαθαρτὸν πνεύ-
μα ἐξελθῇ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
δὲ ἀνδρῶν τῶν, ζητοῦν ἀνάπαυσιν, καὶ
44 οὐχ ἐκρίσκει, τότε λέγει, Ἐπιστρέψοι εἰς
τὸν ραίόν μου οἴδην ἐξῆλθον' καὶ ἐλθὼν ἐκ-
ρίσκει σχολάζοντα, σεσαρωμένον, καὶ κε-
45 κοσμημένον. τότε πορεύεται καὶ παραλαμ-
βάνει μεθ' ἐαυτοῦ ἔπτα ἑτερα πνεύματα
wicked than himself, and they enter in and dwell there: *And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 * While he yet talked to the people, *behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? And who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13 The same day went Jesus out of the house, *and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, *Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the way side, and the fowls came, and devoured them.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth.

6 And when the Sun was up, they were scorched: and because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have...
καὶ εἰσελθώντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου ἐκείνου χείρων τῶν πρῶτον. οὗτος ἐσται καὶ τῇ γενέᾳ ταύτῃ τῆς πονηρᾶ.

45 Ὅπως δὲ τοῦ λαλοῦσα τοῖς ὀχλοῖς, ἵδοι, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστιν·

46 καὶ τοῖς ἐξίω ἡγούντες αὐτὸν λαλήσασι. ἐπεὶ δὲ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐξ ἐστήκασιν, ἡγούντες σοι λαλῆσαι· ὅ τι ἀποκριθέως εἶπε τῷ εἰστώσιν αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ τὸν ἐστώτας οἱ ἀδελφοὶ μου, καὶ ἐκτείνας τὴν χειρὰ αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοὶ μου.

50 ὅστις γὰρ ἀν ποιήσῃ τὸ ἔθελμα τοῦ πατρός μου τὸν ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

13 Εἰς δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰσσός ἰδίᾳ ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θιλασσαν.

2 καὶ συνήχθησαν πρὸς αὐτὸν ὁχλοὶ πολλοί, ὡστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσαν· καὶ πᾶς ὁ ὀχλος ἐπὶ τὸν αἰγιαλόν ἐστήκησαν· καὶ ἐλάλησαν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξήλθεν ὁ σπείρων τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτῶν, ὃ μὲν ἔπεσεν παρὰ τὴν ὠδόν· καὶ ἤλθε τα πε- 

5 τεινα καὶ κατέφαγεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εἰδέσω ἐξενέετείλε, διὰ τὸ μὴ ἔχειν βάθος.

6 γῆς· ἐλίου δὲ ἀνατελλότας ἐκαυματισθῇ, καὶ διὰ τὸ μὴ ἔχειν χεῖραν· ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὸς ἀκάνθας καὶ ἀνέβησαν αὐτὸς. 4 ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἔδιδον καρ- 

8 πὸν, ὃ μὲν ἔκατον, ὃ δὲ ἔξηκον· τοῦ τριάκοντα. ὃ ἔχον ἀκούειν ἀκούει· καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐ- 

10 τῷ, Διατὶ ἐν παραβολαῖς λαλεῖσις αὐτοῖς; ὅ δὲ ἀποκριθέως εἶπεν αὐτοῖς ὅτι ὅρμιν ἐδόθη καὶ τὰ μυστήρια τῆς βασι- 

12 λείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδο- 

13 οὐσις γὰρ ἔχειν, δοθήσεται αὐτῷ καὶ
more abundance: but whosoever hath not, from him shall be taken away, even that he hath.
13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith,
*By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.
15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
16 But blessed are your eyes, for they see: and your ears, for they hear.
17 For verily I say unto you, *that many Prophets, and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.
18 Ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.
22 But he also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

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abundance: but whosoever hath not, from him shall be taken away even that which he hath.
13 Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,
*By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross, And their ears are dull of hearing. And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.
16 But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many Prophets, and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which was sown in his heart. This is he that was sown upon the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;
21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily heareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.


† Or, age
περισσευθήσεται· ὅσις δὲ οὐκ ἔχει, καὶ ὁ
13 ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν
παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέπουσε οὐ
βλέπονσι, καὶ ἀκούοντες οὐκ ἀκούοντες, οὔτε
14 συνιούσι. ὁμιλήροιται ἐπ' αὐτοῖς ἡ
προφήτεια Ισαίου, ἡ λέγουσα, Ἀκοῇ ἀκοῦ-
σετε, καὶ οὐ μὴ συνήπτε· καὶ βλέποντες βλέ-
15 ψετε, καὶ οὐ μὴ ἰδьте. ἐπαχώθη γὰρ ἡ
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσὶ βα-
ρέως ἦκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν
ἐκάμμυνεν· μήποτε ἔδωσι τοῖς ὄφθαλμοῖς,
καὶ τοῖς ωσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συν-
ῶσι, καὶ ἐπιστρέψωσι, καὶ ἱάσωμαι αὐτοῖς.
16 ύμῶν δὲ μακάριοι οἱ ὄφθαλμοι, ὅτι βλέπου-
17 σι· καὶ τὰ ἄτα ύμῶν, στὶ ἀκοῦει. ἀμήν γὰρ
λεγὼ ύμῶν ὅτι πολλοὶ προφήται καὶ δίκαιοι
ἐπεθύμησαν ἵδειν αἱ βλέπετε, καὶ οὐκ ἔδων
καὶ ἀκούσαν αἱ ἀκούσαν, καὶ οὐκ ἦκουσαν.
18 ύμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ
19 σπείροντος. παντὸς ἀκούοντος τὸν λόγον
τῆς βασιλείας καὶ μὴ συνιόντος, ἐρχεται ὁ
ποιητὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ
καρδίᾳ αὐτοῦ· οὗτος ἔστιν ὁ παρὰ τὴν ὄδον
20 σπαρεῖ. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
οὗτος ἔστιν ὁ τῶν λόγων ἀκόουν, καὶ εὐθὺς
21 μετὰ χαρᾶς λαμβάνων αὐτῶν· οὐκ ἔχει δὲ
ῥίζαν ἐν ἀυτῷ, ἀλλὰ πρόσκαιρος ἐστὶ
γενομένης ἢ ἐκλύομαι διὰ τῶν
22 λόγων, εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς
ἀκάθαρτας σπαρεῖς, οὗτος ἔστιν ὁ τῶν λόγων
ἀκόουν, καὶ ἡ μέριμνα τοῦ αἰῶνος τοῦτοῦ
23 λόγου, καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρεῖς, οὗτος ἔστιν ὁ τῶν
λόγων ἀκόουι καὶ συνιῶν ὅς δὲ καρποφορεῖ,
καὶ ποιεῖ ὁ μὲν ἔκκοτον, ὁ δὲ ἐξήκουσα, ὁ δὲ
24 ¶ Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field;
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came, and said unto him, Sir, didst thou sow good seed in thy field? from whence then hath it tares?
28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.
30 Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
31 ¶ Another parable put he forth unto them, saying, *The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.
33 ¶ *Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
34 *All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
35 That it might be fulfilled which was spoken by the Prophet, saying, *I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.
36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
37 He answered, and said unto them,
"Αλλην παραβολὴν παρέθηκεν αυτῶς, λέγον, 'Ομοιόθεν η βασιλεία τῶν οὐρανῶν ἀνθρώπων σπείραντι* καλῶν σπέρμα εἰς τὸν ἄγρῳ αὐτῶν· ἔν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἤλθεν αὐτὸς ὁ ἐξήρως καὶ ἐσπείρε· τίζανα ἀνὰ μέσον τοῦ σῖτον, καὶ ἀπῆλθεν.

15 ότι δὲ εὐλαστήσας ὁ χῶρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ τίζανα, προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶτον αὐτό, Κύριε, οὐχὶ καλῶν σπέρμα ἐσπερας εἰς τὸν ἄγρῳ; πόθεν οὖν ἔχει τὰ τίζανα; δὲ ἐφή αὐτῶς, Ἐξήρως ἀνθρώπος τοῦτο ἐποίησεν, οἱ δὲ δοῦλοι ἐπίσης αὐτὸν, Θελεῖς οὖν αὐτάκτοντες συλλέξομεν αὐτὰ; ὁ δὲ ἐφὴ, Οὐ μὴ τούτοις, συλλέγομεν τὰ τίζανα, ἐκρίξασθε ἀμα αὐτοῖς τὸν σῖτον.

40 ὁρετε συνανάγοντες ἀμφότερα μὲν τοῦ θερισμοῦ· καὶ ἐν τῷ καρπῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ τίζανα, καὶ δῆσατε αὐτὰ εἰς δέσμας πρῶς τὸ κατακάδους αὐτὰ· τῶν δὲ σῖτον συναναγήσατε εἰς τὴν ἀποθήκην μου.·

41 "Ἀλλην παραβολὴν παρέθηκεν αὐτῶς, λέγον, Ὁμοιόθεν ἡ βασιλεία τῶν οὐρανῶν κόκωρ συνάπεσεν, ὁν λαβὼν ἀνθρώπως ἐσπειρε-μέν ἐν τῷ ἄγρῳ αὐτῶν· ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὡς δὲ αὐτὴ· ἠξίων, μείζον τῶν λαχάνων ἦτε, καὶ γίνεται δένδρων, ὥστε ἑλθεῖν τὰ πετειά τοῦ οὐρανοῦ καὶ κατασκευῆν ἐν τοῖς κλάδοις αὐτοῦ.

42 "Αλλην παραβολὴν ἐλάλησεν αὐτῶς, Ὁμοιόθεν ἡ βασιλεία τῶν οὐρανῶν ζῆμη· ἦν λαβὼνα γυνὴ ἐνέκρυψεν εἰς ἀλεύριον σάτα τρία, ἐδω η ἐξυμωδὴ ὄλον.

31 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρίς παραβολῆς 4όντως ἐλάλει αὐτοῖς· ὅπως πληρωθη τὸ μηθὲν διὰ τοῦ προφήτου, λέγοντος, ᾿Ανοιξά ἐν παραβολαῖς τὸ στόμα μου, ἑρευξόμαι κεκρυμ-μένα ἀπὸ καταβολῆς κόσμου." 11 οὐδέν

45 ὅταν αἱρεῖ τοὺς ὄχλους ἤλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν τίζανων τοῦ ἄγρου, ὁ δὲ ἀποκρίθησε ἐπειπε αὐτοῖς·

50 ἔπεσειρε 8 ομ. τὰ

9 αὐτῷ λέγοντι
10 φησὶν
11 οὐδέν
12 Μαργ. ομ. κόσμου
13 ομ. ὁ Ἰησοῦς
14 Διασάφησιν
15 ομ. αὐτοῖς
<table>
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| 1611  | He that soweth the good seed is the son of man.  
38 The field is the world. The good seed are the children of the kingdom: but the tares are the children of the wicked one.  
39 The enemy that sowed them is the devil. *The harvest is the end of the world. And the reapers are the Angels.  
40 As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world.  
41 The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:  
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.  
43 *Then shall the righteous shine forth as the Sun, in the kingdom of their Father. **Who hath ears to hear, let him hear.  
44 *Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.  
45 *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:  
46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.  
47 *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind,  
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.  
49 So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just,  
50 And shall cast them into the furnace of fire: there shall be wailing, and gnashing of teeth.  
51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.  
52 Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. |
| 1881  | He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;  
39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.  
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity:  
42 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the Sun in the kingdom of their Father. **He that hath ears to hear, let him hear.  
44 *The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.  
45 *Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.  
47 *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.  
51 Have ye understood all these things? They say unto him, Yea.  
52 Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.  

* Or, scandal.  
* Or, for joy thereof.  
3 Gr. dragged.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

38 Ὅσπερον τὸ καλὸν σπέρμα ἐστὶν ὁ νῖός
tοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος·
tὸ δὲ καλὸν σπέρμα, οὐτόι εἰσιν οἱ νῖοι τῆς
βασιλείας τὰ δὲ ζἰζάνια εἰσιν οἱ νῖοι τοῦ
39 ποιημοῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν
ὁ διάβολος· ὁ δὲ θερμός σωτῆλει τὸν
αἰώνας ἐστιν· οἱ δὲ θερίσαι ἄγγελοι εἰσιν.
40 ἀστερὶ δὲν συναλλάγαται τὰ ζἰζάνια καὶ πυρὶ
cατακαίεσται, οὕτως ἐστιν ἐν τῇ σωτῆλεια
τοῦ αἰῶνος τοῦτον. ἀποστελεῖ ὁ νῖός τοῦ
ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συναλλα-
γοῦσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ
σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
41 καὶ βαδοῦσιν αὐτοῖς εἰς τὴν κάμην τοῦ
πυρὸς· εἰκε ἐστίν τὸ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὁδότων. τότε οἱ δίκαιοι ἐκλάμψοντες
ός ὁ ἡμῖος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐ-
tῶν. ὁ ἔχων ὑπὸ ἀκούειν ἀκούετω.
42 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐ-
ρανῶν θησαυρὸς κερκυμένοις ἐν τῷ ἄγρῷ, διὸ
ἐφύρων ἀνθρώπος ἐκρυψε· καὶ ἀπὸ τῆς χαρᾶς
αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ
ἀγοράζει τὸν ἄγρον ἑκεῖνον.
43 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρά-
νῶν ἀνθρώπος ἐμπόρος ξητοῦτι καλοὺς μαρ-
γαρίτας· δε εὐρόν ἔνα πολύτιμον μαργαρί-
την, ἀπελθόν πέπρακε πάντα ὅσα ἔχει, καὶ
ηγόρασεν αὐτῶν.
44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρά-
νῶν σαγηνή βληθεῖση εἰς τὴν θάλασσαν,
45 καὶ ἐκ πεπτὸς γένους συναγαγοῦσι· ἣν, ὅτε
ἐπληρωθῇ, ἀναβιβάσασται ἐπὶ τῶν αἰγαλῶν,
καὶ καθίσαντες, συνελέξαν τὰ καλὰ εἰς ἄγ-
γεια, τὰ δὲ σαπρά ἐξα ἐβαλον. οὕτως ἐστιν
ἐν τῇ σωτῆλεια τοῦ αἰῶνος· ἐξελεύσονται
οἱ ἄγγελος καὶ ἀφορισοῦν τοὺς ποιημοὶς ἐκ
46 μέσου τῶν δικαίων, καὶ βαδοῦσιν αὐτοῖς εἰς
tὴν κάμην τοῦ πυρὸς· εἰκε ἐστιν τὸ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν ὁδότων.
47 Λέγει αὐτοῖς ὁ Ἱησοῦς· Ἑλπικ sixth τούτα
48 μύθα δέκα μήκος ἑξηκονωκτεῖες μα-
ργαρίτας· ἔνα πολύτιμον μαργαρί
tην, ἀπελθόν πέπρακε πάντα ὅσα ἔχει, καὶ
ηγόρασεν αὐτῶν.
49 Λέγει αὐτοῖς ὁ Ἱησοῦς· Ἑλπικ fifth τούτα
μύθα δέκα μήκος ἑξηκονωκτεῖες μα-
ργαρίτας· ἔνα πολύτιμον μαργαρί
tην, ἀπελθόν πέπρακε πάντα ὅσα ἔχει, καὶ
ηγόρασεν αὐτῶν.

16 om. τοῦ
17 om. τοῦτον
18 om. ἀκούειν text, not marg.
19 om. Πάλιν
20 eυρόν δὲ
21 om. Λέγει αὐτοῖς ὁ Ἰησοῦς
22 om. Κύριε
53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 *Is not this the Carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, *A Prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

14 At that time *Herod the Tetrarch heard the report concerning Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 *For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, *It is not lawful for thee to have her,

5 And when he would have put him to death, he feared the multitude, *because they counted him as a Prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oaths' sake, and them which sat with him at meat, he commanded it to be given her;

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the Damsel: and she brought it to her mother.

12 And his Disciples came, and brought it to him.
53 Καὶ ἐγένετο ὅτε ἔτελεσέν ὁ Ἰησοῦς ταῖς
54 παραβολὰς ταῦτας, μετήρεν ἐκεῖθεν καὶ ἐλ-
θών εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς
ἐν τῇ συναγωγῇ αὐτῶν, ὅστε ἐκπλήττεσθαι
αὐτοὺς καὶ λέγειν, Πόθεν τοῦτο ἡ σοφία
55 αὐτή καὶ αἱ δυνάμεις; οὗχ αὐτός ἐστιν ὁ τοῦ
τέκτονος ύιός; οὗχ ἡ μήτηρ αὐτοῦ λέγεται
Μαρία, καὶ οἱ ἀδελφοὶ αὐτοῦ Ιάκωβος καὶ
56 Ἰωσήφος καὶ Σίμων καὶ Ἰουδαίας; καὶ αἱ ἀδελ-
φαὶ αὐτοῦ οὗχι πάσαι πρῶς ἡμᾶς εἰσί; τῶ-
57 θεν οὖν τούτῳ ταῦτα πάντα; καὶ ἐσκανδαλί-
ζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
Οὐχ ἐστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ
58 πατρίδα αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ
οὖν ἐποίησεν ἐκεῖ δυνάμεις πολλάς, διὰ τὴν
ἀποστάσιν αὐτῶν.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
2 τετράρχης τὴν ἀκόην Ἰησοῦ, καὶ εἶπε τοῖς
παιοῖς αὐτοῦ, Ὠντὸς ἦσσων ἦς Βαπ-
τιστής' αὐτὸς ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τούτο αἱ δυνάμεις ἐφεργοῦσιν ἐν αὐτῷ.
3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδή-
σεν αὐτὸν· καὶ ἔδεσθα ἐν φυλακῇ, διὰ Ἡρώ-

1 om. αὐτὸν

2 γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ἀρχηγάτο ἢ θυγατὴ τῆς Ἡρωδίας ἐν τῷ μέσῳ, καὶ ἦρεσε τῷ Ἡρώδῃ. ἐθεὶ μεθ' ὀρκον ἀμμολύγησεν αὐ-

8 τῇ δούναι ὁ ἐὰν αἰτήσῃται. ἢ δὲ, προβι-

βασιλεία ὑπὸ τῆς μητρὸς αὐτῆς, Δὸς μοι,

φησίν, ὥδε ἐπὶ πίνακα τὴν κεφαλὴν Ἰωά-

9 νοῦ τοῦ Βαπτιστοῦ, καὶ ἐλυπήθη ὁ βασι-

λεύς, διὰ δὲ τοὺς ὀρκοὺς καὶ τοὺς συναν-

10 κειμένους ἐκέλευσε δοθῆναι· καὶ πέμψας

ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ

ἐδόθη τῷ κορασίῳ· καὶ ἤγεγκε τῇ μητρὶ αὐ-

12 τῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foot, out of the cities.

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

15 ¶ And when it was evening, his Disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his Disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 ¶ And when he had sent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 But the ship was now in the midst of the Sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the Sea.

26 And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid.

1881 took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard there- of, they followed him on foot from the cities.

14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16 But Jesus said unto them, They have no need to go away; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me.

18 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

19 And they that did eat were about five thousand men, beside women and children.

20 And straightway Jesus constrained his Disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

21 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

22 And in the fourth watch of the night he came unto them, walking upon the sea.

23 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear.

24 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid.
13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν εἰς ἔδραν τῶν κυρίων καὶ ἀνελήφθης ὑπὸ τῶν Ἰησοῦν. 14 Τεῦθεν ἐπὶ τῶν πολέων, καὶ ἐπὶ τὰς ἱδίας ἡ ἡγουμένη ἔπλαγγεσάντας αὐτῷ, ἐγέρθη τὸν δίψαν ἐκ τῶν ὄχλων, καὶ ἐπεξηγήσατο τοῖς ἱδίαις, ὡς ἁκούσας αὐτῷ, λέγοντες, ὁ Ἰησοῦς ἔστω τὸ τότον, καὶ ἤφει ἡ παραλήπθην ἀπὸ τῶν ὄχλων, ὡς ἀπελήφθης εἰς τὰς κόμιας ἀποράσωσιν ἑαυτοῖς βραματα. 15 δὲ ἦσαν ἑπί τῶν αὐτῶν, ὡς ἠκούσαν αὐτοῖς. 16 ἤρθοι καὶ συν ἔδησαν αὐτῷ, Οὐχ ἠκούσαν ἕξοις αὐτῶν. 17 ἤρθεν καὶ ἔδήσαν αὐτῷ, οἱ δὲ εἶπαν, Πέτρε. 18 οἱ δὲ εἶπαν, Καὶ ἔδησαν αὐτῷ, καὶ κελεύσας τοὺς ὄχλους ἀνακλήθητε ἔπι τοῖς χάρτοις, καὶ λαβὼν τῶν πέντε ἄρτων καὶ τῶν δύο ἱπτήσεως, αναβλέψας εἰς τὸν ὄραμαν, εὐλόγησε, καὶ κλάσας ἑσόκες τοὺς μαθηταίς τοὺς ἄρτους, οἱ δὲ 19 μαθηταὶ τοὺς ὄχλους. καὶ ἔφαγον πάντες, καὶ ἀναράθεσαν καὶ ἤραν τὸ περισσότερον τῶν κλασμάτων, διόδεκα καθόμενος πλήρεις. 20 οἱ δὲ ἐσθιότοις ἠμέλευσεν ἀνδρὲς οὐσεὶ πεντακάκλιοι, ἡμίτοι γυμνακῶν καὶ παιδίων. 21 καὶ εὐθεώς ἡμᾶς ἦν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμπλήρωσεν εἰς τὸ πλοῦτον, καὶ προάγειν αὐτῶν εἰς τὸ πέραν, ἐώς οὐ 22 απολήψῃ τοὺς ὄχλους, καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος καὶ ἤδαιος προσε- εύσασθαι ψυχαὶ δε γενομένης, μόνον ἦν ἔκει. 23 τὸ δὲ πλοῦτον ἤδη μέσον τῆς θαλάσσης ἦν 24 Μερίμνησεν ἀνὴρ ἠμέλευσεν εἰς τὸν κυβάραν ἥν γὰρ 25 ἠνέμων ὁ ἀνέμων. τετάρτῃ δὲ φιλακή τῆς νυκτὸς ἀπῆξαν πρὸς αὐτούς ὁ Ἰησοῦς, 26 περιπάτων ἐπὶ τῆς θαλάσσης, καὶ ἤδαιος τῶν αὐτῶν ἦν μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταξίθησαν, λέγοντες ὅτι Φάντασμά ἐστε καὶ ἀπὸ τοῦ φῶτον ἐκρα- 27 ξών. εὐθεώς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγώ εἰμί· μη φοβεῖσθε.
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| 1611 | 28 | And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.  
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.  
30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.  
31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?  
32 And when they were come into the ship, the wind ceased.  
33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.  
34 *And when they were gone over, they came into the land of Gennesaret.  
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.  
36 And besought him, that they might only touch the hem of his garment; and as many as touched, were made perfectly whole. |
| 1631 | 28 | And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.  
29 And he said, Come. And Peter went down from the boat, and walked upon the waters, 1 to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out,  
31 saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?  
32 And when they were gone up into the boat, the wind ceased.  
33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.  
34 And when they had crossed over, they came to the land, 35 unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole. |

* Mark 6. 50.  
* Mark 7. 1.  
* Ex. 20.  
* Deut. 5.  
* Lev. 19.  
* Prov. 20.  
* Mark 7. 11, 12.  
* Is. 29. 13.  

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1 Some ancient authorities read and came.  
2 Many ancient authorities add strength.  
3 Or, surely die.  
4 Some ancient authorities add or his mother.  
5 Some ancient authorities read law.
ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

23 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ

ν εἰ, κελευθὸν με πρὸς σε ἐλθεῖν ἐπὶ τὰ

29 ὕδατα. ὃ δὲ εἶπεν, Ἑλθὲ, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπάτησεν ἐπὶ τὰ

30 ὕδατα, ἔλθειν15 πρὸς τὸν Ἰησοῦν. ἔδει
dὲ τῶν ἀνέμων ἰσχυρῶν16 ἐφαρμῆθη καὶ ἀράξα-

μενος καταπονεῖτο· ἔκραξε, λέγων, Κύριε,

31 σῶσόν με, εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ,

32 Ὁλιγυῖαστε, εἰς τί ἐδίστασας; καὶ ἐμβάν-

των17 αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνε-

33 μος· οἱ δὲ ἐν τῷ πλοίῳ ἔλθονες18 προσεκύ-

νησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ νῖός εἰ·

31 Καὶ διαπεράσαντες ἤλθον εἰς10 τὴν γῆν20

35 Γεννησαρήτ. καὶ ἐπιγυντες αὐτῶν οἱ ἄνδρες τοῦ τόπου ἐκεῖνον ἀπέστειλαν εἰς ὅλην τὴν

περιχώρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ

36 πάντας τοὺς κακῶς ἐχόντας· καὶ παρεκάλων

αὐτῶν, ἵνα μόνον ἥψωνται τοῦ κρασπέδου τοῦ ἴματος αὐτοῦ· καὶ ὁ ὤν ἦν οὐκ ἔδοθα

θησαν.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ1 ἀπὸ Ἰεροσολύμων γραμματεῖς καὶ Φαρισαῖοι2, λέγοντες, Διατι οἱ μαθηταί σου παραβαίνου-

3 λέοντες, ἤτοι εὐθυγνώτεροι ἐκεῖνοι τῶν παραβάτων, οὐ γὰρ

νιπτοῦσι τὰς χεῖρας αὐτῶν3, ὅταν ἄρτον

ἐσθῶσιν. οὐ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,

4 λέοντες, Διατι καὶ υἱὲς παραβαίνετε τὴν ἐντολὴν

τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; οὐ γὰρ

5 Θεὸς ἐπέλεξεσθε, λέγων4, Τίμα τὸν πατέρα σοῦ5, καὶ τὴν μητέρα6 καὶ, 'Ο κακολογῶν

6 πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ ψυχῆς

de λέγετε. 'Οσοὶ ἂν εἰπῇ τῷ πατρὶ ἡ τῇ μη-

τρί, Δώρων, ο ἐὰν εἰς ἐμοῦ ὥσπερ ἄνθηθα, καὶ ὁ

μὴ τιμῆσῃ7 τὸν πατέρα αὐτοῦ ἢ τὴν

7 μητέρα αὐτοῦ8 καὶ ἥκυρωστε τὴν ἐντολήν,7 οὐ

κριται, καλῶς προφητεύεσθε περὶ ὕμων ἰδι-

8 σοιας, λέγων, 'Εγγύζε μοι, [ὁ λαὸς αὐτῶς τῶν

στόματι αὐτῶν, καὶ εἰς τε κεῖσθαι με τιμῇ]

ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

15 Marg. καὶ ἤλθε

16 ὁμ. ἰσχυρὸν text, not margin.

17 ἀναβάτων

18 ὁμ. ἔλθονες

19 εἰπὲ

20 add eis

1 om. οἱ

2 ὁμ. καὶ γραμματεῖς

3 ὁμ. αὐτῶν

4 εἰπὲ

5 ὁμ. σοῦ

6 ὁμ. καὶ

7 τιμῆσαι

8 ὁμ. ἡ τῇ μητέρα

9 αὐτοῦ text, not margin.

10 τὸν λόγον text, τὸν νόμον Mary.

11 ὁμ. ἔγγυζε μοι

12 ὁμ. τῶ στόματι

13 αὐτῶν, καὶ
9 But in vain do they worship me, teaching as their doctrines the precepts of men.

10 And he called the multitude, and said unto them, Hear and understand:

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered, and said, *Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: But to eat with unwashed hands defileth not a man.

21 *Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came, and besought him, saying, Send her away, for she crieth after us.

24 But he answered, and said, *I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she, and worshipped him, saying, Lord, help me.

26 But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear and understand:

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

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19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: But to eat with unwashed hands defileth not a man.

21 *Then Jesus went thence, and withdrew into the parts of Tyre and Sidon.

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25 Then came she, and worshipped him, saying, Lord, help me.

26 But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs.

1 Gr. caused to stumble.

2 Gr. planting.

3 Gr. demon.

4 Or, loaf.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

9 μάθην δὲ σέξονται με, διδάσκοντες διδασκα-
10 λίας ἐπτάλματα ἀνθρώπων. καὶ προσκαλε-
σάμενος τὸν ἄχλον, εἶπεν αὐτοῖς, Ἀκούετε
11 καὶ συνίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ
στόμα κοινώ τοῦ ἄνθρωπον ἀλλὰ τὸ ἐκπο-
ρεύμενον ἐκ τοῦ στόματος, τοῦτο κοινῷ τῶν
12 ἀνθρώπων. τότε προσελήφθησαν οἱ μαθηταὶ
αὐτῶν ἑτέρων οἱ Φαρισαῖοι
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ὁ
δὲ ἀποκρίθησιν εἶπεν, Πάσα φυτεία, ἥν οὐκ
ἐφύτευσαν ὁ πατὴρ μου ὁ οὐράνιος, ἐκμυ-
14 θάστηκα, ἂν μὴ τούτους ὁδηγήσῃ εἰς τυφλοὶ
tυφλῶν12 τυφλοὺς δὲ τυφλῶν εἶν ὁδηγή,
15 ἀμφότεροι εἰς βόθυνον πεσοῦνται. ἀποκρι-
θεῖς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν
16 τὴν παραβολὴν ταύτην14. ὁ δὲ Ἰησοῦς15
17 εἶπεν, Ἀκρὶ οὐ καὶ ὑμεῖς ἀνυμεντι ἐστε; οὕ-
tων16 νοεῖτε, ὅτι πᾶν τὸ εἰσπροεύμενον εἰς
tὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
18 ἀπεθανοῦν ἐκβάλλεται; τὰ δὲ εἰσπροεύμενα
ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέφρασται,
19 κάκεια κοινῶ τῶν ἀνθρώπων. ἐκ γὰρ τῆς
cardìas ἐξέφρασται διάλογομοι πονηροὶ,
φῶν, μοιχεία, πορνεία, κλοπαὶ, ψευδο-
20 μαρτυρίαι, ἁλασφομέναι ταῦτα ἐστὶ τὰ κοι-
νοῦντα τῶν ἀνθρώπων τὸ δὲ ἀνίπποις χερσὶ
φαγεῖν ὡς κοινῶ τῶν ἀνθρώπων.
21 Καὶ ἐξέλθων ἐκείθεν ὁ Ἰησοῦς ἄνεγχό-
22 ῥεσαν εἰς τὰ μέρη Τύρου καὶ Σιδώνους. καὶ
Ἰδοὺ, γυνὴ Χαναάνεα ἀπὸ τῶν ὄριων ἐκεί-
νον ἐξελθοῦσα ἐκραύγασεν αὐτῷ17, λέγουσα,
Ἐλέησόν με, Κύριε, οἱ Ἀμαζόνες εἰ ἁγάτηρ
23 μοὶ κακῶς δαιμονίζεται. ὁ δὲ οὐκ ἀπεκρίθη
αὐτῇ λόγον. καὶ προσελήφθησαν οἱ μαθηταὶ
αὐτοῦ ἤρωτον αὐτῶν, λέγουσας, Ἀπόλυσον
24 αὐτήν, ὅτι κραξεῖ ὅπουθεν ἡμῶν. ὁ δὲ
ἀποκρίθησιν εἶπεν, Οὐκ ἀπεστάλθη εἰ μὴ εἰς
tὰ πρόβατα τὰ ἀπόλολατα οἴκον Ἰσραήλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγου-
26 σα, Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθὲς
eἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τῶν ἀρτῶν
tῶν τέκνων, καὶ βαλεῖν τοῖς κυνοῖς. 15 om. ταύτην
14 om. ταύτην
16 om. ταύτην
17 om. αὐτῇ
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters’ table.</td>
<td>27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters’ table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.</td>
</tr>
<tr>
<td>28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.</td>
<td>29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat down there.</td>
</tr>
<tr>
<td>* Mark 7. 31.</td>
<td>29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat down.</td>
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<tr>
<td>* Is. 35. 5.</td>
<td>30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:</td>
</tr>
<tr>
<td>* Mark 8. 1.</td>
<td>31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.</td>
</tr>
<tr>
<td>32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.</td>
<td>32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?</td>
</tr>
<tr>
<td>33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?</td>
<td>33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</td>
</tr>
<tr>
<td>34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</td>
<td>34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground.</td>
</tr>
<tr>
<td>35 And he commanded the multitude to sit down on the ground.</td>
<td>35 And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake them, and gave to his disciples, and the disciples to the multitude.</td>
</tr>
<tr>
<td>36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.</td>
<td>37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.</td>
</tr>
<tr>
<td>37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.</td>
<td>38 And they that did eat were four thousand men, beside women and children.</td>
</tr>
<tr>
<td>38 And they that did eat were four thousand men, beside women and children.</td>
<td>39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</td>
</tr>
<tr>
<td>39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</td>
<td>16 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven.</td>
</tr>
</tbody>
</table>

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΙΟΝ.

27 ἦ δὲ εἶπεν, Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιστῶν ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν· τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὅ γενναί, μεγάλῃ σου ἡ πίστις· γεννήθητο σοι ὡς θέλεις, καὶ λάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

28 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθησεν ἐκεί. καὶ προσῆλθον αὐτῷ ὁ Χελε πολλοί, ἔχοντες μεθ' αὐτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἔτερους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἔθεσαν αὐτοὺς ἐπὶ τῆς ὥρας ἐκείνης· καὶ ἔθεσαν τοὺς ἤμερας ἔν τῷ ἄρτῳ, καὶ ἐγένοντο αὐτῷ οἱ μαθηταῖς αὐτοῦ· Πάθεν ἡμῖν ἐν ἑρμὶ ἄρτοις τοσοῦτοι, ὡστε χορτάσωμεν ὁ ἄρτος τοσοῖτον; καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἐπτά, καὶ ὁ λίγα ἰχθύων· δια. καὶ ἐκέλευσε τοὺς ὀχλοὺς ἀναπεσείν ἐπὶ τὴν γῆν καὶ λαβῶν τοὺς ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ τῶν ὀχλος. καὶ ἔβαγον πάντες καὶ ἕχορτασσαν καὶ ἤραν τὸ περισσεύον τῶν κλασμάτων, ἐπτά σπυρίδας πλῆρεις. οἱ δὲ ἐσθίόντες ἦσαν τετρακισχίλιοι ἀνδρεῖς, χωρὶς γυναικῶν καὶ παιδιῶν καὶ ἀπολύσας τοὺς ὀχλοὺς ἐνείδη ἐλα. καὶ ἤλθεν εἰς τὰ ὁρια Μαγδαλήν. 

16 Καὶ προσέλθοντες οἱ Φαρισαῖοι καὶ Σαδουκεῖοι πείρασσαν ἐπηρώτησαν αὐτῶν σημεῖον ἐκ τοῦ ὀμματοῦ ἐπιδείξας αὐτοῖς.
2 He answered, and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.
3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?
4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take bread.
6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.
7 And they reasoned among themselves, saying, It is because we have taken no bread.
8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?
12 Then understood they how that he bade them not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.
13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am?
14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremiahs, or one of the Prophets.
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered, and said, Thou art Christ the son of the living God.
17 And Jesus answered, and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

1 The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.
2 Gr. loaves.
3 Or, It is because we took no bread.
4 Basket in ver. 9 and 10 represents different Greek words.
5 Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke i. 15.
2 ὁ δὲ ἀποκριθεὶς ἐπεν αὐτοῖς, Ἦς ὁ ὑποτάσσεται ἀπὸ τοῦ οὖρανός. Ἐξιδά' πυρράζει γὰρ ὁ οὐρανός, καὶ πρῶτος ἦν ἡμῶν ὑποκριταί, τὸ μὲν πρῶτον τοῦ οὐρανοῦ γαλάζεται διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;  

3 γενὲα πονηρὰ καὶ μοιχαλίς σημείων ἐπίζητει καὶ σημείων οὐ δουλεύεται αὐτῇ, εἴ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καὶ καταλείπων αὐτοὺς, ἀπῆλθε.  

4 Καὶ ἔλθωνε οἱ μαθηταὶ αὐτοῦ εἰς τὸ ὄρος. ἔπεραν ἐπελάθοντο ἁρτοὺς λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὄρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελόγιζοντο ἐν ἑαυτοῖς, λέγουσιν ὅτι ἁρτοὺς οὐκ ἐλάβομεν. ὦνος δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς; Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὅτι ἁρτοὺς οὐκ ἐλάβατε;  

5 οὗτω νοεῖτε, οὐδὲ μυθομούνεστε τοὺς πέντε ἁρτοὺς τῶν πεντακοσίων, καὶ πόσους κοικίους ἔλαβετε; οὐδὲ τοὺς ἡπτά ἁρτοὺς τῶν τετρακοσίων, καὶ πόσας σπυρίδας ἠλάβετε; ἐπὶ οὐ νοεῖτε, ὅτι οὐ περὶ ἁρτοῦ εἶπον ὑμῖν προσέχεων ἀπὸ τῆς ζύμης τῶν ἁρτῶν;  

6 Φαρισαίων καὶ Σαδδουκαίων; τότε συνήκαν ὅτι οὐκ εἶπεν προσεχέον ἀπὸ τῆς ζύμης τοῦ ἁρτοῦ, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.  

7 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Κασαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἀνθρώποι;  

8 ποι εἶναι, τῶν νῦν τοῦ ἀνθρώπου; οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν ἀλλοί δὲ Ἡλίαν ἔτερον δὲ Ἰερεμίαν, ἥ εἰς τῶν προφητῶν, λέγει αὐτοῖς, Ὦμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστός, ο νῦν τοῦ Θεοῦ τοῦ ζῶντος, καὶ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριοι εἰς τήν Ἱωνᾶ, ὅτι σάρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατήρ μου ο ἐν τοῖς οὐρανοῖς.
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18 And I say also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

19 * And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: This shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the son of man shall come in the glory of his Father, with his angels: * and then shall he reward every man according to his works.

28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom.

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18 And I also say unto thee, that thou art * Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began * Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, * Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou最小 not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; * and then shall he render unto every man according to his works.

28 Verily I say unto you, There be some of them that stand here, which shall not taste of death, till they see the Son of man coming in his kingdom.

17 And * after six days, Jesus tooketh Peter, James, and John his brother, and bringeth them up into an high mountain apart;

2 And was transfigured before them, and his face did shine as the Sun, and his raiment was white as the light.
18 καὶ γὰρ δὲ σοι λέγω, ὅτι σὺ εἰς Πέτρον, καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πῦλαι ἔδωκα σοὶ κατοικήσουσιν
19 αὐτῆς. καὶ ὁ δὲ δοσιν σοι τὰς κλής τῆς βασιλείας τῶν οὐρανῶν καὶ ὁ ἐὰν δῆσῃ ἐπὶ τῆς γῆς, ἔσται δεδεμένοι εἰς τοὺς οὐρανοὺς καὶ ὁ ἐὰν λύσῃ ἐπὶ τῆς γῆς, ἔσται λειμένων εἰς τοὺς οὐρανοὺς.
20 τὸτε διεσπείρατο τοῖς μαθηταῖς αὐτοῦ· ὅταν μηδεὶς εἴποσιν ὅτι αὐτὸς ἐστιν Ἰησοῦς ὁ Χριστός.
21 Ἀπὸ τότε ἦρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἰερουσαλήμ, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκαταθήκη, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήκει. καὶ προσλαμβάνεις αὐτὸν ὁ Πέτρος ἦρξατο ἐπιτίμαν αὐτῷ λέγων, "Λέων σοι, Κύριε" ὁ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, "Ὑπαγε ὤπισό μου, Σατανᾶ, σκάνδαλον μου εἶ· ὅτι ὦ φρονεῖς.
22 τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. τότε ὁ Ἰησοῦς ἔπει τοῖς μαθηταῖς αὐτοῦ, Ἔξ τις θέλει ὤπισό μου ἐλθεῖν, ἀπαρνήσασθαι ἑαυτόν, καὶ ἀράτα τῶν σταυρῶν αὐτοῦ, καὶ ἀκολουθεῖν μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσῃ ἀπολέσῃ αὐτήν ὃς δὲ ἐὰν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὑρήσει ἐμοῦ φέρεται ἐμοὶ, καὶ ἐμοὶ ἐπικαθήσεται ἐμοῦ φέρεται ἐμοὶ, καὶ ἐμοὶ ἐπικαθήσεται ἐμοὶ φέρεται ἐμοὶ, καὶ ἐμοὶ ἐπικαθήσεται ἐμοὶ φέρεται ἐμοὶ, καὶ ἐμοὶ ἐπικαθήσεται ἐμοὶ φέρεται ἐμοὶ, καὶ ἐμοὶ ἐπικαθήσεται.
23 αὕτην τὸ γὰρ ὑφελείται ἀνθρώποι εἰσὶ τῶν κόσμων διὸν κερδίσῃ, τῇ δὲ ψυχῇ αὐτοῦ ζημιώθη; ἥ δὲ δώσει ἀνθρώποις αὐτὸν ἀντάλλαξαν τῷ ψυχῆς αὐτοῦ· μεῖλε γὰρ ὁ νόος τοῦ ἀνθρώπου ἔχρησθαι εἰς τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγελῶν αὐτοῦ, καὶ τότε ἀποδώσῃ ἑκάστῳ κατὰ τὴν πράξην αὐτοῦ. ἀρκεῖν λέγω ὡμίων εἰσὶ τυχεῖ τῶν ὧδε ἐστηκότως, οἴτινες οὐ μὴ γενόσωται θανάτου, ἐὼς ἐὰν ἰδοὺ τῶν νῦν τοῦ ἀνθρώπου ἐρχόμενον εἰς τῇ βασιλείᾳ αὐτοῦ.
24 Καὶ μεθ᾽ ἡμέρας ἔξε διαλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρειν αὐτοῖς εἰς ὅρος ψυχῆς φανεροὶ. καὶ ἠδιανεύμενον καὶ εἰς ὅρος ἡλίους, τὰ δὲ ἑαυτὸν εἰς ἐγείρετο λευκὰ ὡς τὸ φῶς.
3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no one, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: Likewise shall the Son of man suffer of them.

13 Then the Disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft-times he felleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered, and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the Disciples to Jesus apart, and said, Why could not we cast him out?

1611

1881

1 Or, booths

2 Gr. demon.
καὶ ἴδοι, ὀφθήσαν αὐτοῖς Ἡλίας καὶ Ἡλίας,
μετ’ αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλὼν ἐστιν
ἡμᾶς ὧδε εἶναι ἐις θελείς, ποιήσωμεν ὧδε
τρεῖς σχοινίας, σοὶ μιᾶν, καὶ Ἡσυχία μιᾶν, καὶ
μιᾶν 'Ἡλίας. ἔτι αὐτοῦ λαλοῦντος, ἴδοι,
νεφελὴ φωτεινὴ ἐπεσκίασεν αὐτοὺς· καὶ ἴδοι,
φωνὴ ἐκ τῆς νεφελῆς, λέγουσα, Οἶτος ἐστιν
ὁ νῖός μου ὁ ἀγαπητός, ἐν ὧν εὐδόκησα αὐτῷ
τοῦ ἀκούσε, καὶ ἀκούσαντες οἱ μαθηταὶ ἐπεσον ἔπὶ πρόσωπον αὐτῶν, καὶ ἔφοβῳ
7 ἦσαν σφόδρα. καὶ προσελθὼν ὁ Ἰησοῦς ἦγατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ
φοβείσθε. ἔπαραστε δὲ τοὺς ὀφθαλμοὺς αὐτῶν, 
ουθένα εἶδον, εἰ μὴ τῶν Ἰησοῦν μόνων.
9 καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους,
ἐνετελεῖτο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδεὶς ἐπιτῆ τὸ ὄραμα, ἦσον οὐκ ὁ νῖός τοῦ ἀνθρώ-
που ἐκ νεκρῶν ἀναστήσαι. καὶ ἐπηρώθησαν
αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγουντες, Τί οὖν οἱ
γραμματεῖς λέγουσιν ὃτι Ἡλίας δεῖ ἐλθεῖν
11 πρῶτον; ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ-
τοῖς, ὁ Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀπο-
καταστήσει πάντα λέγω δὲ ύμίν ὅτι Ἡλίας
ἐν ὧν ἦλθε, καὶ οὐκ ἐπέγρωσαν αὐτὸν, ἀλλὰ
ἐποίησαν ἐν αὐτῷ ὡς ἡ δέλησαν· ὅτι καὶ ὁ
νῖός τοῦ ἀνθρώπου μελλεί πάσχειν ὑπ’ αὐτῶν.
13 τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ιωάννου
τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
14 καὶ ἔλθωσαν αὐτῶν πρὸς τὸν ὄχλον,
προσήλθεν αὐτῷ ἀνθρώποις γονυπετῶν αὐτῷ.
15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν νῖόν, ὅτι
σεληνιάσει καὶ κακῶς πάσχει πολλάκις γὰρ
πάντες εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ἁδέρ.
16 καὶ προσῆλθεν αὐτῷ τοῖς μαθηταῖς σου, καὶ
ὁ δὲ ἦδυνεν τοῖς μαθηταῖς σου, καὶ
οὐκ ἐδούλησαν αὐτῶν θεραπεύσαται. ἀποκρι-
θεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὃς γενεὰ ἀπιστῶς καὶ
διεστραμμένη, ἦσον πότε ἐσομαί μεθ’ ὑμῶν;
ἔσον πότε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτῶν
ὀδε, καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἔσ-
ήλθεν ἀπ’ αὐτοῦ τὸ δαμώμων, καὶ ἐθεραπεύση
19 ὁ πάσας ὑπὸ τῆς ὁρᾶς ἐκείνης. τότε προσελ-
θόντες οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ ἤδιν εἶπον,
Δικὴ ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτὸ;
20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain; Remove hence to yonder place: and it shall remove, and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men:

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

24 And when they were come to Capernaum, they that received tribute money, came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me, and thee.

18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.

20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. But this kind goeth not out, but by prayer and fasting.

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

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay tribute? yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he had said, From strangers. Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of heaven. And whoso shall receive one such little child in my name, receive ye me: but whoso shall offend one of these little ones which believe in me, it is profitable for him that a great millstone be hanged about his neck, and that he should be drowned in the depth of the sea.
Προσήλθον εἰς αὐτοὺς, διὰ τὴν ἀπώστιαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, εἰών ἔχετε πίστιν ὡς κόκκον σιναίπεως, ἐρείπτῷ ὁ ὀρειστήρ, Μεταβίβασε ἐνεπεύθυν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνάτησε ὑμῖν. ἀναστρεφομένων δὲ αὐτῶν εἰς Καπερναοῦμ, προσήλθον οἱ τὰ διδάχαμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὅ διδάσκαλος ὑμῶν ὑμῖν ταίς φροσίν, καὶ ἀπόκοινωσαν αὐτούς, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθησαν. καὶ ἔλυσθησαν σφόδρα.

'Ελθὼν δὲ αὐτῶν εἰς τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ νῦν τοῦ ἀνθρώπου παραδίδοσθαι εἰς χειρὰς ἄνθρωπον, καὶ ἀποκενωσάντων αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθησαν. καὶ ἔλυσθησαν σφόδρα.

Ἐν ἑκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἡρα μεῖζων ἐστίν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίων ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, εἰών μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὅτις οὖν ταπεινώσῃ ἐαυτὸν ὡς τὸ παιδίον τοῦτο, οὐτός ἐστιν ὁ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. καὶ ὃς εἶναί δεῖχται παιδίων τοῖς αὐτῶν ἐν ἐπὶ τῷ ὅνυματί μου, ἐμὴ δεχόμονται· ὅς δὲ ἀν σκανδάλιζῃ ἑαυτὸν τῶν μικρῶν τούτων τῶν πιστεύοντων εἰς ὑμᾶς, συμφέρει αὐτῷ ὃν κρεμασθῇ μῖλος ὄνικος ἐπὶ τοῦ τράχηλον αὐτοῦ, καὶ καταποιηθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
7 Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven.

11 For the son of man is come to save that was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, Verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your father which is in heaven, that one of these little ones should perish.

15 Moreover, *if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in *the mouth of two or three witnesses, every word may be established.

17 And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an *heathen man, and a Publican.

18 Verily I say unto you, *Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven.

1 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet, to be cast into the eternal fire.

9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the 1hell of fire.

10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

12 Father which is in heaven, a How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which is gone astray?

13 Which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16 But if he will not hear thee, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17 And if he refuse to hear them, tell it unto the church: But if he neglect to hear the church, let him be unto thee as an heathen man, and a Publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

1Gr. Gehenna of fire.

2Many authorities, some ancient, insert ver. 11 For the Son of man came to save that which was lost. See Luke xix. 10.

3Gr. a thing wicked before your Father.

4Some ancient authorities omit against thee.

5Some ancient authorities omit against thee.

6Gr. congregation
7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐστὶν ἐλθεῖν τὰ σκανδάλα· τλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δέ τι ὅ τι σκάνδαλον
8 ἔρχεται. εἰ δὲ ἡ χεῖρ σου ἢ ὁ ποίος σου σκανδάλιζει σε, ἐκκοψοὺς αὐτὰ 3 καὶ βίλε ἀπὸ σοῦ· καλῶν σου ἐστιν εἰσελθεῖν εἰς τὴν
χώραν χωλῶν ἢ κυλλῶν 4, ἢ δύο χείρας ἢ δύο πόδας ἔχοντα βληθήναι εἰς τὸ πώρ τὸ αἰώνων.
9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδάλιζει σε, ἔξελε αὐτόν καὶ βίλε ἀπὸ σοῦ· καλῶν σου ἐστὶ μονόφθαλμον εἰς τὴν χώραν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθήναι εἰς τὴν γένεσιν
10 τοῦ πυρός. ὅρατε μὴ καταφρονήσητε ἕνος τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντῶς βλέ
πυσα τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν
11 οὐρανοῖς. 5 ἤλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
12 σώσαι τὸ ἀπολλόδ. τί ὑμῖν δοκεῖ; εὰν
γένηται τινὶ ἀνθρώπῳ ἐκατόν πρόβατα, καὶ
πλανηθῇ ἐν εἰς αὐτῶν ὑμῖν ἄφεις τὰ ἐννεή
κοινανεύει, ἐπὶ τα ὅρη πορευθῆς ξητεῖ τὸ
13 πλανόμενον; καὶ εὰν γένηται εὕρειν αὐτὸ,
ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπὶ αὐτὸ μᾶλλον,
ἡ ἐπὶ τοὺς ἐννεάκοινανεύει τοῖς μὴ πεπλα-
14 νήμενοις. αὐτῶς οὐκ ἐστὶ βέλημα ἐμπροσθεν
tοῦ πατρὸς ὑμῶν 6 τοῦ ἐν οὐρανοῖς, ἵνα ἀπό-
lηται εἰς τῶν μικρῶν τούτων.
15 'Εὰν δὲ ἄμαρτήσῃ εἰς σέ 7 ὁ ἀδελφὸς σου,
ὑπαγε καὶ ἐλεγξόν αὐτὸν μεταξὺ σου καὶ
αὐτὸν μόνου. εὰν σου ἁκούῃ, ἐκερδησας τὸν
16 ἀδελφὸν σου' εὰν δὲ μὴ ἁκούῃ, παράλαβε
μετὰ σοῦ ἔτι ἐνα ἡ δύο, ἣν ἐπὶ στόματος
δύο μαρτύρων ἡ τριών σταθή πάν ἰήμα.
17 εὰν δὲ παρακούῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν
dὲ καὶ τῇ ἐκκλησίᾳ παρακούῃ, ἐστώ
18 σοι ὁσπερ ὁ ἐθνικός καὶ ὁ τελωνικός. ἀμὴν
λέγω ὑμῖν, ὅσα εἴν δήσητε ἐπὶ τῆς γῆς,
ἔσται δεδεμένα ἐν τῷ οὐρανῷ καὶ ὅσα εἴν
λύσητε ἐπὶ τῆς γῆς, ἔσται λευκώματα ἐν τῷ
19 οὐρανῷ. πάλιν λέγω ὑμῖν, ὅτι εὰν δύο ὑμῶν
συμβασάσθωσαν ἐπὶ τῆς γῆς περὶ παντὸς
πράγματος οὗ εἰς αἰτήσωνται, γενήσεται αὐ-
tοῖς παρά τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
20 For where two or three are gathered together in my Name, 
there am I in the midst of them.  
21 Then came Peter to him, and said, Lord, how oft shall my bro-
thier sin against me, and I forgive him? * till seven times? 
22 Jesus saith unto him, I say not unto thee, Until seven times: but, 
Until seventy seven.  
23 Therefore is the kingdom of heaven likened unto a certain king, 
which would take account of his servants.  
24 And when he had begun to reck-on, one was brought unto him which owed him ten thousand talents.  
25 But forasmuch as he had not to pay, his lord commanded him to be sold, 
and his wife, and children, and all that he had, and payment to be 
made.  
26 The servant therefore fell down, and worshipped him, saying, Lord, 
have patience with me, and I will pay thee all.  
27 Then the Lord of that servant was moved with compassion, and 
loosed him, and forgave him the debt.  
28 But the same servant went out, and found one of his fellowservants, 
which owed him an hundred pence: and he laid hands on him, and took 
him by the throat, saying, Pay me that thou owest.  
29 And his fellowservant fell down at his feet, and besought him, say-
ing, Have patience with me, and I will pay thee all.  
30 And he would not: but went and cast him into prison, till he should 
pay the debt.  
31 So when his fellowservants saw what was done, they were very sorry, 
and came, and told unto their lord all that was done.  
32 Then his lord, after that he had called him, said unto him, O thou 
wicked servant, I forgave thee all that debt because thou desirdest me: 
33 Shouldest not thou also have had compassion on thy fellow-
servant, even as I had pity on thee?  
34 And his lord was wroth, and delivered him to the tormentors, till he 
should pay all that was due unto him.  
35 So likewise shall my heavenly Father do also unto you, if ye from 
your hearts forgive not every one his brother their trespasses.

1611

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S. MATTHEW XVIII. 20—35.  

20 For where two or three are gathered together in my Name, 
there am I in the midst of them.  
21 Then came Peter to him, and said, Lord, how oft shall my bro-
thier sin against me, and I forgive him? * till seven times? 
22 Jesus saith unto him, I say not unto thee, Until seven times: but, 
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ing, Have patience with me, and I will pay thee all.  
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20 For where two or three are gathered together in my name, 
there am I in the midst of them.  
21 Then came Peter, and said to him Lord, how oft shall my brother sin against me, and I 

1 Gr. seventy times and seven  
2 Gr. bond-servants.  
3 This talent was probably worth about £240.  
4 Gr. bond-servant.  
5 Gr. loan.  
6 The word in the Greek denotes a coin worth about eight pence half-penny.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

20 οὗ γὰρ εἶσι δύο ἡ τρεῖς συνιηγένοι εἰς τὸ ἔρων δυσμά, ἔκει εἰμὶ ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος ἔπει, 9 ο Πέτρος ἔπει αὐτῷ
Κύριε, ποσάκις ἀμαρτήσει εἰς εἰς ὁ ἀδελφὸς
μου, καὶ ἀφήσῃ αὐτῷ; ἐως ἐπτάκισ; λέγει
αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἐως ἐπτάκις,
ἀλλὰ ἐως ἐξιδρομηκοντάκις ἐπτά. διὰ τούτο
ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων
βασιλεία, ὅπως ἤθελήση συνάρτη λόγων μετά
τῶν δούλων αὐτοῦ, ἀρξαμένου δὲ αὐτοῦ
συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης
μυρίων ταλάντων. μὴ ἔχοντο δὲ αὐτοῦ
ἀποδοθήκαν, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ
πραθήκη, καὶ τὴν γυναίκα αὐτοῦ καὶ τὰ
tέκνα, καὶ πάντα οὐσα εἶχε, καὶ ἀποδοθήκαν.
26 πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ, λέγων, Κύριε,
μακροθυμησόν ἐπ᾽ ἐμοί, καὶ
27 πάντα σου ἀποδόσω. σπλαγχνισθείς δὲ ὁ
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν,
28 καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ
ὁ δούλος ἐκείνος εὗρεν ἐνα τῶν συνδούλων
αὐτοῦ, ὁ ὀφειλεῖν αὐτῷ ἐκατὸν δημάρχη,
καὶ κρατήσας αὐτὸν ἐπινιζε, λέγων, Ἀπόδοσ
μου 10 ο ὁ τι 11 ὀφείλεις. πεσὼν οὖν ὁ σύνδο-
λος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ 12 παρεκάλει
αὐτοῦ, λέγων, Μακροθυμησόν ἐπ᾽ ἐμοί, καὶ
29 παντα 13 ἀποδόσω σου. ὁ δὲ οὐκ ἤθελεν,
ἀλλ᾽ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν,
30 ἐως ὅ πω ἀπόδοσ τὸ ὀφειλόμενον. ἱδώντες δὲ 14
οἱ σύνδολοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν
σφόδρα· καὶ ἔλθωνες διεσάφθησαν τῷ κυρίῳ
29 αὐτῶν πάντα τὰ γενόμενα. τότε προσκα-
λεσάμενοι αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ,
Δοῦλε ποιηρέ, πάσαν τὴν ὀφειλὴν ἐκείνην
33 ἀφίκα σου, ἐπεὶ παρεκάλεσας μὲ ὅπε ἔδει
καὶ σὲ ἐλέησαι τῶν συνδούλων σου, ὥς καὶ
34 ἐγὼ σε ἡλέγησα; καὶ ὀργισθείς ὁ κύριος αὐ-
τοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς; ἐως
35 οὗ ἀπόδοσ πῶς τὸ ὀφειλόμενον αὐτῷ 15. οὔτω
καὶ ὁ πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν,
εἰν μὴ ἀφῆτε ἐκαστὸς τῷ ἀδελφῷ αὐτοῦ
ἀπὸ τῶν καρδίων ὑμῶν τὰ παραπτώματα
αὐτῶν. 10 om. μοι 11 el ti
12 om. εἰς τοὺς πόδας αὐτοῦ
13 om. πάντα
14 οὖν
15 om. αὐτῷ
16 om. τὰ παραπτώματα αὐτῶν
19 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 And the Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered, and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some Eunuchs, which were so born from their mother’s womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

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

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.
19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἤθελεν εἰς τὰ ὁρία τῆς Ἱουδαίας πέραν
2 τοῦ Ἰορδάνου. καὶ ἤκολούθησαν αὐτῷ ὁ χλοῖ πολλοὶ, καὶ ἔθεράπευσεν αὐτοὺς ἑκεί.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, Ἐι ἔστιν ἀνθρώπως ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν; ὁ δὲ ἀποκρίθηκε εἶπεν αὐτοῖς, ὅτι ἀνέγνωσε ὅτι ὁ ποιήσας ἀν' ἀρχής ἄρσεν καὶ βῆλι ἐποίησεν αὐτούς, καὶ εἶπεν, Ἔνεκεν τούτοις καταλείψει ἀνθρώπως τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθῆσαι τῇ γυναικὶ αὐτοῦ, καὶ ἔσωσεν οἱ δύο εἰς σάρκα μιᾶς; ὥστε οὐκέτι εἰς δύο, ἀλλὰ σάρξ μία ὁ Θεός σωζέειν,
4 ἀνθρώπος μὴ χωρίζετο. λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνέτειλεν δοῦναι βιβλίων ἀποστασίου, καὶ ἀπόλύσαι αὐτὴν; λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ύμῶν ἐπέτρεψεν ύμῖν ἀπόλυσαι τὰς γυναικὰς ύμῶν ἀν' ἀρχής δε οὐ γέγονεν οὕτω. Λέγω δὲ ύμῖν ὅτι ὅσα ἂν ἀπόλυσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνεία, καὶ γαμήσῃ ἠλλη, μοιχᾶται καὶ ὁ ἀπολελυμένης γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ, Ἐι ὁ οὖτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσας. ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον τούτον, ἀλλὰ οἱ δέδοται, εἰς γὰρ εὐνοῦχους, ὅτι ἔλεγεν κοίλας μητρὸς ἐγεννήσας οὕτω καὶ εἰσὶν εὐνοῦχοι, οὕτως εὐνοῦχεσθαι ὑπὸ τῶν ἀνθρώπων καὶ εἰσὶν εὐνοῦχοι, οὕτως εὐνοῦχεσθαι ἐαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμειος χωρεῖν χωρείτω.

10 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιδέῃ αὐτοῖς, καὶ προσεύθησαν οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε τὰ παιδία, καὶ μὴ κολύσετε αὐτὰ ἔλθειν πρὸς ὑμᾶς τῶν γορταιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

4 om. αὐτῷ
5 Mary, κτῖσας
6 Mary, παρεκτὸς λόγου πορνείας
7 Mary, ποιεῖ αὐτὴν μοιχευθῆναι
8 Mary, om. καὶ ὁ ἀπολελυμένης γαμήσας μοιχᾶται
9 om. αὐτοῦ
10 om. τοῦ παιδίου
11 om. οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
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15 And he laid his hands on them, and departed thence.

16 And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, *Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 *Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 *Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,
15 καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκείδεν.
16 Καὶ ἤδω, εἰς προσέλθον ἐίπεν αὐτῷ, 10 Διδάσχαλε ἄγαθε 11, τί ἁγαθὸν ποιήσω, ἢν
17 ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ, Τί με
λέγεις ἁγαθόν; οὐδὲς ἁγαθός, εἰ μὴ εἰς,
ὃ Ὁσέος 12, εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν
18 ζωήν, τήρησον τὰς ἑντολὰς. λέγει αὐτῷ,
Ποῖας; ὁ δὲ Ἰησοῦς εἶπε, Τὸ οὐ φανερούσεις
οὐ μοιχεύσεις οὐ κλέψεις οὐ φευδομαρτυ-
19 ρήσεις 'τίμα τοῦ πατέρα σου καὶ τὴν μητέρα'
καὶ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυ-
λαξίμην ἐκ νεότητος μου 13; τί ἔτι ύστερῳ;
21 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἐλ θέλεις τέλειος εἶναι,
ὑπαγε, πολλῶν σου τὰ ἐπάρχοντα καὶ δόσι 14 add τοῖς
πτωχοῖς, καὶ ἔξεις θησαυρὸν εἴν αὐρανῷ καὶ
22 δεύρο, ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος
tῶν λόγων ἀπῆλθε λυπούμενος ἣν γὰρ ἔχων
κτίσματα πολλά.
23 'Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ,
'Ἄμην λέγοι ὑμῖν ὅτι δυσκόλοι πλοῦσιοι
eιστελέουσαι εἰς τὴν βασιλείαν τῶν οὐρα-
24 νῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπῶτερόν ἐστι
cάμηλον διὰ τριπτήματος μαθιδούς διελθεῖν, ἢ
πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελ-
25 θείαν. ἀκούσαντες δὲ οἱ μαθηται αὐτοῦ 15 om. αὐτοῦ
ἐξέπλησσον σφόδρα, λέγουσες, Τίς ἀρα
26 δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς
eἰπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτο ἄδιν-
27 νατόν ἐστι, παρὰ δὲ Θεῶ πάντα δυνατά
28 ἐστι. τότε ἀποκρίθησε ὁ Πέτρος εἶπεν αὐ-
τῷ, 'Ἰδον, ἡμεῖς ἀφήκαμεν πάντα καὶ ἴκο-
29 λοιπόν μοι' τί ἔρα ἐσται ἡμῖν; ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς, 'Ἄμην λέγω ὑμῖν ὅτι
ὑμεῖς οἱ ἀκολουθήσατες μοι, ἐν τῇ παλιγ-
28 γενεσίᾳ όταν καθίσῃ ὁ οἶός τοῦ ἀνθρώπου
ἐπὶ βρόντον δύσης αὐτοῦ, καθίσετο καὶ ὑμεῖς
ἐπὶ δώδεκα βρόντους, κρίνοντες τὰς δώδεκα
29 φυλάς τοῦ Ἰσραήλ. καὶ πᾶς ὁς ἀφήκεν
οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφάς, ἢ πατέρα,
ἡ μητέρα, ἡ γυναῖκα 16; ἢ τέκνα, ἢ ἄγροις, not many.
for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 *But many that are first, shall be last, and the last shall be first.

20 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a 4 pence a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his Steward, Call the labourers, and give them their hire, beginning from the last, unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house.

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go thy way, I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
όνοματός μου, ἐκατονταπλασίων

λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. 17

30 πολλοὶ δὲ ἔστονται πρῶτοι ἐσχάτοι, καὶ

20 ἔσχατοι πρῶτοι, ὡμοία γὰρ ἔστων ἡ βασι-

λεία τῶν ὑπάρχων ἀνθρώπων ὁικοδεσπότης, ὡ-

τις ἐξῆλθεν ἀμα προὶ μισθώσασθαι ἐργά-

2 τας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας

δὲ μετὰ τῶν ἐργατῶν ἐκ δημαρίου τὴν ἡμέραν,

ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

καὶ ἐξήλθων περὶ τὴν τρίτην ὀραν, εἶδεν ἄλ-

4 λους ἑστῶτας εἰς τῇ ἀγορᾷ ἀργοὺς· κακεῖνοις

εἶπεν, "Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,

καὶ ὁ εἶαν ἐ ὄ δικαιον δόσω ὑμῖν. οἱ δὲ ἀπήλ-

θον. πάλιν ἐξήλθων περὶ ἔκτην καὶ ἑκάστην

6 ὀραν, ἐποίησεν ὁσαίτως. περὶ δὲ τὴν ἑν-

δεκάτην ὀραν2 εἴ ξ ἐξήλθων, εὑρεν ἄλλους ἑστῶ-

τας ἀργοὺς3, καὶ λέγει αὐτοῖς, Τί ὀδὸν ἑστι-

7 κατε ἔθην τὴν ἡμέραν ἄργοι; λέγουσιν αὐτῷ,

"Ὅτι οὐδεὶς ἡμᾶς ἐμυσθώσατο. λέγει αὐτοῖς,

Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ 8

8 ἔαν ἐ ὄ δικαιον λήψεσθε4. ὡμία δὲ γενο-

μένης λέγει οἱ κύριος τὸν ἀμπελῶνος τῷ ἐπι-

τρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ

άποδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ

9 τῶν ἐσχάτων ἐως τῶν πρῶτων. καὶ ἐλθόντες

οἱ περὶ τὴν ἑνδεκάτην ὀραν ἔλαβον ἀνα δημα-

ριων.

Ἀλθόντες δὲ4 οἱ πρῶτοι ἐνόμισαν ὅτι

πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνα

11 δημάριῳ. λαβόντες δὲ ἐγὼγρυγροῦν κατὰ τὸν

12 οἰκοδεσπότου, λέγοντες ὅτι Οὕτωι οἱ ἐσχάτες

μίαν ὀρὰν ἐποίησαν, καὶ ἵστοις ἡμῖν αὐτοῖς

ἐποίησας, τοῖς βαστάσασι τῷ βάρος τῆς

13 ἡμέρας καὶ τὸν καύσανα. ὁ δὲ ἀποκρι-

θέεις εἶπεν εἰς αὐτῶν, 'Εταίρε, οὐκ ἀδικῶ

14 σε' οὐχὶ δημαρίῳ συνεφώνησά μοι; ἄρον

τὸ σὸν καὶ ὑπαγε· θέλω δὲ τοὐτῷ τῷ ἐσχάτῳ

15 δοῦναι ὡς καὶ σοί. ὃ5 οὖν ἔξεστι μοι ποιή-

σαί οἱ θέλω ἐν τοῖς ἐμοῖς; εἰ6 ὁ ὀφθαλμός

σου σοφηρός ἐστιν, ὃτι ἐγὼ ἄγαθὸς εἰμι;
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|———|
| **MATTHEW XX. 16—30.** |
| **1611** | **1881** |
| 16 So the last shall be first, and the first last: for many be called, but few chosen. | 16 So the last shall be first, and the first last. |
| 17 And Jesus went up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the Scribes, and they shall condemn him to death. | 17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death. |
| 18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death. | 19 death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. |
| 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. | 20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. |
| 20 If Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. | 21 And he saith unto her, What wilt thou? She saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. |
| 21 And he said unto her, What wilt thou? She saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. | 22 But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. |
| 22 But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. | 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father. |
| 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father. | 24 And when the ten heard it, they were moved with indignation against the two brethren. |
| 24 And when the ten heard it, they were moved with indignation against the two brethren. | 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. |
| 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. | 26 But it shall not be so among you: But whosoever will be great among you, let him be your minister. |
| 26 But it shall not be so among you: But whosoever will be great among you, let him be your minister. | 27 And whosoever will be chief among you, let him be your servant. |
| 27 And whosoever will be chief among you, let him be your servant. | 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. |
| 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. | 29 And as they departed from Jericho, a great multitude followed him. |
| 29 And as they departed from Jericho, a great multitude followed him. | 30 And as they went out from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard |
16 οὖτος ἔσονται οἱ ἐσχατοὶ πρῶτοι, καὶ οἱ πρῶτοι ἐσχατοὶ τὸ πολλὸν γάρ εἰσὶν κλητοὶ, ὅλγοι δὲ ἐκλεκτοὶ.
17 Καὶ ἀναβάσαντες ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἱδίαν
18 ἐν τῇ ὁδῷ, καὶ ἐπεθαύριοι, ἦδον, ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ οἱ υἱοὶ τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῖσι καὶ γραμματεύσει καὶ κατακρινοῦσιν αὐτῶν θανάτῳ
19 τῷ, καὶ παραδώσοντοι αὐτῶν τοῖς ἑξήνευσι εἰς τὸ ἔμπαξίζει καὶ μαστεγώσαι καὶ σταυρώσαι· καὶ τῇ τρίτῃ ἡμέρα ἀναστήσεται.
20 τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδείαν μετὰ τῶν υἱῶν αὐτῆς, προσκυνήσας καὶ αὐτοῦσα τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέν ἵνα καθίσασιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐδωρεύμανα, ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τι αἰτείσθε. δύνασθε πιεῖν τὸ ποτήριον τοῦ εὐγενεῖ καὶ τὸ βάπτισμα δ ἐγὼ βαπτίζομαι βαπτισθῆναι;
21 λέγουσα αὐτῷ, Δυνάμεθα. καὶ συνήσατε πιέσε, τὸ μὲν ποτήριον μου πέσε, καὶ τὸ βαπτισμα δ ἐγὼ βαπτίζομαι βαπτισθήσεσθε; τὸ δὲ καθίσατε εἰς δεξιῶν μου καὶ εἰς ἐδωρεύμας μου, οὓς ἤστεν ἐμοί δούναι, ἀλλὰ οἱ ζητοίμασται ὑπὸ τοῦ πατρὸς μου,
22 καὶ ἀκούσαντες οἱ δέκα ἤγανάκτησαν περί τῶν δύο ἀδελφῶν, ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Ὁδικαί διοί ἄρας τῶν ἐθνῶν κατακυριεύσατε αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάσαντες αὐτῶν, οὐχ οὖν τοιαύτ᾽ ἐστιν ἐν υἱοῖς ἀλλ᾽ ὅς ἔσται ἐν υἱοῖς, ἐν υἱοῖς μεγάς γενέσθαι ἐστών υἱοί διά γνώσεως· καὶ ὅς ἔσται ἐν υἱοῖς, ἐν υἱοῖς εἶναι πρῶτος ἐστὼν ὅμως δούλος ἠσπέρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθε διακοινθήσει, ἀλλὰ διακοινθήσει, καὶ δούναι τῷ ψυχῆς αὐτοῦ λύτρῳ αὐτοῖς πολλῶν.
23 καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ, ἦκον
24 λούθησαν αὐτῷ ὧν εἰληφὼς τοὺς, καὶ ἦδον, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες
that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

21 And * when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two Disciples,
2 Saying unto them, Go into the village over against you, and straightway ye shall find an Ass tied, and a colt with her: loose them, and bring them unto me.
3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.
4 All this was done, that it might be fulfilled which was spoken by the Prophet, saying,
5 * Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an Ass, and a colt, the foal of an Ass.
6 And the Disciples went, and did as Jesus commanded them,
7 And brought the Ass, and the colt, and put on them their clothes, and they set him thereon.
8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way.
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.
10 * And when he was come into Jerusalem, all the city was moved, saying, Who is this?
11 And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.
31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you?
33 They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.
6 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

* Mark 11. 4.

1 Or, through
Κύριε, ἐλέησον ἡμᾶς.  

21 Καὶ ὅτε ἠγγίσαν εἰς Ἰεροσόλυμα, καὶ ἦλθον εἰς Βηθανιᾷ πρὸς τὸν ὄρος τῶν ἐλαιῶν, ἐπέστειλεν αὐτούς τότε ὁ Ἰησοῦς ἄνω ἄνω μαθητὰς, λέγων αὐτοῖς, Πορευθήτε ἐκεῖνοι τὴν κόμην τὴν ἀπέβαλεν ὑμῖν, καὶ εὐθείας εὐρήστε ὄνον δεδεμένην, καὶ πώλησεν μετ’ αὐτῆς λύσαντες ἀγάγετε τρισί. καὶ εἰς τὸν ὄρον ἥγεσαν τὰ ὑμῖν ἐπί την ἑαυτοῦ, ἃ ἔρρετε ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει εὐθέως δεὶ ἀποστελεῖ αὐτούς. τούτω δὲ ὄλου γέγονεν, ἡ πληρωθεὶς τὸ ῥῆθεν διὰ τῶν προφητῶν, λέγοντος, Ἐπάτη τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σου, πραῦς καὶ ἐπίβεβηκός ἐπὶ ὄνον καὶ πῶλον ὑπὸ ὑποψίνῃ. καὶ εἰς τὸν ὄρον καὶ τὸν πώλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἰμάτια αὐτῶν, καὶ ἐπεκάθισαν ἐπὶ τὰ ἀνών αὐτῶν. τὸ πλείστος ἄχλος ἐστρωσαν ἀνωτέρω τὰ ἰμάτια ἐν τῇ ὄδοι ὅλλοι δὲ ἐκοπτοῦν κλάδους ἀπὸ τῶν δείνδρων, καὶ ἐστρώθησαν ἐν τῇ ὄδοι. οἱ δὲ ἄξοι οἱ προαγοντες καὶ οἱ ἀκαλούθουντες ἐκραζον, ἐπὶ τοῖς υψίστοις. καὶ εἰσέλθοντες αὐτῶν εἰς Ἰεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Εἴς ἔστω οὖν; οἱ δὲ ἄξοι ἐλέγον, Οὖν ἔστω Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέθ ὁ προφήτης Ἰησοῦς τῆς Γαλατείας.
12 And Jesus went into the temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, *My house shall be called the house of prayer,* but ye have made it a den of thieves.

14 And the blind and the lame came to him in the Temple, and he healed them.

15 And when the chief Priests and Scribes saw the wonderful things that he did, and the children that were crying in the temple, and saying, Hosanna to the son of David, they were sore displeased.

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?*

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

18 Now in the morning, as he returned into the city, he hungered,

19 *And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.*

20 And when the Disciples saw it, they marvelled, saying, How soon is the fig tree withered away?

21 Jesus answered, and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 *And when he was come into the temple, the chief Priests and the Elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?*

24 And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.
12 Καὶ εἰσῆλθεν ο Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζις τῶν κολυβιστῶν κατέστρεψε, καὶ τᾶς καθέδρας τῶν πωλοῦντων τὰς περιπετείας.

13 καὶ λέγει αὐτοῖς, Τέγματα, ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ύμείς δὲ αὐτῶν ἐποίησατε σπῆλαν μιστῶν, καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χῶλοι ἐν τῷ ἱερῷ καὶ εὐθεράτωσαν αὐτούς. ἠδότες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ βαθμίατα ἐποίησαν, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὀσιώνα τῷ νυμῇ Δαβίδ, ἡγανάκτησαν, καὶ εἶπον αὐτῷ, Ἀκούεις τι οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναὶ οὐδεποτε ἄνεγνωτε τί ἦκε στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αὐτοῖς; καὶ καταλιπτὼν αὐτῶν ἐξῆλθεν ἐξῶ τῆς πόλεως εἰς Βηθλεῖμ, καὶ πολιόρκησεν ἐκεῖ.

18 Πρωτάς δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· καὶ ἠδὼν συκῆν μιᾶν ἐπὶ τῆς οὐδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φίλλα μόνον καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τῶν αἰώνα. καὶ ἐξῆν· 20 τράπεζα παραχρῆμα ἡ συκῆ· καὶ ἠδότες οἱ μαθηταὶ ἐθαμμασαν, λέγοντες, Πῶς παραχρῆμα ἐξῆλθεν ἡ συκῆ· ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, εάν ἐχῆτε πίστιν, καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὼς τῷ ὄρει τούτῳ εἰπήτε, Ἀρθήτε καὶ βλήθητε εἰς τὴν θὰλασ.

23 καὶ ἔδωκεν αὐτῷ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσκοντες ὁι ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποιᾷ ἐξουσία ταύτα ποιεῖς; καὶ τὰς σου ἔδωκε}

24 τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἑρωτήσασεν ὑμᾶς κιγῳ λόγον ἕνα, ὅπερ ἐπίητε μου, κἀγὼ ὑμῖν ἐρῶ ἐν ποιᾷ ἐξουσία ταύτα ποιῶ.
25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?
26 But if we shall say, Of men, we fear the people, *for all hold John as a Prophet.
27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
28 *But what think ye? A man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
29 He answered, and said, I will not; but afterward he repented, and went.
30 And he came to the second, and said likewise: and he answered, and said, I go sir, and went not.
31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.
32 For *John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.
33 *Hear another parable. There was a certain householder, *which planted a Vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
36 Again he sent other servants, more than the first, and they did unto them likewise.
37 But last of all, he sent unto them his son, saying, They will reverence my son.
38 But when the husbandmen saw the son, they said among themselves, This is the heir, *come, let us kill him, and let us seize on his inheritance.

10 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why then did ye not believe him?
26 believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye? A man had two sons; and he came to the first, and said, *Son, go work to day in the vineyard.
29 And he answered and said, I will not: but afterward he repented, and went.
30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.
32 For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.
33 Hear another parable: There was a certain man, which was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits of it.
35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
36 Again he sent other servants, more than the first, and they did unto them likewise.
37 But last of all, he sent unto them his son, saying, They will reverence my son.
38 But when the husbandmen saw the son, they said among themselves, This is the heir, *come, let us kill him, and take his inheritance.

* ch. 14. 5. 1611
* ch. 3. 1. 1881
1 Gr. Child.
2 Gr. bond-servants.
3 Or, the fruits of it
4 John 11. 58.
25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν; εἰς οὐρανοῦ ἦν ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, 'Εαν εἴπομεν, εἰς οὐρανοῦ, ἐρεῖ ἡμῖν, Δαμι οὐκ ἐπιστεύεστε αὐτῷ; 26 εἰ δὲ εἴπομεν, εἰς ἀνθρώπων, φαβορίμεθα τῶν ὄχλων πάντες γὰρ ἔχουσι τὸν Ἰωάννην 27 ὁς προφήτης. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οὕδαμεν. ἐφι ἑαυτοὶ καὶ αὐτός, Οὐδὲ εἰός λέγω ἤμιν εἰς ποιᾷ ἐξουσία ταύτα 28 ποιώ. τί δὲ ἤμιν δοκεῖ; ἀνθρώπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπαγε, σήμερον ἐργάζομαι εἰς τῷ ἄμπε- 29 λῶν μου. 12 οὐ δὲ ἀποκριθείς εἶπεν, Οὐ̄θελο. 12 οὕτωι. μου 30 ὅστεν δὲ μεταμεληθῆς, ἀπῆλθε. καὶ προσ- 31 ελθὼν τῷ δευτέρῳ εἶπεν ὑσαύτωι, δὲ ἀποκριθείς εἶπεν, 'Εγὼ, κύριε καὶ οὐκ ἀπῆλ- 
32 τὴν βασιλείαν τοῦ Θεοῦ. ἤλθε γὰρ πρὸς ἤμιν τῷ Ἰησοῦ, ἀμὴν λέγω ἤμιν, ὅτι οἱ τελῶν καὶ αἱ πόρναι προδόγουν ὑμᾶς εἰς 33 τὰς δικαιοσύνας τοῦ Θεοῦ. 13 ὁ πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, ἀμὴν λέγω ἤμιν, ὅτι οἱ τελῶν καὶ αἱ πόρναι προδόγουν ὑμᾶς εἰς 34 τὴν βασιλείαν τοῦ Θεοῦ. ἢλθε γὰρ πρὸς ἤμιν τῷ Ἰησοῦ, ἀμὴν λέγω ἤμιν, ὅτι οἱ τελῶν καὶ αἱ πόρναι προδόγουν ὑμᾶς εἰς 35 τὰς δικαιοσύνας τοῦ Θεοῦ. 13 ὁ πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, ἀμὴν λέγω ἤμιν, ὅτι οἱ τελῶν καὶ αἱ πόρναι προδόγουν ὑμᾶς εἰς
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39 And they caught him, and cast him out of the vineyard, and slew him.
40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?
41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
42 Jesus saith unto them, *Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes.
43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44 And *whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.
45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

22 And Jesus answered, *and spake unto them again by parables, and said,
2 The Kingdom of heaven is like unto a certain King, which made a marriage for his son.
3 And sent forth his servants to call them that were bidden to the wedding, and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come unto the marriage.
5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
6 And the remnant took his servants, and entreated them spitefully, and slew them.
7 But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

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39 And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?
40 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner: This was from the Lord, And it is marvellous in our eyes.
43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.
46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

[1] Some ancient authorities omit ver. 44.
καὶ λαβόντες αὐτῶν ἐξεβάλον ἐξὸς τοῦ ἀμπε-
λοίος καὶ ἀπέκτειναν. ὅταν οὖν ἔλθη ὁ κύ-
ριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωρ-
γοῖς ἐκείνοις; λέγουσιν αὐτῷ, Κακοὶς κακῶς
ἀπόλευσεν αὐτούς, καὶ τὸν ἀμπελώνα ἐκδώστη-
αι ἄλλοις γεωργοῖς, οὕτως ἀποδόσουσιν αὐτῷ
τοὺς καρποὺς ἐν τοῖς καρποῖς αὐτῶν. λέγει
αὐτοῖς ὁ Ἰησοῦς, Ὑδέποτε ἔνεγρωτε ἐν ταῖς
γραμμαῖς, ὂθον ὑν ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦτες, οὕτως ἐγενήθη εἰς κεφαλὴν γυναῖς,
παρὰ Κυρίου ἐγένετο αὐτή, καὶ ἦστι βαυ-
ματὴ ἐν ὀφθαλμοῖς ἦμῶν; διὰ τούτο λέγω
ὑμῖν ὅτι ἀρκεῖται αὕτη ὑμῶν ἡ βασίλεια τοῦ
Θεοῦ, καὶ δοθῆται ἐθνεὶς ποιοῦσιν τοὺς καρ-
ποὺς αὐτῆς. Καὶ ὁ πεσόν ἐπὶ τὸν λίθον
τούτον συνθλασθῆται· ἐφ’ ὑμῖν δὲ ἐν πέσῃ,
λαμβάνει αὐτόν. καὶ ἀκούσατε οἱ ἀρχιε-
ρεῖς καὶ οἱ φαρισαῖοι ταῖς παραβολαῖς αὐτοῦ
ἐγραμμαν ὅτι περὶ αὐτῶν λέγει, καὶ ἔρημυντες
αὐτὸν κρατήσας, ἐφαρμόζοντας τοὺς ὠχλοὺς,
ἐπείδη ὃς ἡ προφητὴν αὐτῶν εἶχον.
Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὖ-
τοις ἐν παραβολαῖς, λέγων, Ὁμοιώθη ἡ
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλείᾳ,
ἔστις ἐποίησε γάμους τῷ νίῳ αὐτοῦ καὶ
ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσας τοῖς
κεκλημένοις εἰς τοὺς γάμους, καὶ οὐκ ἠθελον
ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους,
λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοῖ, τὸ
ἀμαντὸν μον ἡτοίμασα, οἱ ταῦτα μοι καὶ τὰ
στηριγματίζω, καὶ πάντα ἐμβρύα, δεῖτε
εἰς τοὺς γάμους. οἱ δὲ ἀμελήσατε ἀπῆλθον,
ὁ μὲν εἰς τὸν ἱδιὸν ἄγρων, ὁ δὲ εἰς τὴν ἐμπο-
ρίαν αὐτοῦ οἱ δὲ λοιποὶ κρατήσαντες τοὺς
δούλους αὐτοῦ ἀπεδραμαν καὶ ἀπέκτειναν. ἀκο-
ύσας δὲ ὁ βασιλεὺς ἐργάσθη, καὶ πέμψας
τὸ στρατεύμα αὐτοῦ ἀπόλεσον τοὺς φονεῖς
ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.
8 Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy.
9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.
11 Then when the king came in to see the guests, he saw there a man, which had not on a wedding garment.
12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13 The king said to the servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
14 For many are called, but few are chosen.

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8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.
9 thy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.
15 Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they sent to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
16 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription?
21 They say unto him, Caesar's. Then saith he unto them, *Render therefore unto Caesar the things which are Caesar's: and unto God the things that are God's.
22 When they had heard these words, they marvelled, and left him, and went their way.
23 *The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 Saying, Master, *Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

* ch. 20. 16.
Or, inscrition.
Rom. 13. 7.
* Acts 23. 8.
* Deut. 25. 5.

1 Gr. bond-servants.
2 Or, ministers
3 Or, Teacher
4 See marginal note on ch. xviii. 23.
5 Gr. saying.
6 Gr. shall perform the duty of a husband's brother to his wife.
7 Compare Deut. xxv. 4.
Τότε λέγει τοις δουλοις αυτοίς, ὁ μὲν γάμος ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἡγασταί. Πορεύεσθε οὖν ἐπὶ τᾶς διεξόδους τῶν ὁδῶν, καὶ ὡσοι ἵνα ἐγινθῇ, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὡσοὺς εὕρον, ποιητοὺς τε καὶ ἀγαθοὺς καὶ ἐπλήσθη ὁ γάμος ἀνακείμενων. Εἰσέλθων δὲ ὁ βασιλεὺς θείασασθαι τοὺς ἀνακείμενους εἶδεν ἐκεῖ ἀν-θρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου καὶ λέγει αὐτῷ, Ἡσαίρε, πῶς εἰσῆλθες ὅδε μή ἐξωμόμην; τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσατε αὐτοῦ πόδας καὶ χείρας, ἀρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ εξόπερον ἐκεῖ ἢσαίρε τοῦ κλαυθμός καὶ τῷ βρυγμῷ τῶν ὁδῶν. Τούς πολλοὺς γὰρ εἰσὶν κλητοί, ὁλίγοι δὲ ἐκλεκτοί. 

Τότε πορευθέντες οἱ Φαρισαίοι συμβούλιον ἔθεσαν ὅπως αὐτῶν παγιδεύσοντον ἐν λόγῳ. Καὶ ἀποστελλοῦσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἰρωδιανῶν, λέγοντες, Διδάσκαλε, οὗτοι ἄνθρωποι ἐστί, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλεις σοι περὶ οὐδενὸς, οὐ γὰρ βλέπεις εἰς πρόσωπον ἄνθρωπον. Εἰς οὖν ἡμῖν, τί σοι δοκεῖς; ἔγε- στι δέναι κήρυξαν Καίσαρα, ἡ οὖ; γνωσίς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ἵππορισταί; ἐπιδεικτέ μοι τὸ νύμμα τοῦ κήρυξαν, οἱ δὲ προσήνεγκαν αὐτὸ. Ἰδράρων, καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὐτῆ καὶ αὐτῇ καὶ ἡ ἐπιγραφή; λέγονσιν αὐτῷ, Καί- σαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν ταῦτα Καίσαρος Καίσαρι καὶ τοὺς τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐ- τὸν ἀπήλθον. Ἔν ἕκειν ἡ ἡμέρα προσήλθον αὐτοῖς Σαδουκαίοις, οἱ δὲ λέγοντες μὴ εἶναι ἀνα- ματωμένοι, καὶ ἀποδάναι μὴ ἔχων τέκνα, ἐπιγαμβρεύσα ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
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<td>1611</td>
<td>25</td>
<td>Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. But Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <em>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.</em> And when the multitude heard this, they were astonished at his doctrine. Then one of them, which was a Lawyer, asked him a question, tempting him, and saying, <em>Master, which is the great Commandment in the Law?</em> Jesus said unto him, <em>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</em> This is the first and great Commandment. And the second is like unto it, <em>Thou shalt love thy neighbour as thyself.</em> On these two Commandments hang all the Law and the Prophets. <em>While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of the Christ? whose son is he? They say unto him, The son of David.</em> He saith unto them, How then doth David in spirit call him Lord, saying, <em>The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?</em></td>
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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕῖΟΝ.

25 ἦσαν δὲ παρ’ ἡμῖν ἐπτὰ ἀδελφοί καὶ οἱ πρώτοι γαμῆς ἐτελεύτησεν καὶ μὴ ἔχον σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ.
26 αὐτοῦ. ὡμοίως καὶ οἱ δεύτεροι, καὶ οἱ τρίτοι,
27 ἐστὶν ἄν�ρα, ύπερειον δὲ πάντων ἀπέθανεν.
28 καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἐστὶν γυνῆ; πάντες γὰρ ἔσχον
29 αὐτὴν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
Πλανᾶσθε, μὴ εἴδοτες τὰς γραφάς, μηδὲ τὴν
30 δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει
ουτε γαμοῦσιν, οὔτε ἐκγαμιζόταται, ἀλλ’ ὡς
31 ἀγγελοὶ τοῦ Θεοῦ ἐν οὐρανῷ εἰσί. περὶ δὲ
tῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε
32 τὸ μηθὺν υμῖν ύπό τοῦ Θεοῦ, λέγοντος, Ἑγὼ εἰμί ὁ Θεός Ἀβραάμ, καὶ ὁ Θεός Ἡσαίας, καὶ ὁ Θεός Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεοῖς.
33 νεκρῶν, ἀλλὰ ζῶντων. καὶ ἀκούσατε οἱ
34 οἱ δὲ Φαρισαίοι, ἀκούσατε ὅτι ἐφέρμωσε
τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.
35 καὶ ἐπηρώθησαν εἰς εἷς αὐτῶν νομικῶς, πειράματα.
36 ζων ἀυτῶν, καὶ λέγων, Διδάσκαλε, ποῦά
37 ἐντολή μεγάλη ἐν τῷ νόμῳ; ὁ δὲ Ἰησοῦς
38 εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν
39 ἐμοὶ καὶ λέγων, Κλεῖδα Χριστοῦ, ἀνθρώπου.

10 om. καὶ
11 ἀναστάσει οὖν
12 om. τοῦ Θεοῦ text, not marv.
13 om. Θεὸς
14 om. καὶ λέγων,
15 om. Ἰησοῦς
16 ἔστιν ἡ μεγάλη καὶ πρώτη
17 αὕτη text, not marv.
18 κρέμαται, καὶ οἱ προφήται
19 ἵπποκάτω
1611

45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

23 Then spake Jesus to the multitude, and to his disciples,
2 Saying, The Scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you, observe that and do, but do not ye after their works: for they say, and do not.
4 *For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.
5 But all their works they do, for to be seen of men: *they make broad their phylacteries, and enlarge the borders of their garments,
6 *And love the uppermost rooms at feasts, and the chief seats in the Synagogues,
7 And greetings in the markets, and to be called Rabbi, Rabbi.
8 *But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren.
9 And call no man your father upon the earth: *for one is your father which is in heaven.
10 Neither be ye called masters: for one is your Master, even Christ.
11 But be that is greatest among you, shall be your servant.
12 *And whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.
13 *But *woe unto you, Scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven against men: For ye neither go in yourselves, neither suffer ye them that are entering, to go in.
14 Woe unto you Scribes and Pharisees, hypocrites: *for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.
15 Woe unto you Scribes and Pharisees, hypocrites: for ye compass Sea and land to make one Prostitute, and when he is made, ye make him twofold more the child of hell than yourselves.

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15 If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you, *these do and observe: but do not ye after their works: for they say, and do not.
4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.
5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,
6 *And love the uppermost rooms at feasts, and the chief seats in the Synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi.
8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant.
12 *And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted.
13 *But *woe unto you, Scribes and Pharisees, hypocrites: for ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering to enter.
14 Woe unto you Scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering to enter.
15 Woe unto you, Scribes and Pharisees, hypocrites! for ye compass Sea and land to make one Prostitute; and when he is become so, ye make him twofold more a son of hell than yourselves.

* Num. 13. 53. Deut. 22. 12.
* James 3. 1.
* Mal. 1. 6.

1 Many ancient authorities omit and grievous to be borne.
2 Gr. the heavenly.
3 Gr. greater.
4 Gr. minister
5 Gr. before.
6 Some authorities insert here, or after verse 12. ver. 14 If ye unto you, scribes and Pharisees, hypocrites!
7 Gr. Ge- henna.
Τότε ὁ Ἰησοῦς εἶληθε τοῖς ὄχλοις καὶ ἔπειτα οὖν ὁ ἄνω τοὺς καὶ εἶπεν τίνι των 

1 om. ἀπείρων

2 τοῖς μαθηταῖς αὐτοῦ, λέγων, Ἐπὶ τῆς Μω-

3 σεως καθήδρας ἐκάθισαν οἱ γραμματεῖς καὶ

4 οἱ Φαρισαῖοι πάντα οὖν ὅσα ἤν εἶπον εἰς ἡμᾶς 

5 τηρεῖν, τηρεῖ καὶ ποιεῖτε—κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγοντι γὰρ καὶ ὁ

6 ποιῶνι. δεσμεύοντο γὰρ καὶ διῳσβάστακται, καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὄμοις τῶν ἀνθρώπων, 

7 ὡς θέλουσιν κηρύσσειν αὐτὰ. πᾶντα δὲ τὰ ἔργα 

8 αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώ-

9 ποις πλατύνουσι δὲ τὰ φιλακτήρια αὐτῶν, 

10 καὶ μεγαλύνουσι τὰ κράτεια τῶν ἴματων

11 αὐτῶν—φιλοῦσι τὴν πρωτοκλησίαν ἐν 

12 τοῖς δεινοῖς, καὶ τὰς πρωτοκαθήδρια ἐν ταῖς 

13 συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν τοῖς 

14 ἄγοραῖς, καὶ καλείσθαι ὑπὸ τῶν ἀνθρώπων,

15 ῥαββί, ῥαββί10 ύμεις δὲ μὴ κλήθητε ῥαββί. 

16 εἰς γὰρ ἔστω ύμων ὁ καθηγητὴς11, ὁ Χρι-

17 στός11 πάντας δὲ ύμεις ἀδελφοὶ ἔστε, καὶ 

18 πατέρα μὴ καλέσητε ύμῶν ἐπὶ τῆς γῆς εἰς 

19 γὰρ ἔστω ὁ πατὴρ υμῶν, ὁ ἐν τοῖς οὐρα-

20 νοις12. μηδὲ κλήθητε καθηγητὴς εἰς γὰρ 

21 ύμῶν ἔστω ὁ καθηγητὴς, ὁ Χριστός. ὁ δὲ 

22 μείζων ύμῶν ἔσται υμῶν δικόνους. ὡστὶς 

23 δὲ ὄψεσθε ἑαυτῶν, ταπεινωθήσεται καὶ ὡστὶς 

24 ταπεινωθῶσι ἑαυτῶν, ὕψωθησται.

25 Οὐάι δὲ ύμῶν, γραμματεῖς καὶ Φαρισαῖοι, 

26 ὑποκριταί, ὅτι κλείστε τὴν βασιλείαν τῶν 

27 οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ύμεῖς 

28 γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους 

29 ἀφίετε εἰσελθεῖν.

30 Οὐάι ἡμῖν, γραμματεῖς καὶ Φαρισαῖοι, 

31 ὑποκριταί, ὅτι κατεστήσετε τὰς οἰκίας τῶν 

32 χρημάτων, καὶ προφάσατε μακρὰ προσευχόμενοι. 

33 ὁ τούτῳ λήψεσθε περισσότερον κρίμα. 

34 Οὐάι ἡμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-

35 κριταί, ὅτι περιήγητε τὴν θάλασσαν καὶ τὴν 

36 ἔρημον ποιήσατε ἕνα προσήλυτον, καὶ ὅταν 

37 γένηται, ποιεῖτε αὐτῶν νῦν γεέννης διπλῶ-

38 του υἱῶν.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the gold of the Temple, he is a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever shall swear by the Altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift?

20 Whoso therefore shall swear by the Altar, swear by it, and by all things thereon.

21 And whoso shall swear by the Temple, swear by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, swear by the throne of God, and by him that sitteth thereon.

23 Woe unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would
15 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ, οἱ λέγοντες, ὁ ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἔστιν· ὅς δ᾽ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.  
16 μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἄγιαξων14 τῶν χρυσῶν;  
17 καὶ, ὁ ὄμωση ἐν τῷ θυσιαστήριῳ, οὐδέν ἔστιν· ὅς δ᾽ ἂν ὀμόσῃ ἐν τῷ δῶρῳ τῷ ἐπάνω  
18 αὐτοῦ, ὀφείλει.  
19 μωροὶ καὶ15 τυφλοί· τί γὰρ  
20 ὁ μωρὸς, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ  
21 ἄγιαξον τὸ δῶρον; ὁ οὖν ὀμόσας ἐν τῷ θυ- 
22 σιαστήριῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πάσι τοῖς  
23 ἐπάνω αὐτοῦ καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμ- 
24 νύει ἐν αὐτῷ καὶ ἐν τῷ καινοκοῦντε αὐτῶν  
25 καὶ ὁ ὀμόσας ἐν τῷ θυράνῳ ὀμνύει ἐν τῷ  
26 θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω  
27 αὐτοῦ.  
28 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο- 
29 κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύστημα καὶ τὸ  
30 ἄνθρωπον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρυ- 
31 τέρα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ  
32 τὴν πίστιν; ταῦτα ἐδει πούσα, κάκεινα μὴ  
33 ἄφιναι17.  
34 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο- 
35 κριταί, ὅτι καθαρίζετε τὸ ἐξωθεῖν τοῦ ποτη- 
36 ρίου καὶ τῆς παροψίδος, ἐσώθεν δὲ γέμουσιν  
37 ἐξ ἀρπαγῆς καὶ ἀκρασίας.  
38 Φαρισαῖες τυφλὲς, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ  
39 τῆς παροψίδος, ἦν γένουσι καὶ τὸ ἐκτὸς  
40 αὐτῶν15 καθαρῶν.  
41 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο- 
42 κριταί, ὅτι παρομοίασκε τάφοι κεκοιμη- 
43 νοις, οὕτως ἐξώθεν μὲν φαίνοταί ὀραίοι,  
44 ἐσώθεν δὲ γέμουσιν ὡστέων νεκρῶν καὶ πά- 
45 τὴς ἀκαθαρσίας. οὕτω καὶ υμεῖς ἐξώθεν μὲν  
46 φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἐσώθεν δὲ  
47 μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας.  
48 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο- 
49 κριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους  
50 τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεία  
51 τῶν δικαίων, καὶ λέγετε, Εἰ ἤμεν ἐν ταῖς  

4—6
not have been partakers with them in the blood of the Prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, How can ye escape the damnation of hell?

34 Therefore, behold, I send unto you prophets, and wise men, and Scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would *I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24 And *Jesus went out, and departed from the temple, and his Disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, *there shall not be left here one stone upon another, that shall not be thrown down.

3 *And as he sat upon the mount of Olives, the Disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered, and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

not have been partakers with them in the blood of the Prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell?

2 Some ancient authorities omit desolate.

2 Gr. Ge-henna.

4 Or, the consummation of the age
31 οὕτως μαρτυρεῖτε ἑαυτοὺς ὅτι οὐ οἱ ὑπερτέους ἦστε τῶν
32 φονευσάντων τοὺς προφητας καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
33 ὁ τε, γεννήματα ἔχθεν, πῶς φύγητε ἀπὸ
34 τῆς κρίσεως τῆς γεννησ.; διὰ τούτο, ἰδοὺ,
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ
σοφοὺς καὶ γραμματεῖς: καὶ ἐξ αὐτῶν
ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν
μαστεύσατε εἰ ταῖς συγκροτήσεις ὑμῶν καὶ
35 διώξετε ἀπὸ πόλεως εἰς πόλιν ὅπως ἠλθή
ἐφ' ὑμᾶς ἀναι δίκαιον ἐχθρομένον ἐπὶ
tῆς γῆς, ἀπὸ τοῦ άιματος Ἀβέλ τοῦ δίκαιων,
ἐῶς τοῦ άιματος Ζαχαρίων ὕινυ Βαραχίου,
ὅν ἐφονεύσατε μεταξῦ τοῦ ναοῦ καὶ τοῦ
36 θυσιαστηρίου. ἀμήν λέγω ὑμῖν, ἥξει ταύτα
πάντα ἐπὶ τὴν γενεὰν ταύτην.
37 Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα
tοὺς προφητας καὶ λιθοβολοῦσα τοὺς ἀπε-
σταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα
ἐπισωπαγαγεῖν τὰ τέκνα σου, ὅν τρόπον
ἐπισυνάγει ὄρνης τὰ νοσσία ἑαυτῆς ὑπὸ τὰς
38 πτέρυγας, καὶ οὐκ ἠθέλησατε. ἰδοὺ, ἀφίεται
39 ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ
ὑμῖν, Οὐ μὴ με ἐπῆθε ἀπ' ἀρτί, ἐως ἐν ἐἴ-
πητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὑμῶν ἐπὶ
Κυρίου.
24 Καὶ ἐξέλθων ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ
1 ἱεροῦ καὶ προσῆλθον οἱ μαθηταί αὐτοῦ
2 ἐπιδείξατα αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ὁ
de Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα
tαύτα; ἀμήν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ δδὲ
λίθος ἐπὶ λίθον, ὅσ οὐ μη ἐκαταλυθήσεται.
3 Καθημένου δὲ αὐτοῦ ἐπὶ τῶν ὄρων τῶν
ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταί κατ
ἰδίαν, λέγοντες, Εἰπὲ ὑμῖν, πότε ταύτα
ἐσται; καὶ τῇ το σημείῳ τῆς σῆς παρου-
4 σίας, καὶ τῆς συντελείας τοῦ αἰῶνος; καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε,
5 μὴ τίς ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλευ-
σονται ἐπὶ τῷ ὄνοματι μου, λέγοντες, Ἐγὼ
eἰμι ὁ Χριστός καὶ πολλοὶς πλανήσομαι.
6 And ye shall hear of wars, and rumours of wars: See that ye be not troubled: for all these things must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and visitings, and earthquakes in divers places.
8 All these are the beginning of sorrows.
9 *Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.  
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false Prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.
15 *When ye therefore shall see the abomination of desolation, spoken of by *Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand.)
16 Then let them which be in Judea flee into the mountains.
17 Let him which is on the housetop, not come down, to take any thing out of his house:
18 Neither let him which is in the field, return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days.
20 But pray ye that your flight be not in the winter, neither on the Sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 *Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.
24 For there shall arise false Christs, and false prophets, and

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet.  
7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places.
8 But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.
9 And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold.
10 But he that shall endure to the end, the same shall be saved.  
11 When ye therefore shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, let him understand.  
12 For then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.  
13 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.  
14 Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.  
15 For there shall arise false Christs, and false prophets, and
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκούσ
def πολέμων’ ὄρατε, μὴ ἥρεοῖσθε’ δὲ ὑμῖν πάντα. 4 om. πάντα.
7 γενέσθαι ἀλλ’ οὖσα ἐστὶ τὸ τέλος. ἐγερθῆ-
sεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
bασιλείαν’ καὶ ἐσωτερικὰ καὶ λοιμὸν καὶ
8 σεισμοί κατ’ ὑπόσουν. πάντα δὲ ταῦτα ἀρχῇ
9 ὀδύνων. τότε παραδόσωσαν ύμᾶς εἰς θλί-
ψιν, καὶ ἀποκτενώσων ύμᾶς’ καὶ ἐσεἴσθη μισοῦ-
5 om. καὶ λοιμὸν
μενοὶ ὑπὸ πάντων τῶν ἔθνων διὰ τὸ ὅνομά
10 μου. καὶ τότε σκανδαλισθήσονται πολλοί,
καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσι
11 καὶ πολλοὶ ψευδοπροφήται ἐγερ-
12 θήσονται, καὶ πλανήσουσι πολλοὺς. καὶ διὰ
τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ
13 ἁγάπη τῶν πολλῶν’ ὁ δὲ ύπομείνας εἰς τέλος,
14 οὕτω σωθήσεται. καὶ κηρυχθήσεται τοῦτο
τὸ εὐαγγελίον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκου-
μείᾳ εἰς μαρτύριον πάσι τοῖς ἔθνεσι’ καὶ τότε
15 ἦξε τὸ τέλος.
16 τὸν οὖν ἤδη τὸ βδελυγμα τῆς ἐρμα-
σεως, τὸ ῥῆθεν διὰ Δανήλ τοῦ προφήτου,
17 ἢ τὸ δόματος μὴ καταβανέτω ἄρα
18 τὸ ἐκ τῆς οἰκίας αὐτοῦ’ καὶ ὁ ἐν τῷ ἅγιῷ μὴ
19 ἐπιστρεφάτω ὅπισώ ἄρα τὰ ἰμάτια αὐτοῦ. 7 τὸ ἰμάτιον
20 αὐτῆς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θη-
21 λαξύσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύ-
22 χεσθε δὲ ἴνα μὴ γένηται ἡ φυγή ύμῶν χει-
23 μῶνος, μηδὲ ἐν ἁμαζάτω. ἔσται γὰρ τότε 8 om. ἐν
24 βλάψις μεγάλη, οίᾳ οὐ γέγονεν ἀπ’ ἄρχης
cόσμου ἐως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται.
25 καὶ εἰ μὴ ἐκκολοβοθήσαν αἱ ἡμέραι ἐκεῖναι,
26 οὐκ ἂν ἐσώθη πάσα σάρξ διὰ δὲ τοὺς
ekλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
27 τότε ἐὰν τις ύμῶν εἶπη, Ἰδοὺ, ὦδὲ ὁ Χρι-
28 στός, Ἢ ὦδὲ, μὴ πιστεύσητε’. ἐγερθήσονται
γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ
shall shew great signs and wonders: insomuch that (if it were possible,) they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not.
27 For as the lightning cometh out of the East, and shineth even unto the West: so shall also the coming of the Son of man be.
28 * For wheresoever the carcase is, there will the Eagles be gathered together.
29 ¶ Immediately after the tribulation of those days, ° shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
30 And then shall appear the sign of the Son of man in heaven: and then shall all the Tribes of the earth mourn, ° and they shall see the Son of man coming in the clouds of heaven, with power and great glory.
31 ° And he shall send his Angels ° with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.
32 Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
34 Verily I say unto you, this generation shall not pass, till all these things be fulfilled.
35 ° Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ But of that day and hour knoweth no man, no, not the Angels of heaven, but my Father only.
37 But as the days of Noe were, so shall also the coming of the Son of man be.
38 ° For as in the days that were before the Flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noe entered into the Ark,
39 And knew not until the Flood came, and took them all away: so shall also the coming of the Son of man be.

shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you before. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not.
27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.
29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.
32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that the end is nigh, even at the doors.
34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.
δώσουσι σημεία μεγίδα καὶ τέρατα, ὡστε
πλανήται, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοῖς.
23 Ὁδοίω, προείρηκα ὑμῖν. ἦν οὖν ἐπώσιν ὑμῖν.
' Ἰδοὺ, ἐν τῇ ἑρήμῳ ἐστὶ, μὴ ἐξέλθητε' Ἰδοὺ,
24 εἰν τοῖς ταμείοις, μὴ πιστεύσητε. ὡστερ γὰρ
ἡ ἀστρατη ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαί
νεται ἕως δυμῶν, οὕτως ἔσται καὶ ἡ πα-
25 ροςία τοῦ νῦν τοῦ ἄνθρωπον. ὅποι γὰρ
 eius ἦ το πτώμα, εἰκε συναχθήσονται οἱ
ἀτοί.
29 ᾍδηνὸς δὲ μετὰ τὴν ὁλίγην τῶν ἡμερῶν
ἐκείνων, ὃ ἡλιός σκοτισθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστερεῖς
πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις
30 τῶν οὐρανῶν σαλευθήσονται. καὶ τότε φα-
ξήσεται τὸ σημεῖον τοῦ νῦν τοῦ ἄνθρωπον
ἐν τῷ οὐρανῷ καὶ τότε κύψονται πάσαι αἱ
φυλαὶ τῆς γῆς, καὶ ὥστοιν τῶν νῦν τοῦ
ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
ουρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.
31 καὶ ἀποστειλεί τοὺς ἀγγέλους αὐτοῦ μετὰ
σάπτεγγος φωνῆς11 μεγάλης, καὶ ἐπισυνά-
ξουσι τοῖς ἑκλεκτοῖς αὐτοῦ ἐκ τῶν τεσσά-
ρων ἀνέρων, ἀπ' ἀκραν οὐρανῶν ἕως ἀκρῶν
αὐτῶν.
32 'Ἄπο δὲ τῆς συκῆς μύθετε τὴν παραβολὴν
ὅταν ἦν ο λαῖος αὐτῆς γένηται ἄπαλος, καὶ
tὸ φῦλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος' οὕτω καὶ ὑμεῖς, ὅταν ἤθετε πάντα
ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστιν ἐπὶ θύ-
ραις. ἄμην λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ
γενεὰ αὐτῆς, ἐως ἁν πάντα ταῦτα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελώσονται, οἱ δὲ
36 λόγοι μου οὐ μὴ παρέλθωσι. περὶ δὲ τῆς
ἡμέρας ἐκείνης καὶ τῆς12 ὥρας οὔτεις οἴδεις,
οὐδὲ οἱ ἀγγέλοι τῶν οὐρανῶν.13 εἰ μὴ ο
37 πατὴρ μου14 μόνος. ὡστερ δὲ αἱ ἡμέραι
τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία
38 τοῦ νῦν τοῦ ἄνθρωπον. ὡστερ γὰρ ἦσαν
ἐν ταῖς ἡμέραις16 ταῖς πρὸ τοῦ κατακλυσμοῦ
τρόφωντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγα-
μίζωστες, ἀχρὶ ἧς ἡμέρας εἰσῆλθε Νῶε εἰς
39 τὴν κηλίδαν, καὶ οὐκ ἐγνώσαν, ἐως ἠλθεν ο
κατακλυσμὸς καὶ ἦρεν ἀπαντας, οὕτως ἔσται
καὶ ἡ παρουσία τοῦ νῦν τοῦ ἄνθρωπον.17 om. καὶ
40 Then shall two be in the field, the one shall be taken, and the other left. 

41 Two women shall be grinding at the mill: the one shall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what hour your Lord doth come. 

43 But know this, that if the man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not, the son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of:

51 And shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

10 Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not what hour your Lord cometh.

11 But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken through.

12 Therefore be ye also ready: for in an hour that ye think not, the Son of man cometh. 

13 And shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

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5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.
40 τότε διό ἔσονται ἐν τῷ ἀγρῷ. ὁ εἰς παρα-
41 λαμβάνεται, καὶ ὁ εἰς ἀφίεται. διὸ ἀλή-
θουσαι ἐν τῷ μύλων. μὰ παραλαμβά-
42 νεται, καὶ μὰ ἀφίεται. γρηγορεῖτε οὖν, ὅτι
ουκ ὕδατε ποιὰ ὄρφ. ὁ Κύριος ὑμῶν ἔρχε-
43 ται. ἐκεῖνο δὲ γνωσάκετε, ὅτι εἰ ἤδει οἱ κο-
διστής ποῖα πυλακῆ. οἱ κλέπτης ἔρχεται,
44 ἐγρηγορήσεν ἂν, καὶ ὦν ἂν ἔστε διώρυγήναι
45 τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γί-
νεσθε ἐτοιμοὶ ὅτι ἥ ἀρα οὐ δοκεῖτε, ὁ νῦς
46 τοῦ ἀνθρώπου ἔρχεται. τὸς ἄρα ἐστὶν ὁ
πιστὸς δοῦλος καὶ φρόνιμον, ὅν κατέστησεν
47 ὁ κύριος αὐτοῦ, ἐπὶ τῆς θεραπείας αὐτοῦ,
τοῦ διδάσκει αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
48 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύ-
ριος αὐτοῦ εὐρήσει ποιοῦντα αὐτόν. ἀμὴν
λέγω ὑμῖν, ὅτι εἰπὶ πάσιν τοῖς ὑπάρχονσιν
49 αὐτῶν καταστήσει αὐτόν. εἰ δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
50 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
51 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
52 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
53 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
54 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
55 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
56 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
57 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
58 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
59 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
60 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
61 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
62 ἔχων δὲ λόγον ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
63 αὐτῶν καταστήσει αὐτόν. ἀμὴν δὲ εἶπη ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
9 But the wise answered, saying, "Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered, and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckonneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverest unto me five talents, behold, I have gained besides them, five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliverest unto me two talents; behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαί, Μή-
ποτε οὖν ἄρκεια ἡμῖν καὶ ὑμῖν πορεύεσθε 6 οὐ μὴ
δὲ7 μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἁγο-
10 ράσατε ἐανταῖς, ὑπερχομένων δὲ αὐτῶν ἀγοράσας, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
11 ἐκλείσθη ἡ θύρα. ὦστεον δὲ ἐρχοῦται καὶ αἱ λοιπαὶ παρθένοι, λέγουσα, Κύριε, κύριε,
12 ἀνοιξέν ἡμῖν. ὃ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν
13 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὀραν, ἐν
8 ὁ νῦις τοῦ ἀνθρώπου ἐρχεται.8
11 "Οσπέρ γὰρ ἀνθρωπος ἀποδημῶν ἐκάλεσε
τοὺς ἱδίους δούλους, καὶ παρέδωκεν αὐτοῖς
15 τὰ ὑπάρχοντα αὐτοῦ· καὶ οὗ μὲν ἐδωκε πέντε
tάλαντα, δὲ δύο, δὲ ἐν, ἐκάστῳ κατὰ
tὴν ἡμέραν δύσμῳ καὶ ἀπεδήμησεν εὐθέως.
16 πορευθεὶς 9 δὲ10 ὃ τὰ πέντε τάλαντα λαβὼν
eιργάσατο εἰς αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
17 τάλαντα. ὡσάμως καὶ ὃ τὰ δύο ἐκέρδησε
18 καὶ αὐτὸς11 ἄλλα δύο. ὃ δὲ τὸ ἐν λαβὼν
ἀπελθὼν ὄρυζεν ἐν τῇ γῇ12, καὶ ἀπέκρυψε
19 τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ
χρόνον πολὺν ἐρχεται ὁ κύριος τῶν δουλῶν
ἐκεῖνον, καὶ συναίρει μετ' αὐτῶν λίγων,
20 καὶ προσελθὼν ὃ τὰ πέντε τάλαντα λαβὼν
προσφέρας ἄλλα πέντε τάλαντα, λέγων,
Κύριε, πέντε τάλαντα μοι παρέδωκας· ἵδε,
ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.13
21 ἔφη δὲ14 αὐτῷ ὁ κύριος αὐτοῦ, Ἐφ', δούλε
ἀγαθε καὶ πιστεί, ἐπὶ ὁλίγα ἡς πιστῶς, ἐπὶ
pολλῶν σε καταστήσω· εἰσελθείς εἰς τὴν χαριν
22 τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὃ τὰ δύο
tάλαντα λαβὼν15 εἶπε, Κύριε, δύο τάλαντα μοι
παρέδωκας· ἵδε, ἄλλα δύο τάλαντα ἐκέρδησα
23 ἐπ' αὐτοῖς.10 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Ἐφ',
dούλε ἀγαθε καὶ πιστεί, ἐπὶ ὁλίγα ἡς πιστῶς,
ἐπὶ πολλῶν σε καταστήσω· εἰσελθείς εἰς τὴν
24 χαρίν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὃ
tὸ ἐν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔμιων

8 ομ., εἰ̄ν ἦ ὁ νῦις τοῦ ἀνθρώπου ἐρχεται
9 (ἀπεδήμησεν. εὐθέως πορευθές)
10 ομ. δὲ
11 ομ. καὶ αὐτὸς
12 (ομ. ν) γῇν
13 ομ. ἐπ' αὐτοῖς
14 ομ. δὲ
15 ομ. λαβὼν
16 ομ. ἐπ' αὐτοῖς
knew thee that thou art an hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strayed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 * For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

1611

1831

knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where

25 thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

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

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 From the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

σε ὅτι σκληρὸς εἰ ἀνθρώπος, θερίζων ὁποιον ὄντι ἐστειρας, καὶ συνάγων ὃθεν ὦ διεσκόρ-

25 πισαι καὶ φοβηθεῖς, ἀπελθὼν ἐκρυψα τὸ τάλαντον σου ἐν τῇ γῇ ἰδε, ἔχεις τὸ σῶν.

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Ἄπνηρε δουλε καὶ ἵκηρε, ὅδες ὦ θερίζω ὁποιον ὄντι ἐστειρας, καὶ συνάγων ὃθεν ὦ διε-

27 σκόρπισαι ἐδει ὅπων σὲ βαλεί τὸ ἀργύριον ὑμον τοῦ τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκο-

28 μιμάμην ἃν τὸ ἐμὸν σὺν τόκῃ, ἀρατε ὅπων άτο τὸ τάλαντον, καὶ ὑπὲ τῷ ἔχουν

29 τὰ δέκα τάλαντα, τῷ γὰρ ἔχουν παντὶ χα-

θησαί, καὶ περισσευθεῖσαι ἀπὸ δὲ τοῦ τοῦ

17 τοῦ δὲ μὴ ἔχουντο, καὶ ὣ ἔχεις, ἁρθησαί ἀπὸ αὐτοῦ.

30 καὶ τὸν ἀχρείου δουλον ἐκβάλλετε εἰς τὸ σκότος τὸ εξότερον. ἔκει ἔσται ὃ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

31 "Ὅταν δὲ ἔλθῃ ὥ νῦς τοῦ ἀνθρώπου ἐν τῇς
dόξας αὐτοῦ, καὶ πάντες ὁι ἄγνοι ἔγγελοι

32 μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, καὶ συναχθησαί ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορεῖ αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφοίζει τὰ πρό-

33 βατὰ ἀπὸ τῶν ἐρίφων καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφα ξέ

34 εὐωνύμων. τότε ἔρει ὃ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, ὁι εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτομασμέ-

35 νὴν ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

36 ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν ἐδί-

37 ψῆσα, καὶ ἐποτίσατε με' ἔναν ἡμνη, καὶ

38 συνήγαγετε με' γυμνῶς, καὶ περιβάλετε με' ἡσθενὴσα, καὶ ἐπεσκέψασθὲ με' ἐν

39 φυλακῇ ἡμνη, καὶ ἠλθεῖτε πρὸς με. τότε ἀποκριθησαίται αὐτῷ ὁι δίκαιοι, λέγοντες, Κύριε, τότε σὲ εἰδομεν πεινώντα, καὶ ἐθρέ-

40 ψαμεν; ἡ δεψώντα, καὶ ἐποτίσαμεν; τότε δὲ σε εἰδομεν ξένον, καὶ συνηγάγομεν; ἡ

41 γυμνῶς, καὶ περιβάλομεν; τότε δὲ σε εἰδομεν ἁσθενῆ, ἡ ἐν φυλακῇ, καὶ ἠλθομεν πρὸς σε;
And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And he shall say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief Priests, and the Scribes, and the Elders of the people, unto the palace of the high Priest, who was called Caiaphas,

And consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the **Ps. 6. 8. ch. 7. 23.**

**Dan. 12. 2. John 5. 23.**


**Mark 14. 3. John 11. 1.**

**Or. De- part from me under a curse.**
καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποίησατε ἕν τοῖς τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε. τότε ἔρει καὶ τοῖς ἐξ εὐωνίμων, Πορεύσεθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πύρ τὸ αἰῶνιον, τὸ ἡτοιμασμένον τῷ διαβάλον καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατε μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποίησατε με· ξένοι ἡμῖν, καὶ οὐκ ἔσχατε με· γυμνὸς, καὶ οὐκ ἐρήμωσαν· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἔσχατε με· σκέψασθε με. τότε ἀποκρίθησαν αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, τότε σε εἰδομεν πεινάσα, ἢ διψάσα, ἢ ξένοι, ἢ γυμνοὶ, ἢ ἀσθενεῖς, ἢ ἐν φυλακῇ, καὶ οὐκ ἔσχατε αὐτῷ· καὶ ἀπελεύσασθαί οὖν εἰς κήλασιν αἰῶνίου· οἱ δὲ δίκαιοι εἰς ἔτην αἰῶνίου.

26 Καὶ ἐγένετο οὗτος ὁ Ἰησοῦς πάντας τοῖς λόγοις τούτοις, εἰπε τοῖς μαθηταῖς αὐτῷ τοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ νίος τοῦ ἀνθρώπου παραδίκοιται εἰς τὸ σταυρωθῆναι. τότε συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβεῖοι τούς λαοὺς εἰς τὴν αἰλήν τοῦ ἄρχιερος τοῦ λεγομένου Καίαφα, καὶ συνεβόντες καὶ ἔλεγον δέ, Μή ἐν τῇ ἐορτῇ, ἵνα μὴ δόρυς γένηται εἰς τῷ λαῷ. 

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἴκῳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλαβαστρον μύρων ἔχουσα χαρυτίμονον, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἁνακεφάλης 3 ἡ γαμήλια καὶ ἐγέλαντες, Εἰς τὴν ἀπόλειαν αὐτῆς; 4 ἤδυνατο γὰρ τοῦτο τὸ μύρον προδημᾶν πολὺ. 5 λοι, καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἰπεν αὐτοῖς, Τί κύπους παρέχετε;
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<th>1611</th>
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<td>woman? for she hath wrought a good work upon me. 11 *For ye have the poor always with you, but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 14 *Then one of the twelve, called Judas Iscariot, went unto the chief Priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him. 17 *Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples. 19 And the disciples did, as Jesus had appointed them, and they made ready the Passover. 20 *Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? 23 And he answered and said, *He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed: It had been good for that man, if he had not been born. 25 Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said. 26 *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.</td>
<td>woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. 14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? and they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them. 17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. 26 And as they were eating, Jesus took bread, and blessed it; and brake it; and gave to the disciples, and said, Take, eat; this is my body.</td>
</tr>
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γυναίκι; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἑμέ.
11 πάντως γὰρ τοῖς πτωχοῖς ἔχετε μεθ’ ἐαυτῷ
12 τῶν, ἐμὲ δὲ οὐ πάντως ἔχετε. Βιβλιοῦσα γὰρ
αὐτὸ τὸ μήνυμα τούτῳ ἐπὶ τοῦ σώματός μου,
13 πρὸς τὸ ἐνταφιάσαμε με ἐποίησαν. ἀμὴν
λέγω ὑμῖν, ὅπως ἐν κηρυκῇ τὸ εὐαγγέλιον
τὸν ἐν ὀλῷ τῷ κόσμῳ, λαλήθησατο καὶ ἐποίησαν αὐτή, εἰς μμυρόσυνον αὐτής.
14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαρίωτης, πρὸς τοὺς ἀρχιερεῖς,
15 εἶπε, Τι θέλετέ μοι δοῦναί, κάτω ὑμῖν παραδοσίᾳ δεδομένῳ; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
16 ἀργυρία, καὶ ἀπὸ τότε ἔζησεν ένακριβῶς ἡμῶν
αὐτὸν παραδόθη.
17 Τῇ δὲ πρώτῃ τῶν αὐτῶν προσήλθον οἱ
μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ ἐθέλεις ἐτοιμασώμενοι σοι φαγεῖν τὸ πάσχα;
18 οὐ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν
δείκα, καὶ ἐπιτάχθη αὐτῷ, ὁ διδάσκαλος λέγει,
'ἐκάρος μου εὐχὴς ἐστὶ' πρὸς σὲ ποιῶ, τὸ
19 πάσχα μετὰ τῶν μαθητῶν μου, καὶ ἐποίησαν
οἱ μαθηταὶ ὡς συνετάχθην αὐτὸς ὁ Ἰησοῦς, καὶ ἐστησαν τὸ πάσχα. αὐτῷ ἐπιτάχθηεν καὶ τῶν αὐτῶν
21 γευμαίρειν ἀνέκειτο μετὰ τῶν δώδεκα, καὶ ἐστησάντων αὐτῶν εἰπεν, Ἀμὴν λέγω ὑμῖν ἐπὶ
22 εἰς ὑμᾶς παραδώσομεν. καὶ λατρούμενοι
σφόδρα ἤρξαντο λέγειν αὐτῷ ἐκάστος αὐτὸ
tῶν, Μητὶ ἐγὼ εἰμι, Κύριε; ὁ δὲ ἀποκριθεὶς
εἰπεν, ὁ ἐμῆς μητῆς μετ’ ἐμοῦ ἐν τῷ
23 τρυπῆν τὴν χειρα, αὐτῶς με παραδώσει.
24 ὁ μὲν νῦν τοῦ ἀνθρώπου ἐπιτάχθη, καθὼς
γέγραπται περὶ αὐτῶν· οὐκ δὲ τῷ ἀνθρώπῳ
ἐκείνῳ, δι’ οὗ ὁ νῦν τοῦ ἀνθρώπου παραδώσατα
καλῶν ἤν αὐτῷ· εἰς οὖν ἐγεννηθῇ ὁ ἀν-
25 θροπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
παραδόθησαν αὐτῶν εἰπέ, Μητὶ ἐγὼ εἰμι, Ῥαββί;
26 λέγει αὐτῷ, ἢ ἐπιτάς. ἐσθιότων δὲ αὐτῶν,
λαβὼν ὁ Ἰησοῦς τῶν ἄρτων, καὶ ἐκλόγησας,
ἐκλάσε καὶ ἐδίδον τοῖς μαθηταῖς, καὶ εἶπε, ἄρτος,
27 ἄμπετε, φάγετε τούτῳ ἐστι τὸ σῶμα μου.
27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:
28 For this is my blood of the new Testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.
30 And when they had sung an hymn, they went out into the mount of Olives.
31 Then saith Jesus unto them, * All ye shall be offended because of me this night: For it is written, * I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, * I will go before you into Galilee.
33 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.
34 Jesus said unto him, * Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples.
36 If * Then cometh Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39 And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.
40 And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.
42 He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

27 And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung an hymn, they went out into the mount of Olives.
31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee.
33 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.
39 And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.
40 And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. 125

27 καὶ λαβὼν τὸ ἀυτὸν ἅπαν τὸ ποτήριον, καὶ εὐχαριστήσας, ἐδόθη εἰς αὐτὸς, λέγων, Πιέτε ἐξ αὐτοῦ πάντα.
28 τετούτῳ γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καυνῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόντων.
29 μενον εἰς ἄφεσιν ἁμαρτιῶν, λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννηματος τῆς ἁμαρτίας, ἐως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίω μεθ', ὑμῶν καυνῶν εἰς τῇ βασιλείᾳ τοῦ πατρός μου.
30 Καὶ ὑμνήσαντες ἔξηλθον εἰς τὸ ὅρος τῶν ἀλαίων.
31 Τότε λέγει ὁ Πάντες ὑμεῖς σκανδαλιζήσεσθε ἐν ἐμοί ἐν τῇ νυκτὶ ταυτί γέγραπται γάρ, Πιάνω τῶν ποιμένων, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.
32 μετὰ δὲ τὸ ἐγερθῆναι με, προάξῃ ὑμᾶς εἰς τὴν Γαλιλαῖαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ καὶ πάντες σκανδαλιζήσονται εἰς σοι, ἐγὼ οὐδέποτε σκανδαλιζόμην.
33 μαй, ἐξή αὐτῷ ὁ Πάντες ὑμῖν λέγω σου ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνήσῃ, τρίς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος, Καὶ δέ με σὺν σοι ἀποδαναίεν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶτον.
34 Τότε ἔρχεται μετ' αὐτῶν ὁ Πάντες ὑμῖν ὁ χωρίον λεγόμενον Γενησίμαθη, καὶ λέγει τοῖς μαθηταῖς. Καθίσατε αὐτῷ, ἐσον οὐ ἄπελαθών προσεύξωμαι ἐκεῖ καὶ παραλαβῶν τὸν Πέτρον καὶ τοὺς δύο νιόν Ζεβεδαίον.
35 ἤρεστο λυπεῖσθαι καὶ ἀδημοκρινθῆναι τότε λέγει αὐτῷ, Περὶ λυπησόντων ἡ ψυχή μου ἐστιν βασιλιάν μείναι ὅταν καὶ γρηγορεῖτε μετ' ἐμοῦ, καὶ προέλθων μικρῶν, ἔπεσαν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενοι καὶ λέγων, Πάτερ μοι, ἐὰν δυνατόν ἐστιν, παρελθέων ἀπ' ἐμοῦ τὸ ποτήριον τοῦ πλήρους ὑμῶν ὡς ἐν ὑμῖν ἄνευ, ἀλλ' ὡς σὺ, καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτός καθευδοῦντας καὶ λέγει τῷ Πέτρῳ. Ὅτως οὐκ ἐσχισμένοι εἰς μιᾶν ώραν γρηγορήσασθαι μετ' ἐμοῦ; γρηγορεῖτε καὶ προσεύξεσθε, ὡς ἡ μὴ εἰσέλθητε εἰς πειραματον τοῦ μνείμα πρόθυμον, ἢ δὲ καὶ ἐὰν ἀσθενής, πάλιν ἐκ δευτέρου ἀπελθὸν προσηύξετα, λέγων, Πάτερ μοι, εἰ ὁ δυνατόν τούτῳ τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἐν μὴ ἀνατέντῃ καὶ γεννηθῆναι τῇ βλέπουσα σοι, οὐκ ἐμοῦ τοῦ πόνου, ἀπ' ἐμοῦ, ἀπ' ἐμοῦ. (Μαρκ. γρηγορεῖτε, καὶ προσεύξεσθε, να) as in Mark xiv. 38

12 om. τὸ τοῦτο, not mary.
13 om. καυνῆς text, not mary.
14 om. καί
15 add αὐτῷ
16 ἐκεί προσεύξωμαι
17 (Matt. γρηγορεῖτε, καὶ προσεύξεσθε, ὡς)
43 And he came again and found them asleep again: for their eyes were heavy.
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his Disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46 Rise, let us be going: behold, he is at hand that doth betray me.
47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief Priests and Elders of the people.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.
49 And forthwith he came to Jesus, and saith, Rabbi; and kissed him.
50 And Jesus said unto him, Friend, Wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high Priest's, and smote off his ear.
52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?
54 But how then shall the Scriptures be fulfilled, that thus it must be?
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me.
56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him, and fled:
57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.
58 But Peter followed him afar off, unto the high Priest's palace, and went in, and sat with the servants to see the end.
καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν· καθεύδεις, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ ἑβαθυνοῦν. καὶ ἀφεῖς αὐτοὺς ἀπελθὼν πάλιν προσπήραστο ἐκ τρίτου, τῶν αὐτῶν λόγων
eiptoν. τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λεγεὶ αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἂδοι, ἦγγικεν ἡ ὀρα, καὶ ὁ νῖος τοῦ ἀνθρώπου παραδιδότατι εἰς χειρὰς ἀμαρτωλῶν, εὔμεσθε, ἄγωμεν. ἂδοι, ἦγγικεν ὁ παραδίδοις με.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἀδοι, Ἰούδας εἰς τῶν διὰδεκα ἥλθε, καὶ μετ' αὐτοῦ ἄχλος τολῆς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. δὲ παραδίδουσιν αὐτοῦ ἐδοκεῖ σημείον, λέγων, ὃν ἂν φιλήσῃ, αὐτὸς ἐστὶν κρατῆς. σατε αὐτοῦ, καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῦρε, ῥαββί, καὶ κατεφώνησέν τινα 

αὐτοῦ. δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταίρε, ἐφ' ἤπι 24 πάρεις· τότε προσελθόντες ἐπέβαλον τᾶς χειρὰς ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτοῦ, εἰς τῶν μαχαίρων καὶ τῶν ἀρχιερέων πάντες γὰρ εἰς τὸν τόπον αὐτῆς· καὶ πατάξας τῶν δοῦλον τοῦ ἀρχιερέως ἀφελεῖν αὐτοῦ τὸ ὀφθαλμὸν. τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον σου τὴν μάχαιραν τοῖς μαχαίρων καὶ τοῖς ἑπτά μοι, καὶ παραστήσεις μοι πλείους ἡ δώδεκα λεγέοντας ἀγγέλους; πῶς ὅν πληρώθωσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; 

ἐν ἐκαίνη τῇ ὀρᾷ εἶπεν ὁ Ἰησοῦς τοῖς ἀχλοῖς, ὦς ἐπὶ λαρυγγήσετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖτε με; καὶ ἤμεραν πρὸς ὑμᾶς ἐκαθεξόμενον διδάσκαλον ἐν τῷ ἱερῷ 25 ὁ Πέτρος ἰδοὺ δοκεῖ ὑγιείᾳ ὑπὸ πληρωθῶν αἱ γραφαὶ τῶν προφητῶν, τότε ὁ μαθητὴς πάντες ἀφεῖσθε αὐτῶν ἐφυγον. 

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπῆγαγον πρὸς Καίσαραν τὸν ἀρχιερέα, ὅπως εἰς γραμματείας καὶ τοὺς πρεσβύτερους συνηχθήσασιν. ὁ δὲ Πέτρος ἰδοὺ δοκεῖ ἀυτῷ ἀπὸ μακρῶθει, ἔως τῆς ἀυλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἐσώ ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τίλος.
59 Now the chief Priests and Elders, and all the council, sought false witness against Jesus to put him to death,
60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,
61 And said, This fellow said, *I am able to destroy the Temple of God, and to build it in three days.
62 And the high Priest arose, and said unto him, Answerest thou nothing? what is it, which these witnesses against thee?
63 But Jesus held his peace. And the high Priest answered, and said unto him, adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.
64 Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
65 Then the high Priest rent his clothes, saying, He hath spoken blasphemously: what further need have we of witnesses? Behold, now ye have heard his blasphemy.
66 What think ye? They answered and said, He is guilty of death.
67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,
68 Saying, Prophesy unto us, thou Christ, who is he that smote thee?
69 *I Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.
72 And again he denied with an oath, I do not know the man.
73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.
74 Then began he to curse and to swear, saying, I know not the man.
75 And immediately the cock crew.
76 And Peter remembered the words of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice.

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59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the Temple of God, and to build it in three days.
61 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witnesses against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth shall ye see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.
65 Then the high priest rent his garments, saying, He hath spoken blasphemously: what further need have we of witnesses? behold, now ye have heard his blasphemy.
66 Then did they spit in his face, and buffeted him, and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man.
73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, I know not the man. And immediately the cock crew.
75 And Peter remembered the word which Jesus had said, Before...
59 οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλων ἐξήτων ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὡς αὐτῶν θανατώσωσι.

60 καὶ οὐχ εἰρων καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εἰρων ὑστέρων δὲ προσελθότες δύο ψευδομάρτυρες εἶπον, ὦτος ἐφή, Δίωμαί καταλύσαι τὸν ναὸ τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτῶν, καὶ ἀναστὰς ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοι σου καταμαρτύρουσιν; οὐ δὲ Ἰησοῦς εἰσώπα. καὶ ἀποκριθεῖσιν ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ χῶντος, ἵνα ἡμῖν εἴπης εἰ
61 σὺ εἰ ὁ Χριστός, ὁ νῦς τοῦ Θεοῦ. λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἴπας. πλὴν λέγω μόνῳ, ἀπὸ ἄρτι ὠφεσθε τοῖς νῦν τοῦ ἀνθρώπου καθήμενον εκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. τότε ὁ ἄρχιερεὺς διέρρηξε τὰ ἐμαίτια αὐτῷ, λέγων ὅτι Ἐβλασφήμησε· τί ἐστὶ χρείαν ἐχόμεν μαρτύρων; τάς, ὥν ἥκουσατε τῆς βλασφημίας
62 μιὰν αὐτοῦ. τί ἡμῖν δοκεῖ; οἱ δὲ ἀποκριθεῖσιν δέοντες εἴπον, Ἐνοχος βανάτου εστί· τότε ἐκπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολώπισαν αὐτῶν· οἱ δὲ ἐρρήσασαν, λέγοντες, Προφητεύσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖς σας;
63 Ὅ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγοντα, Καὶ σὺ ἃθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὅ δὲ ἠρνήσατο ἐμπροσθεν πάντων, λέγων, 71 Οὐκ οἶδα τί λέγεις. ἐξελθόντα δὲ αὐτῶν εἰς τὸν πυλόν, εἶδεν αὐτῶν ἄλλη, καὶ λέγει τοῖς ἑκεῖ, Καὶ οὖν ἔννεπτεν ἔστὶν ἤραμον ἔστιν, Προφητεύσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖς σας;
64 Ὅ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγοντα, Καὶ σὺ ἃθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὅ δὲ ἠρνήσατο ἐμπροσθεν πάντων, λέγων, 71 Οὐκ οἶδα τί λέγεις. ἐξελθόντα δὲ αὐτῶν εἰς τὸν πυλόν, εἶδεν αὐτῶν ἄλλη, καὶ λέγει τοῖς ἑκεῖ, Καὶ οὖν ἔννεπτεν ἔστὶν ἤραμον ἔστιν, Προφητεύσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖς σας;
65 Ὅ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγοντα, Καὶ σὺ ἃθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὅ δὲ ἠρνήσατο ἐμπροσθεν πάντων, λέγων, 71 Οὐκ οἶδα τί λέγεις. ἐξελθόντα δὲ αὐτῶν εἰς τὸν πυλόν, εἶδεν αὐτῶν ἄλλη, καὶ λέγει τοῖς ἑκεῖ, Καὶ οὖν ἔννεπτεν ἔστὶν ἤραμον ἔστιν, Προφητεύσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖς σας;
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the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 When the morning was come, all the chief Priests and Elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the Temple, and departed; and went and hanged himself.

6 And the chief Priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, *The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, *And they took the thirty pieces of silver, the price of him that was valued, *whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the Governor marvelled greatly.

15 *Now at that feast the Governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

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the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief

4 priests and elders, saying, I have sinned in that I betrayed *innocent blood. But they said, What is that to us? see thou to it.

5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away

6 and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the *treasury, since it is the price of blood.

7 And they took counsel, and bought with them the potter's

8 field, to bury strangers in. Wherefore that field was called, *The field of blood, unto this day.

9 Then was fulfilled that which was spoken *by Jeremiah the prophet, saying, And *they took the thirty pieces of silver, the price of him that was priced, *whom *certain of the children of Israel did value.

10 Israel did price; and *they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders,

12 he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15 Now at *that feast the governor was wont to release unto the multitude one prisoner, whom

16 they would. And they had then a notable prisoner, called Barabbas.

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1 Many ancient authorities read *righteous.

2 Gr. corbanas, that is, sacred treasury. Compare Mark vii. 11.

3 Or, through

4 Or, I took

5 Or, whom they priced on the part of the sons of Israel.

6 Some ancient authorities read I gave

7 Or, a feast
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. 131

27 Προέδρας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦν, ὡστε θανατώσαι αὐτὸν. 2 ἔλαβον τὸν καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρεδόχων αὐτὸν ὁ Ποντίως Πιλάτῳ τῷ ἡγεμόνι.

3 Τότε ἢδον Ἰουδαίας οἱ παραδιδοῦσιν αὐτὸν ὑπὲρ τοῦ κατεκρίθη, μεταμελθθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεύσι καὶ τοῖς πρεσβυτέροις, λέγων, "Ἰησοῦν παραδοθῆ αὐτῷ ἀδ xmax. om. αὐτὸν

4 τοῖς ἕκαστοις, δύο, ἣν παραδόθη τῷ παραδοκτῷ προφητῇ, καὶ ἠξεβάζετο καὶ ἠπάθετο. οἱ δὲ ἀρχιερεῖς λαβάντες τὰ ἀργύρια εἶπον, ὁ δὲ θαλεῖν αὐτὰ ἢς τῶν κορβανῶν, ἐπεὶ τιμῆ αἰματὸς ἐστὶ. συμβούλιον δὲ λαβάντες ἠγόρασαν εἰς αὐτῶν τὸν ἄγριον τοῦ κεραμέως, εἰς ταφὴν τοῖς ἔζενοις. διὸ ἐκλήθη ὁ ἄγριος ἐκεῖνος ἀγρῷς αἰματὸς, ἔστω τῇ σήμερον. ὁ δὲ ἐπλησάθη τὸ ῥῆθην διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετειμημένου, ἤν ἐντυφήσατο ἀπὸ τῶν Ἰσραήλ' καὶ ἦδωρον αὐτὰ ἢς τῶν ἄγρων τοῦ κεραμέως, καθὰ συνετᾶτε μοι Κύριος.

5 ὁ δὲ Ἰησοῦς ἐστὶ ἐμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν τὸν ἡγεμόνα, λέγων, Ἐν εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. καὶ εἰ τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε-κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι, καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥήμα, ὡστε θανατέον τὸν ἡγεμόνα λίαι. κατὰ δὲ ἐφορήν εἰσέθει ὁ ἡγεμόνας ἀπολύειν ἑνα. τῷ ᾧ λέγειν δέσμου, ὅν ἡδελοῦν, ἐξορεῖ δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 "What is truth?" said Jesus, when he was accused of the chief priests and elders of the Jews.

20 Then said Pilate unto them, Behold, the man.

21 They cried again, saying, We have no king but Caesar.

22 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away to crucify him.

17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream, because of him.

20 Now the chief priests and the elders persuaded the multitudes that they should ask Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

21 Then said Pilate, Shall I release unto you the King of the Jews?

22 But one of them, Caiaphas, being a high priest, said unto them, Ye know nothing at all:

23 Neither considerest thou that it is expedient for us, because it is written, The ox giveth up the Gentiles, and the fat among the fat ones.

24 And they cried again, saying, Save Barabbas. The name of Jesus they mentioned not.

25 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

26 Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

27 Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified. Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they led him away through an olive-fruit.
17 Συνηγμένων οὖν αὐτῶν, ἐπεν αὐτοῖς ὁ Πολάτος, Τίνα βέλετε ἀπολύσω ὑμῖν; Βαραζβάν.
18 ὁ Ἰσσοῦν τῶν λεγόμενον Χριστών; ἦδει γὰρ
19 ὅτι διὰ φθόνον παρέδωκαν αὐτούς, καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε
πρὸς αὐτῶν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηθὲν σου καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γύρ ἐπαι-
20 θον σήμερον καὶ ὄναρ δι' αὐτῶν. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπέσαν τοὺς
ὄχλους ἵνα αἰτήσωνται τὸν Βαραζβάν, τὸν
21 δὲ Ἰσσοῦν ἀπολέσωσιν. ἀποκριθεὶς δὲ ὁ
ήγερων εἶπεν αὐτοῖς, Τίνα βέλετε ἀπὸ τῶν
dίον ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραζβάν.
22 λέγει αὐτοῖς ὁ Πολάτος, Τί ὑμῖν τοιῷ Ἰσ-
σοῦν τὸν λεγόμενον Χριστὸν; λέγουσιν
23 αὐτῷ9 πάντες, Σταυρωθῆτω. ὁ δὲ ἠγερων10
ἐξῆ. Τί γὰρ κακῶν ἐποίησαν; οἱ δὲ περιη-
24 σώς ἔκραζον, λέγοντες, Σταυρωθῆτω. ἤδει
δὲ ὁ Πολάτος ὅτι οὐδὲν ἀφελεί, ἀλλὰ μάλ-
λον θυρήσις γίνεται, λαβὼν ὑδαρ, ἀπεν-
ψατο τῶν χειρῶν ἀπέναντι τοῦ ὄχλου, λέγων,
Ἀθιαίος εἰμι ἀπὸ τοῦ ἀιῶνος τοῦ δικαίου11
25 τούτου ἡμεῖς δύσεθε. καὶ ἀποκριθεὶς πᾶς
ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ
26 ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν αὐτοῖς
τὸν Βαραζβάν τὸν δὲ Ἰσσοῦν φραγελλώσας
παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἠγεροῦς, παρα-
λαβόντες τὸν Ἰσσοῦν εἰς τὸ πραιτῶριον,
28 συνέγαγον ἐπὶ αὐτὸν ὠλὴ τὴν στείραν καὶ
ἐκδόσαντες12 αὐτῶν, περιεβήκαν αὐτῷ χλα-
29 μίδα κοκκίνην. καὶ πλεξαντες στέφανον ἐξ
ἀκαθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν13 αὐτοῦ, καὶ
κάλαμουν ἐπὶ τὴν δεξιὰν14 αὐτοῦ καὶ
γονυπητήσαντες ἐμπροσθεν αὐτῶν ἐνέπιαζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰου-
30 δαίων καὶ ἐμπτύσαντες εἰς αὐτοῦ, ἔλαβον τὸν κάλαμον, καὶ ἐτυπτόν εἰς τὴν κεφαλήν
31 αὐτοῦ. καὶ οὐκ ἐνέπαιξαν αὐτῷ, ἐξέδωσαν
αὐτὸν τὴν χλαμύδα, καὶ ἐνέδωσαν αὐτὸν τὰ
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ
σταυρώσασα.
32 Ἑξερχόμενοι δὲ εἰρον ἴωβρω.
found a man of Cyrene, Simon by name: him they compelled to bear his Cross.

33 *And when they were come unto a place called Gogolatha, that is to say, a place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, *They parted my garments among them, and upon my vestment did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 There were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: If thou be the Son of God, come down from the Cross.

41 Likewise also the chief Priests mocking him, with the Scribes and Elders, said,

42 He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the Cross, and we will believe him.

43 ¶ He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, *My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, *and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

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found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross. And when they were come unto a place called Gogolatha, that is to say, The place of a skull,

34 They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. And when they had crucified him, they parted his garments among them, casting lots: and they sat and watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railed on him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41 In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusted on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.

1 Or, impressed.

2 Or, sanctuary.

3 Or, can he not save himself?

4 Or, earth.

5 Or, why didst thou forsake me?

6 Many ancient authorities add And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.
πον Κυρηναίον, ὠνόματι Σίμωνα· τούτῳ
ήγαρευσαν ἵνα ἢρη τὸν σταυρὸν αὐτοῦ.
33 καὶ ἐξῆλθες εἰς τὸν Λεγόμενον Γολγοθά,
34 διὸ ἔστι λεγόμενος κρανίου τόπος, ἐδωκαν
αὐτῷ πιέν ὄξος 15 μετὰ χολῆς μεμυγμένον·
35 καὶ γενομένοις οὐκ ἤθελε πιέν. σταυρώ-
σατες δὲ αὐτὸν, διεμείρεσατο τὰ ἱματία
αὐτοῦ, βάλλοντες κλῆρον 16 ἵνα πληρωθῇ τὸ
ῥηθεν ὑπὸ τοῦ προφήτου, Διεμείρεσαν τὰ
ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
36 μου ἔβαλον κλῆρον. καὶ καθῆμενοι ἐτήρουν
37 αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω τῆς κεφα-
λῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην.
16 om. ἵνα πληρωθῇ to end of ver. 35
Οὔτος ἦσσιν Ἡσυχὸς ὁ βασιλεὺς τῶν Ἰου-
38 δαίων. τότε σταυρώθηκαν σὺν αὐτῷ δύο
λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐανώμων.
39 οἱ δὲ παραποτευμένοι ἐβλασφήμουσαν αὐτὸν,
κινούστες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες,
'Ὁ καταλύων τῶν ναὸν καὶ ἐν τρισὶν ἡμέραις
οἰκοδομών, σῶσον σεαυτόν' εἰ νῦς εἰ τοῦ
40 Θεοῦ, κατάβητι ἀπὸ τοῦ σταυροῦ. ὁμοίως
δὲ17 καὶ οἱ ἁρχιερεῖς ἐμπαιξοῦντες μετὰ τῶν
41 γραμματέων καὶ πρεσβυτέρων ἔλεγον, "Ἄλ-
λους ἐσώσετε, ἑαυτὸν οὐ δύναται σώσαι.18
ἐλ19 βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν
ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.20
42 πέποιθεν ἐπὶ τὸν Θεόν· μυσάθω νῦν αὐτοῦ,
εἰ θέλει αὐτῶν. εἴπε γὰρ ὅτι Θεοῦ εἰμι νῦς.
43 τὸ δὲ αὐτὸ καὶ οἱ λησταὶ οἱ συνταφωσθέντες
αὐτῷ ὁς ἀνείδιξαν αὐτὸν.21
44 Ἀπὸ δὲ ἐκτῆς ὡρας σκότος ἐγένετο ἐπὶ
45 πᾶσαν τὴν γῆν ἔως ὡρας ἐνναίτης· περὶ δὲ τὴν
ἐνναίτη τὴν ὡραν ἀνεβόθησεν ὁ Ἡσυχὸς φῶνη με-
γάλη, λέγων, Ἡλί, Ἡλί, λαμά σαβαχθαί; τοῦτ' ἐστι, Θεός μου, Θεός μου, ἔνατι με ἐγκα-
7 εῖ καὶ ταλιτα; τινὲς δὲ τῶν ἐκεί ἐστῶτον ἀκούσαν.
46 τες ἔλεγον ὅτι Ἡλίαν φωνεῖ ὦτος. καὶ εὐ-
θεως δραμών εἰς εἰς αὐτῶν, καὶ λαβῶν σφό-
γγον, πλήρας τε ὡξους, καὶ πεπρεικες καλάμως,
47 επίστιξαν αὐτῶν. οἱ δὲ λοιποὶ ἔλεγον, "Αφε-
53 ωμεν εἰ ἔρχεται Ἡλίας σῶστων αὐτῶν.21
15 om. ὄξος
16 om. ἵνα πληρωθῇ
17 om. δὲ
18 (Marg. σώσαι;)
19 om. εἰ
20 εἰ αὐτῶν
21 Marg. adds Ἀλλος δὲ λαβὼν λόγχην ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.
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| 50 | And Jesus, when he had cried again with a loud voice, yielded up the ghost. | 50 | And Jesus cried again with a loud voice, and yielded up his spirit. |
| 51 | And behold, the veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. | 51 | And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent. |
| 52 | And the graves were opened, and many bodies of Saints which slept arose. | 52 | And the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. |
| 53 | And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. | 54 | Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. |
| 55 | And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him. | 55 | And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. |
| 56 | Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. | 56 | Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. |
| 57 | When the Even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: | 57 | And when even was come, there came a rich man from Arimathea, named Joseph, who also himself was Jesus' disciple: |
| 58 | He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. | 58 | He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. |
| 59 | And when Joseph had taken the body, he wrapped it in a clean linen cloth, | 59 | And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. |
| 60 | And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. | 61 | And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre. |
| 62 | Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, | 62 | Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, |
| 63 | Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. | 63 | Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. |
| 64 | Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. | 64 | Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. |
| 65 | Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. | 65 | Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. |
51 ὁ δὲ Ἰησοῦς πάλιν κραξὶς φωνῆ μεγάλη
52 ἀφίκε το πνεῦμα. καὶ ἴδον, τὸ καταπέτασ-
53 ἡγείρθη καὶ ἐξέλθουσε ἐκ τῶν μνημείων καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων
54 ἐξερήθησαν καὶ τὰ μνημεῖα ἀνέφηκαν καὶ ἔνεφανυσθησαν πολλοῖς.
55 ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ’ αὐτοῦ τηροῦν-
56 ἡγείρθη τω Ἱησοῦ, ἱδότες τῶν σεισμῶν καὶ τὰ
gενόμενα, ἐφοβήθησαν σφόδρα, λέγουντες,
57 Ἀλήθος Θεοῦ νῦν ἢν οὕτως. ἦσαν δὲ εἰκό
γνώσκεις πολλαὶ ἀπὸ μακρῶθεν θεωροῦσαί, οὕτως ἱκολούθησαν τῷ Ἱησοῦ ἀπὸ τῆς
58 γαλακτικά, διακονοῦσαν αὐτῷ ἐν αἷς ἦν
Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώ-
βου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν νῦν
Ζεβεδαίου.
59 Ὁ φύσας δὲ γενομένης, ἦλθεν ἀνθρώπως
πλούσιος ἀπὸ Ἀρμαθαίας, τοῦνόμα ἱοσῆν,
60 ὁς καὶ αὐτός ἐμαθήτευσε τῷ Ἱησοῦ οὕτως
προσελθών τῷ Πιλάτῳ, ἦτανατό τὸ σῶμα
tοῦ Ἱησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀπὸ-
61 δοθήναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα
ὁ Ἰωσῆ ἐντύλιξεν αὐτὸ συνθός καθαρῆ,
62 καὶ ἔθηκεν αὐτὸ ἐν τῷ καιφί ἀυτοῦ μνημείω,
ὅ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας
λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.
63 ἦν δὲ εἰκεί Μαρία ἡ Μαγδαληνή, καὶ ἡ ἅλλη
Μαρία, καθημέναι ἀπέναντι τοῦ τάφου.
64 Τῇ δὲ ἐπαύριον, ἦτος ἐστὶ μετὰ τὴν Πα-
ρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
65 Φαρισαίοι πρὸς Πιλάτον, λέγοντες, Κύριε,
ἐμνησθήσεμεν ὅτι ἔκεινος ὁ πλάνος εἶπεν ἐπὶ
ξύν. Μετὰ τρεῖς ἡμέρας ἐγείρομαι.
66 κέλευσον οὖν ἀσφαλισθῆναι τῶν τάφων ἔως
τῆς τρίτης ἡμέρας’ μήποτε ἑλθότες οἱ μα-
θηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτῶν, καὶ
21 ἔστω τῷ λαῷ, Ἰηγείρθη ἀπὸ τῶν νεκρῶν καὶ ἐσται ἡ ἐσκαθή πλανῆ χείρων τῆς προ-
67 τῆς. ἔφη δὲ ἀυτοὶς ὁ Πιλάτος, Ἔχετε κοι-
σωδίαν’ ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.
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66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28 In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake, for an Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him, the keepers did shake, and became as dead men.

5 And the Angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with great fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

1881

66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary

2 to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3 And sat upon it. His appearance was as lightning, and his raiment white as snow.

4 And for fear of him, the keepers did shake, and became as dead men.

5 And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, even as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead; and lo, he goeth before you into Galilee: there shall ye see him:

8 Lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continued until this day.

1 Many ancient authorities read where he lay.

2 Or, come to a hearing before the governor.
28 Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτιν, ἢδε Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλῃ Μαρίᾳ, δειπνῆσα τῶν τάφων.

2 καὶ ἦδοι, σεισμὸς ἐγένετο μέγας· ἀγγέλος γὰρ Κύριον κατάβας ἐξ οὐρανοῦ, 1 προσελθὼν ἀπεκύλλη τῶν λίθων ἀπὸ τῆς θύρας, 2 καὶ ἐκάθιστο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἱδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἐνύμια αὐτοῦ ΛΕΥΚΩΝ ὡσεὶ χιόν. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ περιούστες καὶ ἐγένοντο ὡσεὶ ΤΕΧΝΟΙ. ἀποκρήθησα δὲ ὁ ἀγγέλος εἰπτε ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ημεῖς αὐτοῦ τῶν ἑσταυρωμένου ἦσθείτε, οὐκ ἔστιν ὥσπερ ἡ ἡγέρθη γὰρ, καθὸς εἶπε. δεῦτε, ἑστε τῶν τάφων ὅπου ἦκει τὸ Κύριος. 3 καὶ ταχὺ προσελθεῖσα εἰπτε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἦδοι, προάγετε ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτῶν ὑφεσθε τοῖς ἑπομένοις καὶ ἐξελθόντας καὶ ἀπελθόντας τοῖς μαθηταῖς αὐτοῦ, ἦν δὲ ἐπορεύοντο ἀπαγγέλλατι τοῖς μαθηταῖς αὐτοῦ, 5 καὶ ἦδοι, ὃς ἦν ἤτοι, ὁ Ἰησοῦς ἀπήντησεν αὐτοῖς, λέγων, Ἰαίρετε. οἱ δὲ προσελθοῦσα ἐκράτησαν αὐτοῦ τῶν πόδας, καὶ προσκυνήσαν αὐτοῦ· τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγέλλατε τοῖς ἄδελφοίς μου ὅτι ἀπέλθωνες εἰς τὴν Γαλιλαίαν, κακεὶ με ὑφοίταν.
16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.
18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.
19 Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.
18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost:
20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

1611

THE GOSPEL
ACCORDING TO
S. MARK.

1 The beginning of the Gospel of Jesus Christ, the Son of God,
2 As is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 * John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.
5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
6 And John was *clothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey,
7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes

1 The beginning of the gospel of Jesus Christ, * the Son of God,
2 Even as it is written * in Isaiah the prophet,
   Behold, I send my messenger before thy face,
   Who shall prepare thy way;
3 The voice of one crying in the wilderness,
   Make ye ready the way of the Lord,
   Make his paths straight;
4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6 And John was *clothed with camel's hair, and *had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes

1 Gr. all the days.
2 Or, the consummation of the age

* Some ancient authorities omit the Son of God,

* Or, unto
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

16 Οἱ δὲ ἐνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος δὲ ἐτάξατο αὐτοῖς
17 ὁ Ἰησοῦς, καὶ ἴδωντες αὐτὸν προσεκύνησαν
18 αὐτῷ6 οἱ δὲ ἐδίστασαν, καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, 'Εδώθη μοι πᾶσα ἡξονσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.
19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς
20 καὶ τοῦ Υἱοῦ καὶ τοῦ 'Αγίου Πνεύματος' δι- δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμεν ὑμῖν καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἐως τῆς συντελείας τοῦ αἰῶνος. 'Ἀμήν.'7

5 ΕΥΑΓΓΕΛΙΟΝ

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ.

1 'Αρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ'1
2 'Ὡς δὲ γέγραπται ἐν τοῖς προφήταις, Ίδοι, ἐγὼ ἀποστέλλω τὸν ἁγιαλόν μοι πρὸ προσε- ωτοῦ σου, διὸ κατασκεύασε τὴν ὄδον σου
3 ἔμπροσθεν σου.2 φωνὴ βοῶντος ἐν τῇ θρή- μω, 'Ἐτοιμάσατε τὴν ὥδον Κυρίου' εὐθείας
4 ποιεῖτε τὰς τρίβους αὐτοῦ. ἐγένετο Ἰωάννης
5 βαπτίζων ἐν τῇ θρήμα, καὶ κηρύσσων βάπ-
6 τισμα μετανοίας εἰς ἀφεσιν ἀμαρτίων. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία "καὶ, αἱ ἱεροσολυμιταὶ, καὶ ἢ βαπτί- ἱκονο πάντες6 ἐν τῷ Ἰορδάνῃ ποταμῷ ἐν'
7 αὐτοῦ, ἔξουσιον μοι τὰς ἀμαρτίας αὐτῶν.
8 ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου,
καὶ ἔδωκεν χειρὶ περὶ τὴν ὀσφύν αὐτοῦ,
καὶ ἔτσιον ἀκρίβες καὶ μέλι ἄγριον.
καὶ ἐκήρυσσε, λέγων, 'Ἐρχεται ὁ Ἰσχυρότερος
μου ὑπόστας μον, οὗ ὅτι εἰμὶ Ἰκανὸς κύψας
<table>
<thead>
<tr>
<th>S. MARK I. 7—24.</th>
<th>1611</th>
<th>1881</th>
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</thead>
<tbody>
<tr>
<td>I am not worthy to stoop down, and unloose.</td>
<td>I am not worthy to stoop down and unloose. I baptized you with water; but he shall baptize you with the Holy Ghost.</td>
<td>1 Gr. sufficient.</td>
</tr>
<tr>
<td>8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.</td>
<td>9 *And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.</td>
<td>2 Or, in</td>
</tr>
<tr>
<td>9 *And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.</td>
<td>10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.</td>
<td>3 Or, Holy Spirit: and so throughout this book.</td>
</tr>
<tr>
<td>10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.</td>
<td>11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.</td>
<td>4 Gr. into.</td>
</tr>
<tr>
<td>11 And there came a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleased.</td>
<td>12 *And immediately the Spirit driveth him into the wilderness.</td>
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<td>12 *And immediately the Spirit driveth him into the wilderness.</td>
<td>13 *And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministered unto him.</td>
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<td>13 *And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministered unto him.</td>
<td>14 Now after that John was put in prison, * Jesus came into Galilee, preaching the Gospel of the kingdom of God.</td>
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<td>14 Now after that John was put in prison, * Jesus came into Galilee, preaching the Gospel of the kingdom of God.</td>
<td>15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.</td>
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<td>15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.</td>
<td>16 *Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishermen.)</td>
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<td>16 *Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishermen.)</td>
<td>17 And Jesus said unto them, Come ye after me; and I will make you to become fishermen of men.</td>
<td></td>
</tr>
<tr>
<td>17 And Jesus said unto them, Come ye after me; and I will make you to become fishermen of men.</td>
<td>18 And straightway they forsook their nets, and followed him.</td>
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<tr>
<td>18 And straightway they forsook their nets, and followed him.</td>
<td>19 *And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.</td>
<td></td>
</tr>
<tr>
<td>19 *And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.</td>
<td>20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.</td>
<td></td>
</tr>
<tr>
<td>20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.</td>
<td>21 *And they went into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught.</td>
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<td>21 *And they went into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught.</td>
<td>22 *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.</td>
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<td>22 *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.</td>
<td>23 *And there was in their Synagogue a man with an unclean spirit, and he cried out,</td>
<td></td>
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<tr>
<td>23 *And there was in their Synagogue a man with an unclean spirit, and he cried out,</td>
<td>24 Saying, Let us alone, what have we to do with thee, thou Jesus of</td>
<td></td>
</tr>
</tbody>
</table>
Δύσαι τῶν ἵματα τῶν ὑποδημάτων αὐτῶν.

8 ἐγὼ μὲν ἐβάπτισε ὑμᾶς ἐν ὑδατί αὐτὸς δὲ βαπτίστε ὑμᾶς ἐν Πνεύματι Α´γγελ.

9 Καὶ ἔγενε τὸν ἐκείνου ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέθ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τῶν Ἰορδάνου.

10 καὶ εὐθέως ἀναβαίνον ἀπὸ τοῦ ὑδάτος, εἶδεν συχνόμενον τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα

11 ὥστε τοῖς περιστέριοι καταβαίνων εἰς αὐτὸν καὶ φωνὴ ἔγενε τὸ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν δὲ εὐδόκησα.

12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἑρμον, καὶ ἤν ἐκείνη ἐν τῇ ἑρμοῖ ἡμέρᾳ τοῖς τεσσαράκοντα πενταχόμενοι ὑπὸ τοῦ Σατάνα, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἀγγελοὶ διηκόνων αὐτῶς.

13 Μετὰ δὲ τοῦ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸν εὐαγγελίον τῆς βασιλείας τοῦ Θεοῦ, καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ μετανοεῖτε καὶ πιστεύετε εἰς τὸ εὐαγγελίον.

14 Περπατών ὁ δὲ τῇ διάστασιν τῆς Γαλιλαίας εἰς Σιμώνα καὶ Ἀνδρέαν τοῦ ἄδελφον αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τῇ βαλκάσῃ ἦσαν γὰρ ἁλεῖες.

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὑπίστω μου, καὶ ποιῆσα ὑμᾶς γενέσθαι ἁλεῖες ἀνθρώποι, καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, καὶ προβὰς ἔκειθεν ὁ δίλογον, εἰς ἧδον βιβλίου τῶν τοῦ Ζεβεδαίου καὶ Ἰωάννη τῶν ἀδελφῶν αὐτοῦ, καὶ αὐτοῖς ἐν τῷ πλοῖῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθέως ἐκάλεσαν αὐτοὺς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοῖῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὑπὸσω ἀυτοῦ.

16 Καὶ εἰσπροέρονται εἰς Καπερναούμ' καὶ εὐθέως τοῖς σάββασιν εἰσελθόν ἐν τῷ*

17 ἴκαλολύθησαν αὐτῷ καὶ προβὰς ἔκειθεν ὁ δίλογος ήθος ἱκάνον σεβάστων τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννη τῶν ἀδελφῶν αὐτοῦ καὶ αὐτοῖς ἐν τῷ πλοῖῳ καταρτίζοντας τὰ δίκτυα καὶ εὐθέως ἐκάλεσαν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοῖῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὑπὸσω αὐτοῦ.

18 Καὶ ταρετέας καὶ εὐθέως τοῖς σάββασιν εἰσελθόν ἐν τῷ*

19 συναγωγήν, ἐδώδοσε καὶ ἐγερθέσσων ἐπὶ τῇ δίδαξῃ αὐτοῦ ἦν γὰρ διδάσκον αὐτῶν ὡς ἐξουσίαν ἤχων καὶ οὐχ ὡς οἱ γραμ-

20 ματεῖς καὶ ἤν ἐν τῇ συναγωγῇ αὐτῶν ἀνήρωσον ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέ-

21 κραξεὶ, λέγων, "Ec", τῇ ἡμῖν καὶ σοί, Ἰησοῦν ἀπὸ τοῦ Ἱσαακινίου καὶ οὗτος ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνήρωσον ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέ-
Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And straightway, when they were come out of the Synagogue, they entered into the house of Simon, and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they told him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils:

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him;

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their Synagogues throughout all Galilee, and cast out devils.

40 *And there came a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and
ΕΥΑΤΤΕΙΟΝ ΚΑΤΑ ΜΑΡΚΩΝ. 145

Ναζαρηνε; ἦλθες ἀπολέσαι ἡμᾶς; οἴδα σε
25 τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ. καὶ ἐπετίμησεν
ἀυτῷ ὁ Ἰησοῦς, λέγων, Φιμωθῆτι, καὶ ἔξελθε
26 εἰς αὐτόν. καὶ σταράζαν αὐτὸν τὸ πνεῦμα
tὸ ἀκάθαρτον καὶ κράζαν 21 φωνῇ μεγάλῃ,
27 ἔξηλθεν εἰς αὐτόν. καὶ ἐθαμβήθησαν πάντες,
ὡσεὶ συγχείν πρὸς αὐτούς 22, λέγουσας,
Τί ἔστι τούτο; τίς ἡ διδαχὴ ἡ καινὴ αὐτή,
28 καὶ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς
ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐ-
tῷ; ἔξηλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς 24 εἰς
29 ὅλην τῆς περίχωρον τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες,
ὕλουν 25 εἰς τὴν οἰκίαν Σίμωνος καὶ Ἄνδρεος,
30 κατὰ Ἰκανόβου καὶ Ἰωάννου. ἦ δὲ πενθερὰ
Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως
31 λέγουσιν αὐτῷ περί αὐτῆς καὶ προσελθὼν
ἐξερευνήσει αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς,
καὶ ἀρθήκει αὐτῷ ὁ πυρετὸς εὐθέως 26, καὶ
dιηκόνει αὐτοῖς.

32 Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἠλιος,
ἐφερον πρὸς αὐτὸν πάντα τοὺς κακοὺς
33 ἑκοίτασαν καὶ τοὺς δαμοῦζομένους καὶ ἡ
πόλις ὅλη ἐπισυνηγμένη ἵν πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἑκοίτασαν
ποικίλαι νόσοις, καὶ δαμώνα πολλὰ ἐξέβαλε,
καὶ οὐκ ἤσει λαλεῖν τὰ δαμώματα, ὅτι ἦσαν
36 αὐτοῖς. 27

35 Καὶ προὶ ἐννυχον 28 λίαν ἀναστὰς ἔξηλθε,
καὶ ἀπῆλθεν εἰς ἐρήμου τόπον, κακεὶ προσ-
36 ἥχεται. καὶ κατεδώξαν αὐτὸν ὁ Σίμων καὶ
37 οἱ μετ᾿ αὐτοῦ καὶ εὐρόντες αὐτῶν 29 λέγουσι
38 αὐτῷ ὅτι Πάντες ζητοῦσί σε. καὶ λέγει
αὐτοῖς, Ἀγωμεν 30 εἰς τὸ ἐσχομένας κομματί-
λεις, ἵνα κακεὶ κηρὺξαί εἰς τοῦτο γὰρ ἔξελθη-
39 λύθα. 31 καὶ ἢ 32 κηρύσσων ἐν ταῖς συνα-
γωγαῖς 33 αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ
tα δαμώματα ἐκβάλλον.

40 Καὶ ἔρχεται πρὸς αὐτῶν λεπρός, παρακαλῶν
αὐτῶν καὶ γονυπετῶν αὐτῶν 31, καὶ λέγων αὐ-
tῷ ὅτι Ἐὰν θέλης, δύνασαι με καθαρίσαι. ὅ δὲ
33 Ἰησοῦς ὁ πλαγχυσθείς, ἐκτείνας τὴν χεῖρα,
touched him, and saith unto him, I will, be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43 And he straitly charged him, and forthwith sent him away,
44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
45 But he went out, and began to publish it much, and to relate abroad the matter: insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2 And again *he entered into Capernaum after some days, and it was noised that he was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive *them, no not so much as about the door: and he preached the word unto them.
3 And they come unto him, bringing one sick of the palsy, which was borne of four.
4 And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6 But there were certain of the Scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak blasphemies? *Who can forgive sins but God only?
8 And immediately, when Jesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

touched him, and saith unto him, I will; be thou made clean.
42 And straightway the leprosy departed from him, and he was made clean. And he strictly charged him, and straightway
44 sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

1 Or, sternly
2 Gr. word.
3 Gr. he.
4 Or, the city
5 Or, at home
6 Many ancient authorities read bring him unto him.
7 Gr. Child.
8 Or, authority
9 Gr. ap.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ. 147

ηψατο αυτω, και λέγει αυτό, Θέλω, καθα-
42 ρισάθη. καὶ εἰπόντως αυτόν εὑθεὶς απηλ-
θεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρισθη.
43 καὶ ἐμβρυμοσάμενος αὐτῷ, εὐθεὺς ἐξῆθαλεν
44 αὐτόν, καὶ λέγει αὐτῷ, "Ορα, μηδενὶ μηδεν
ἐπίρη ἀλλ’ ὑπάγε, σεαυτόν δείξον τῷ λειπε, καὶ προσέγγικε περὶ τοῦ καθαρισμοῦ σου ἃ
προσέταξε Μωσῆς, εἰς μαρτύριον αὐτῶς.
45 ο δὲ εξελθὼν ἦρετο κηρύσσει πολλὰ καὶ
dιαφημίζει τὸν λόγον, ὡστε μηκετὶ αὐτὸν
δύνασθαι φανερῶς εἰς πολὺν εἰσελθεῖν, ἀλλ’
ἑξο ἐν ἑρῴμασι τόποις ἣν καὶ ἠρχότο πρὸς
αὐτῶν πανταχόθεν; 37.

2 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοῦμ ᾦρ’
ἡμέραν, καὶ ἠκούσθη ὅτι εἰς οἶκον ἔστιν
2 καὶ εὕθεως συνήχθησαν πολλοὶ, ὡστε μη-
κετί χωρεῖν μηδὲ τὰ πρὸς τὴν θυράν· καὶ
3 εὐλεία αὐτῶν τὸν λόγον, καὶ ἤρχοντα πρὸς
αὐτῶν, παραλυτικὸν φέροντες, αἱρόμενον
4 ὑπὸ τεσσάρων, καὶ μὴ δυνάμενοι προσεγ-
γίσας αὐτῷ διὰ τὸν οἶχον, ἀπεστέγασαν τὴν
στέγην ὅπου ἦν, καὶ ἐξαφρίζαντες χαλώσα
τῶν κράξατον ἐφ’ ὧδε ὁ παραλυτικὸς κατέ-
5 κεύτῃ. ἤδων δὲ ὁ Ἱησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνται
6 σοι αἱ ἀμαρτίαι σου. ἤσαν δὲ τινες τῶν
γραμματέων ἐκεὶ καθήμενοι, καὶ διαλογιζό-
7 μενο ἐν ταῖς καρδίαις αὐτῶν, Τοῦ οὖτος οὖτω
λαλεῖ βλασφημίας; τὰς δύναται ἀφίναι
8 ἀμαρτίας εἰ μὴ εἰς, ὁ Θεός; καὶ εὐθεὺς
ἐπενεκαὶ ὁ Ἱησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὐτός διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐ-
τοῖς, Τοῦτα διαλογίζομαι ἐν ταῖς καρδίαις
9 ὃμων; τί ἐστιν εὐκοπώτερον, εἰπέν τῷ
παραλυτικῷ, Ἀφέωνται σοι αἱ ἀμαρτίαι;
10 ἦ εἰπεῖν, "Ἐγείραι, καὶ ἄρων σου τὸν κράζ-
11 βατόν, καὶ περιπάτεις; ἵνα δὲ εἰδήτε ὅτι
ἐξουσίαν ἔχει ὁ νόσο τοῦ ἀνθρώπου ἀφίναι
ἐπὶ τῆς γῆς ἀμαρτίας (λέγει τῷ παραλυ-
12 τικῷ), Σοὶ λέγω, ἐγείραι, καὶ ἄρων τὸν
13 κράζατον σου, καὶ ὑπάγε εἰς τῶν οἴκων σου.
12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 *And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 *And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast.

20 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: But new wine must be put into new bottles.

23 *And it came to pass, that he went through the corn fields on the Sabbath day, and his disciples began as they went, to pluck the ears of corn.

12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 *And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

15 And the Publicans and sinners sat down with him and his disciples for there were many; and they followed him.

16 And the Scribes and Pharisees saw him eat with Publicans and sinners, and said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And John's disciples and the Pharisees were fasting: and they came and said unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from the new, and a worse rent is made. And no man putteth new wine into old skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

23 *And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn.

1 See marginal note on Matt. v. 46.

2 Some ancient authorities read the Pharisees.

3 Or, How is it that he eateth... sinners?

4 Some ancient authorities omit and drinketh.

5 Gr. strong.

6 That is, skins used as bottles.

7 Gr. began to make their way plucking.
καὶ ἡγέρθη εὐθέως, καὶ ἀρας τὸν κράταιναν, εὔξαθεν ἐναντίον πάντων· ὡστε ἐξιστασθαι πάντας, καὶ δοξᾶζειν τῶν Θεῶν, λέγοντας ὅτι ὄδηστε οὗτος εὐθέως.

13 Καὶ εὔξαθεν πάλιν παρά τὴν ἁλάσσαν· καὶ πάσα ὁ ὄχλος ἤρχετο πρὸς αὐτούς, καὶ ἐδίδασκεν αὐτούς. καὶ παράγων εἶδε Δεσίν τοῦ Ἀλφαιον καθήμενον ἐπὶ τὸ τελωνιον, καὶ λέγει αὐτῶς, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησαν αὐτῷ. καὶ ἐγένετο ἐν τῷ 14 κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πόλλοι τελώναι καὶ ἀμαρτωλοὶ συνανέκευτο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτῷ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν 15 αὐτῷ.

15 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἴδον τέσσαραν 16 μετὰ τῶν τελωνών καὶ ἀμαρτωλῶν, ἔλεγον τοὺς μαθητὰς αὐτοῦ, Τί; ἦτοι μετὰ τῶν τελωνών καὶ ἀμαρτωλῶν ἐσθιεῖ καὶ πίνει; καὶ ἀκούσας ἡ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἱσχύοντες ἱεραῖοι, ἀλλὰ οἱ κακῶς ἔχουσιν. οὐκ ἠλθὼν καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετανοίαν 17.

18 Καὶ ἤσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων 22 μητετεῦχοι· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατι οἱ μαθηταὶ Ἰωάννου καὶ οἱ 21 τῶν Φαρισαίων μητετεύχοιν, οἱ δὲ 19 σοὶ μαθηταὶ οὐ μητετεῦχοι· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύναται οἱ νικηφόροι, ἐν ὃς ὁ νικηφόρος μετ' αὐτῶν ἐστιν, μητετεῦξε; ὥσπερ χρῶν μεθ' ἑαυτῶν ἔχουσιν 20 τῶν νικηφόρων, οὐ δύναται μητετεῦξεν· εἰλικρινῶς δὲ ἡμέρα ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νικηφόρος, καὶ τότε μητετεύχοσιν ἐν ἑκεῖναι.

21 ταῖς ἡμέραις. καὶ 22 οὖν ἔδειξεν ἐπὶ Ἰηράμνας ἑρίκους ἀγάπην ἐπιφάνειστε ἐπὶ Ἰωάννου παλαιῶς. εἶ δὲ μή, ἀρέστο τὸ πλήρωμα αὐτοῦ τὸ καῦμα τοῦ παλαιοῦ, καὶ χείρον σχίσμα 22. γίγνεται, καὶ οὖν δέξασθαι οὗν νέος εἰς ἀσκόσιον παλαιόν· ἔδει δὲ μή, ἐξετασάτο. οὗν ὁ νέος 20 τοὺς ἀσκόσιος, καὶ ὁ ὅπως ἐκχειται καὶ ὁ ἀσκόλευτος. ἀλλὰ οὕν νέον εἰς ἀσκόσιον καῦμα διήθεν. 23. Καὶ ἐγένετο παραπορεύσθαι αὐτὸν ἐν τοῖς σάββασιν· διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὅσον ποιεῖν τί λεγοντες τοὺς στάχυνας.
<table>
<thead>
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<th>1611</th>
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<tr>
<td>24 And the Pharisees said unto him, Behold, why do they on the</td>
<td>24 And the Pharisees said unto him, Behold, why do they on the</td>
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<tr>
<td>Sabbath day that which is not lawful?</td>
<td>Sabbath day that which is not lawful?</td>
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<tr>
<td>25 And he said unto them, Have ye never read what David did, when</td>
<td>25 And he said unto them, Did ye never read what David did, when</td>
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<td>he had need, and was an hungred, he, and they that were with him?</td>
<td>he had need, and was an hungred, he, and they that were with him?</td>
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<td>26 How he went into the house of God in the days of Abiathar the</td>
<td>26 How he entered into the house of God in the days of Abiathar the</td>
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<tr>
<td>high Priest, and did eat the Shewbread, which is not lawful to eat,</td>
<td>high Priest, and did eat the Shewbread, which is not lawful to eat,</td>
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<td>but for the Priests, and gave also to them which were with him?</td>
<td>but for the Priests, and gave also to them which were with him?</td>
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<td>27 And he said unto them, The Sabbath was made for man, and not man</td>
<td>27 And he said unto them, The Sabbath was made for man, and not man</td>
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<td>for the Sabbath:</td>
<td>for the Sabbath:</td>
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<td>28 Therefore the Son of man is Lord also of the Sabbath.</td>
<td>28 Therefore the Son of man is Lord also of the Sabbath.</td>
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3 And *he entered again into the Synagogue, and there was a man there which had a withered hand: 2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the Sabbath, or to do evil? to save life, or to kill? but they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. 7 But Jesus withdrew himself with his disciples to the Sea: and a great multitude from Galilee followed him, and from Judea, 8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. 10 For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues.

1 Some ancient authorities read in the days of Abiathar the high priest.

2 Gr. Arise into the midst.

3 Or, all the things that he did

4 Gr. scourges.

5 Gr. fell.
καὶ οἱ Φαρίσαιοι ἔλεγον αὐτῷ, "Ἅδε, τί ποιοῦσιν ἐν τοῖς σάβεταιν οὐκ ἔξεστιν;"

καὶ αὐτὸς ἔλεγεν αὐτοῖς, Ὅδεπότε ἀνέγινε τι ἐποίησε Δαβὶδ, ὥστε χρείαν ἔσχε

καὶ ἐπέεισαν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; πῶς εἰσήλθεν εἰς τῶν ὁικῶν τοῦ Θεοῦ ἐπὶ Ἀβαίθυρ τοῦ ἀρχερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὐς οὐκ ἔξεστιν φαγεῖν εἴ μὴ τοῖς ιερεύσιν, καὶ ἔδωκε καὶ τοῖς σίνν

ἀυτῷ οὖσα; καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τῶν ἀνθρώπων ἔγενετο, αὐθίνον ὁ ἄνθρωπος διὰ τοῦ σάββατον ὅστε Κύριος ἔστιν οὐ κατὸν τῶν ἀνθρώπων καὶ τοῦ σάββατον.

Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἤνεκεν ἀνθρώπως ἐξηραμμένην ἔχων τὴν χείρα. καὶ παρετήρησαν αὐτῶν εἰ τοῖς σάββατοι θεραπεύεσσι αὐτῶν, ὅνα κατηγορήσωσιν αὐτοῦ, καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῃ ἔχοντι τὴν χείρα, Ἔγειραι εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Ἐξεστίνες τοῖς σァββατον άγαθοποίησαι, ἢ κακοποίησαι; ψυχὴν σώσαι, ἢ ἀποκτείναι; οἱ δὲ εἰσώσονων, καὶ περιβλεψάμενος αὐτῶν μετ’ ἀργῆς, συλλαβούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινοὺν τὴν χείρα σου, καὶ ἔξετευε, καὶ ἀποκατεστάθην ἡ χείρ αὐτοῦ ὡμὴς ως ἡ ἄλλη. καὶ ἔξελθοντες οἱ Φαρισαίοι εὐθέως μετὰ τῶν Ἱερουδαίων συμβούλιον ἐποίησιν καὶ αὐτοῦ, ὅπως αὐτῶν ἀπολέσωσιν.

Καὶ ὁ Ἰησοῦς ἀνεξώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν βαλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Ταλαιπωρίας ἐκκυκλούθησαν αὐτὸν καὶ ἤπειρον τὸν Ἰεροδαίον, καὶ οἱ περὶ τὸν Ἰερουδαίον καὶ ἦπερ, πάλιν ἐξηραμμένοι ἐστὶ τῶν μαθητῶν αὐτοῦ καὶ ἤσπερ ἐξηραμμένοι καὶ ἤτοι ἐστὶν, ἤδην ἐξηραμμένοι, ἐπειτεπίπετεν αὐτῷ ὅτι αὐτὸν ἀψωρεύεται, ὅσοι εἶχον μάστιγας.
11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
12 And he straitly charged them, that they should not make him known.
13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.
14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:
15 And to have power to heal sicknesses, and to cast out devils.
16 And Simon he surnamed Peter. 17 And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder.)
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaeanite,
19 And Judas Iscariot, which also betrayed him: and they went into an house.

And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself. 22 ¶ And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils, casteth he out devils.
23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
28 ¶ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewithsoever they shall blaspheme:
29 But he that shall blaspheme against the holy Ghost, hath

11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.
13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach,
15 and to have authority to cast out devils: 16 out two devils: 17 and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is,
18 Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananean, and Judas Iscariot, which also betrayed him.
And he cometh into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself. 22 And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and, 23 By the prince of the devils, casteth he out the devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme:
29 but whosoever shall blaspheme against the Holy Spirit hath
11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὡτινὶ αὐτῶν ἐθεωρεῖ, προσέπιπτεν αὐτῶ, καὶ ἔκραζε, λέ- 12 γοντα ὅτι Σὺ εἶ ὁ υἱός τοῦ Θεοῦ, καὶ πολλά ἐπέτιμα αὐτοῖς ὅνα μὴ αὐτῶν φανερῶν ποιή- γοντα. 13 Καὶ ἀναβαινεῖ εἰς τὸ ὄρος, καὶ προσκαλεῖ- ται ὅσον ήθελεν αὐτῶ, καὶ ἀπῆλθον πρὸς 14 αὐτῶ, καὶ ἐποίησεν δῶδεκα, ὧν ὁ θεός μετ' 15 αὐτῶ, καὶ ὧν ἀποστέλλει αὐτοὺς κηρύσσειν 16 καὶ ἔχειν ἐξοσιάν θεραπεύειν τὰς νόσους, 17 καὶ ἐκβάλλει τὰ δαιμόνια 9 καὶ ἐπέθηκε τῷ 18 Σίμωνι ὄνομα Πετρῷ καὶ Ἰάκωβον τοῦ τοῦ 19 Ζεβεδαίου, καὶ ἰωάννην τῶν ἀδελφῶν τοῦ 20 Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνοματα 21 Βοαιρέγες, ὁ ἄστυ, Υἱὸς θεοτήτος καὶ Ἀν- 22 δρέας, καὶ Φιλιππος, καὶ Βαρθολομαίος, καὶ 23 Ματθαίος, καὶ Θωμᾶς καὶ Ἰάκωβος τοῦ τοῦ 24 Ἀλφαίου καὶ Θαδαίου καὶ Σίμωνος 25 Κανανιτῆς 10 καὶ Ἰούδαν Ἰσκαριώτην, ὃς 26 καὶ παρεδοκείν αὐτῶ. 27 29 Καὶ ἔρχονται εἰς 28 αὐτῶν καὶ συνεργεῖται 29 πάλιν ὁ χλόος, ὡστε μὴ δύνασθαι αὐτοῖς 30 μήτε 31 ἠρτον φαγεῖν καὶ ἀκούσαντες οἱ 32 παρ' αὐτῶν ἐξῆλθον κρατήσαμεν αὐτῶν ἐλεγον 33 γαρ ὅτι Ἐξέστη καὶ οἱ γραμματεῖς οἱ 34 ἀπὸ ὕποτισμόνια καταβάντες ἐλέγουν ὃτι 35 ἠρεύθυν ἔξει καὶ ὅτι ἐν τῷ ἀρχηγῷ 36 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια καὶ 37 προσκαλεσάμενοι αὐτούς ἐπραξολοίας 38 ἐλέγεν αὐτοῖς, ὡς δύναται Σατανᾶς Σατα- 39 νάν ἐκβάλλει καὶ εἰς βασιλείαν ἐφ' ἐαυτήν 40 μετρηθή, όν δύναται σταθῆναι ἢ βασιλείαν 41 ἐκείνη, καὶ εἰς οἰκίαν εἰς ἐαυτὴν μετρηθή, 42 οὐ δύναται σταθῆναι οἰκίαν εἰς ἐκείνην καὶ εἰς οἰκίαν ἐαυτῶν καὶ μεμορ- ται, οὐ δύναται σταθῆναι ἀλλὰ τέλος ἔχει. 44 ὃς δύναται συνεργεῖται, τὰ σκέπα τοῦ ἱσχυροῦ, εἰς εἰς ἐκείνην τῆς οἰκίας αὐτῶν διαιρήσει, εἰς αὐτῶν καὶ μεμορ- ται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 45 ἐκείνην καὶ ἐν οἰκίᾳ εἰς τοῦ ἱσχυροῦ, 46 τὰ σκέπα τοῦ ἵσχυροῦ, ἐτέλεσεν εἰς ἐκείνην τής οἰκίας αὐτῶν διαιρήσει, εἰς αὐτῶν καὶ μεμορ- ται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 47 ἐκείνην καὶ ἐν οἰκίᾳ εἰς τοῦ ἱσχυροῦ, καὶ ἀνέβη ὁ πάντας ἀφεθῆσαι τὰ ἀμαρτηματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ ἀλλαγή νους τῶν ἀμαρτηματά τοῖς υἱοῖς τῶν ἀνθρώπων ἀλλαγή νους τῶν ἀμαρτηματά τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ ἀλλαγή νους τῶν ἀμαρτηματά τοῖς υἱοῖς τῶν ἀνθρώπων.
never forgiveness, but is in danger of eternal damnation.

30 Because they said, He hath an unclean spirit.

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31 For there came his brethren, and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

4 And he began again to teach by the Sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the Sea: and the whole multitude was by the Sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up.

5 And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth.

6 But when the Sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

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never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit.

31 And there came his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother and my brethren? And looking round on them which sat about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the Sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the Sea; and all the multitude were by the Sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5 And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no depth of earth.

6 But when the Sun was risen, it was scorched; and because it had no root, it withered away.

7 And other fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you is given to know the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
όδεισιν ἐὶς τῶν αἰώνα, ἀλλ’ ἵνα ὠνοχὸς ἐστιν
30 αἰωνίων κρίσεως, ὅτι ἡ λέγειν, Πνεῦμα ἀκάθαρτου ἔχει.
31 Ἐρχονται οὖν οἱ ἄδελφοι καὶ η ἁμητὴρ αὐτῶν, καὶ ἐστώτες ἀπεστείλαν πρὸς ἀυτῶν οἱ φανοῦντες αὐτῶν. ἐκάθεντο ὡς ὁ ἄγιος περὶ αὐτῶν· ἔσον δὲ αὐτῷ, ἱδού, η ἁμητὴρ σου καὶ οἱ ἄδελφοι σου ἔξω ξητοῦσα σε.
32 καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἦν μήτηρ μου; καὶ περὶ-βλεφαρίζεσθαι κύκλῳ τοὺς περὶ αὐτῶν καθε-μίνους, λέγει, ἵδε, η ἁμητὴρ μου καὶ οἱ ἄδελφοι μου.
33 καὶ ἀδελφοὶ μου. Οὐ γὰρ ἐν ποιήσῃ τὸ θελήμα τοῦ Θεοῦ, αὐτοῖς ἄδελφοῖς μου καὶ ἀδελφῆι μου καὶ μήτηρ ἐστί.
34 Καὶ πάλιν ἤριζον διδάσκειν παρὰ τὴν βαλασσαν, καὶ συνήχθη πρὸς αὐτῶν ὁ ἄγιος πολὺς ὡς τοὺς αὐτῶν ἐμβάντα εἰς τὸ πλοῖον καθήθανεν ἐν τῇ βαλασσαρ καὶ πᾶς ὁ ἄγιος πρὸς τὴν βαλασσαν ἐπὶ τῆς γῆς ἤν. καὶ εἶδον αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἠλεγεν αὐτοῖς ἐν τῇ διδακῇ τοῦ Οὐρανοῦ.
35 καὶ κατέφαγεν αὐτό, ἄλλο δὲ ἐπεσεν ἐπὶ τὸ πετρῶδες, ὡς τοὺς αὐτοὺς εἰς τὸ παραβόλην καὶ εὐθείαν εὐκατέηκεν, διὰ τὸ μὴ ἔχειν βάθος ἡ γῆς ἡ ἄγιοι δὲ ἀναπταλάντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξητριανθή, καὶ ἀλλο ἐπεσεν εἰς τὰς ἀκάκες, καὶ ἀνέβησαν αἰ ἀκάκες, καὶ συνέπειαν αὐτῷ, καὶ καρπῶν
36 οὐκ ἔδωκε. καὶ ἄλλο δὲ ἐπεσεν εἰς τὴν γῆν τὴν καλύτεραν καὶ ἐδίδοι καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἐφερεν ἐν τριάκοντα, καὶ ἐν ἐκατόν ἐξῆκοντα, καὶ ἐπικατόρνησεν, καὶ ἠλεγεν αὐτοῖς, Ὁ ἐχὼν ὅτα ἀκούεις ἀκού-έτω.
37 ὁ Οὐρανὸς δὲ ἐγένετο καταμάθας, ἡμῶν σαν αὐτῶν οἱ περὶ αὐτῶν σὺν τοῖς δώ-κει τὴν παραβολήν καὶ ἠλεγεν αὐτοῖς, ὃς δὲ δέχονται γνῶσιν τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται.
12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13 And he said unto them, Know ye not this parable? And how then will you know all parables?

14 ¶ The Sower soweth the word.

15 And these are they which are sown by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time; afterward when affliction or persecution ariseth for the word’s sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, *and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ *And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 *For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: *With what measure ye mete, it shall be measured to you: And unto you that hear, shall more be given.

25 ¶ For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise night
12 ἐνα βλέποντες βλέπσοι, καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκούσσι, καὶ μὴ συνιῶσί· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.  
13 καὶ λέγει αὐτοῖς, Οὐκ ὄδηστε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γρώσεσθε; οὐκ ὄδηστε τῶν λόγων  
15 σπειρέ. οὐκ ἐὰν οἱ παρὰ τὴν ὄδον, ὅπου σπειρέται ὁ λόγος, καὶ ὅταν ἀκούσσωσι, εὐθεῶς ἔρχεται ὁ Σατανᾶς καὶ αἰρεῖ τὸν λόγον τὸν ἐσπαρμένον εἰς ταῖς καρδίαις αὐτῶν.  
16 τῶν, καὶ οὐκ ἔχουσι· μίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροι ἐστιν· εἶτα γενομένης θλίψεως ἡ διωγμὸν διὰ τῶν λόγων, εὐθεώς σκανδαλίζονται.  
17 καὶ οὕτως εἰς τὰς ἀκάνθας σπειρόμενοι· σπειρόμενοι, οὐ, ὅταν ἀκούσσωσι τὸν λόγον, εὐθεώς σκανδαλίζονται.  
18 καὶ ἐκεῖνοι εἰς τὰς ἀκάνθας σπειρόμενοι, 20 οἱ τῶν λόγων ἀκούοντες·  
19 καὶ αἱ μέριμμα τοῦ αἵωνος τοῦτοῦ, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λουπᾶ ἐπιθυμίαι εἰς περιπετεύομαι· συμπίνουσι τὸν λόγον, καὶ ἀκαρπος γίνεται. καὶ οὕτως·  
21 Καὶ ἔλεγεν αὐτοῖς· Μὴτι ὁ λύχνος ἔρχεται ἱνὰ ύπὸ τὸν μόδιον τεθῇ; ἡ υπὸ τὴν κλίνην;  
22 οὐχ ἔνα· ἔστι τὴν λυχνίαν· ἔπετεθῆ; οὐ γὰρ ἔστι τῇ κρυστάλλῳ, 25 μὴ πολλάκις οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλὰ ἔνα εἰς φανερον, 26  
23 πῶς ἐδήσαν· ἐὰς τῆς ἔχει ἀκούεις ἀκούεται, καὶ ἔλεγεν αὐτοῖς, Ἰδίωτα τῇ ἁκούετε.  
24 καὶ ἔλεγεν αὐτοῖς· Βλέπετε τῇ ἁκούετε. οὗ μέτρῳ μετρεῖτε· μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἁκούοντες; ὡς ἔξεις ἔχους; δοθήσεται αὐτῷ, καὶ ὡς οὐκ ἔχεις; δοθήσεται ἅπας αὐτῷ.  
25 ἐπὶ τῆς γῆς, καὶ καθεύθη καὶ ἐγείρηται νῦκτα αὐτοῦ.  
26 ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἔλαυν ἀνθρωπὸς βιδήν τὸν σπόρον, ἐν ἑαυτῷ;  
27 ἐπὶ τῆς γῆς, καὶ καθεύθη καὶ ἐγείρηται νῦκτα.
and day, and the seed should spring, and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. 

29 But when the fruit is "brought forth, immediately he putteth in the sickle, because the harvest is come. 

30 And he said, "Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? 

31 It is like a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that be in the earth. 

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. 

33 And with many such parables spake he the word unto them, as they were able to hear it. 

34 But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples. 

35 And the same day, when the Even was come, he saith unto them, Let us pass over unto the other side. 

36 And when they had sent away the multitude, they took him, even as he was in the ship, and there were also with him other little ships. 

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm. 

40 And he said unto them, Why are ye so fearful? How is it that you have no faith? 

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? 

5 And "they came over unto the other side of the sea, into the country of the Gadarenes. 

2 And when he was come out of the
καὶ ἥμεραν, καὶ ὁ σπάρος βλαστάνη καὶ μη-
κύνηται ὁς οὐκ οἴδειν αὐτός. αὐτομάτη γάρ 31 om. γάρ
ἡ γῆ κεραυνοφορεῖ, πρῶτον χῦρτον, εἶτα στα-
χυν, εἶτα πλήρη σῖτον ἐν τῷ σιτῶι. ὡς τέ
δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ
δρέπανον, ὦτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγε, Τίνι 32 ὁμοιώμονεν τὴν βασι-
λείαν τοῦ θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παρα-
βάλλων αὐτὴν; 33 ὡς κόκκῳ σινάπεως, ὡς,
ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον 34 πάν-
των τῶν σπερμάτων ἐστὶ. 35 τῶν ἐπὶ τῆς γῆς.
31 πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους
μεγάλους, ὡς ἀνύπαθεν ἐπὶ τῆς σκίνω
αὐτοῦ καὶ τέπειν τοῦ οὐρανοῦ κατασκη-
νοῦν.

32 Καὶ τοιαύταις παραβολαῖς πολλαίς ἔδεικ-
νείς αὐτοῖς τῶν λόγων, καθὼς ήδύνατο ἀκοῦνεν'
χαρίς δὲ παραβολῆς οὐκ ἔδεικνυ αὐτοῖς· κατ'
ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ 37 ἐπέλευ
πάντα.

33 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ,
ὅθεν γενομένης, Διαλειμμαέ εἰς τὸ πέραν.
35 καὶ ἀφέντες τὸν ὕλον, παραλαμβάνουσιν
αὐτῶν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ
πλοιάρια 38 ἦν μετ’ αὐτοῦ. καὶ γίνεται λαῖ-
παφ ἰάμπου μεγάλη τὰ δὲ 41 κύματα ἐπε-
βαλλεν εἰς τὸ πλοίον, ὡςτε αὐτὸ ἦδη γεμι-
ζέσθαι. 41 καὶ ἦν αὐτῶς 42 ἐπὶ τῇ πρύμνῃ
ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διε-
γείρουσιν 44 αὐτοῖς, καὶ λέγουσιν αὐτῶς, Δι-
δίσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
38 καὶ διεγερθέας ἐπετίμησε τῷ ἰάμπῳ, καὶ ἔπρ
τῇ βαλάσῃ, Σιώπα, πεθύμωσο, καὶ ἐκόπα
σεν τὸ ἀνέμος, καὶ ἐγένετο γαλάζῃ μεγάλῃ.
40 καὶ ἔπειν αὐτοῖς, Τί διελθῇ ἐστε οὕτως; πῶς
44 ἐγείρουσιν
31 om. ὁ
33 om. ὁ
35 πλοία
40 καὶ τὰ
41 ἦδη γεμίζεσθαι τὸ
πλοίον
42 αὐτῶς ἦν
43 εν
44 εγείρουσιν
45 ἦδη γεμίζεσθαι τὸ
πλοίον
41 ἦδη γεμίζεσθαι τὸ
πλοίον
42 αὐτῶς ἦν
43 εν
44 εγείρουσιν
ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he came and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine,

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 And immediately there left him all the afeare.

20 And they besought him that he would not depart from them.

21 And he said unto them, I am not come to call the righteous, but sinners to repentance.

22 And they entered into Capernaum: and straightway on the sabbath day he entered into the synagogues, and teacheth.

23 And they were astonished at his doctrine: for he taught them as having authority, and not as the scribes.

24 And immediately there was in their synagogue all that were sick with divers diseases; and they besought him that he would lay his hands on them, and they should be healed.

25 And he laid his hands on them, and healed them.

26 And there was a man which had a spirit, and was blind and dumb: who, when he began to pray, cried out,

27 And they brought unto him one that was blind and dumb, and besought him to put his hands on him.

28 And he took him by the hand, and lifted him up; and he answered him saying, Behold, I see, and I hear.

29 And to him they said, What went it forth of thee? Why speakest thou with us thus?

30 And he said, One of you shall offend in this scripture.

31 And he departed thence, and passed through the midst of Samaria and Galilee, and went into Galilee.

32 And he teacheth in their synagogues, and was glorified of all.

33 And he said unto his disciples, The harvest truly is plenteous, but the laborers are few.

34 Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μυθικῶν ἀνθρώπων ἐν πνεύματι ἀκαθάρτῳ, 3 ὁς τὴν κατοίκησιν εἶχεν ἐν τοῖς μυθικῶις καὶ οὗτος ἀλώσεως οὐδεὶς ἥνωσεν εἰς τὸν Βαπτισμὸν τῶν ἁπάντων τὰς ἀλώσεις, τὰς πέδας συντετρίβει, καὶ οὗτος ἀπειρία τῷ πνεύματι καὶ ἐν τοῖς μυθικῶις ἀνθρώπων ἐκ τῶν πλοίων καὶ κατακόπτων τῶν λίθων. ἐδοξάσατο δὲ τὸν Ἡσυχίαν ἀπὸ μακρόθεν, ἐδράμα, καὶ προσεκύνησεν αὐτῷ, 7 καὶ οὗτος φωνὴ μεγάλη ἐστε, ἴδοι καὶ σοι, Ἡσυχία, ἵνα τοῦ Ἡσυχία τῶν ὁμολόγων, ὑμνίοις, ὥστε διασταθήσεται καὶ διασταθήσεται ἐν τοῖς ὁμολόγοις, καὶ ἐν τοῖς αὐτοῖς ἐκ τοῦ ἀνθρώπου, καὶ ἀπεκρίθη, λέγων, 10 λέγει αὐτῷ, Ἰδοίς ὑμῖν, τῇ ἁπάντῃ, ἐπικόπτεις, ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτούς ἐνεδόθης. καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἡσυχίας, καὶ ἐξελέβοντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους καὶ ὄρμησεν η ἁγία κατὰ τὸν κρημνὸν εἰς τὴν θήλασαν ἡμᾶς δὲ ὡς δισχίλιον καὶ ἐπινίγκουτο εἰς τῇ θαλάσσῃ. 13 οἱ δὲ βοσκοῦτε τοὺς χοίρους ἐφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγροις. καὶ ἐξέλθον ἰδοίς τῇ ἐστὶ τὸ γεγονός καὶ ἔρχονται πρὸς τὸν Ἡσυχίαν, καὶ θεωροῦν τὸν δαιμονιζόμενον καθῆμα- καὶ ἱματισμένοι καὶ σωφρονοῦντα, τὸν εὐχετήτος τῷ λεγεώνα καὶ ἐφοβῆθησαν. καὶ δηγήσαστο αὐτοὺς οἱ ἰδοίς τῶν ἡμῶν ἐγένοτο τῷ δαιμονιζόμενῳ, καὶ περί τὸν χοίρον. καὶ ἠρέσκετο παρακαλεῖν αὐτοῦ ἐπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν καὶ ἐμπάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλεσεν αὐτὸν ὁ δαιμονισθείς, ἵνα ἦ μετ’ αὐτοῦ.
19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 *And behold, there came one of the rulers of the Synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched me?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea.

22 *And there came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be made whole, and live. And he went with him: and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 Having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

28 For she said, If I touch but his garments, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

30 And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched me?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
19 ο δὲ Ἰησοῦς ὁ γὰρ ἠφίκεν αὐτῶν, ἀλλὰ λέγει αὐτῷ, Ἰησοῦς εἰς τὸν οἶκον σου πρὸς τοὺς σοις, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ἀπήγγειλεν
20 ο Κύριος ἐποίησεν, καὶ ἰδέσθε σε. καὶ ἀπῆρθε καὶ ἤξαντο κηρύσσειν ἐν τῇ Δεκαπόλις, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς καὶ πάντες ἐδάφισαν.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, σωμὴν ὥλης πολὸς ἐπὶ αὐτῶν, καὶ ἤπεφυγεν ἀπ' αὐτῶν καὶ ἥν παρὰ τὴν ἀδάσαναν.
22 καὶ ἴδοι, ἐρχεται εἰς τῶν ἀρχισυναγώγων, ὁ ἄνω Ἰάωνος καὶ ἴδοι αὐτῶν, πέπτε πρὸς τοὺς πόδας αὐτοῦ καὶ παρεκάλει αὐτῶν πολλά, λέγων ὅτι Τὸ θυγατρίων μου ἐσχάτως ἔχειν ἵνα ἐλθὼν ἐπιθῇ αὐτῇ τὰς χεῖρας.
23 ὁπῶς ἔσωσεν καὶ ἤξεσται. καὶ ἀπῆρθε μετ' αὐτοῦ καὶ ἤκολούθει αὐτῷ ὥλης πολὺς καὶ συνέβλεβον αὐτῶν.

25 Καὶ γυνὴ τίς ὄψα ἐν βύσει αἴματός ἐτη (-νή) ὁμ. τίς
26 δόσκα, καὶ πολλά παθοῦσα ὕπο πολλὰν ἱατρῶν καὶ δαπανησάσα τὰ παρ᾽ ἐαυτῆς πάντα καὶ μηδὲν ὀδηγήσει αὐτῇ ἀλλὰ μᾶλλον
27 εἰς τὸ χεῖρον ἐλθοῦσα ἀκούσαν περὶ τοῦ Ἰησοῦ, ἐλθοῦσα εἰς τῷ ὥλῃ ὦπτεθεν ἡ ψατο
28 τοῦ ἱματίου αὐτοῦ ἐλεγε γάρ ὅτι Καν τῶν ἱματίων αὐτοῦ
29 ἠματίων αὐτοῦ ὕψομαι, σωθήσομαι καὶ εὐθέως ἐχθρίωθή ἡ πηγή τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ιστα τῆς τῶν μάστηγος καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνον ἐν ἑαυτῷ την ἐξ αὐτοῦ ὅπως εἰς ἑξελθοῦσαν ἐιπτραφεῖς ἐν τῷ ὥλῃ ἐλεγε, Τίς μου ἡ ψατο τῶν ἱματίων; καὶ ἐλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, ἔλεσε πῶς τῶν ὥλων συνθλίβον
30 βονταν σε, καὶ λέγεις, Τίς μου ἡ ψατο; καὶ περιβλέπετο ἵδειν τὴν τοῦτο ποιῆσαν
31 ἡ δὲ γυνὴ φοβηθεῖσα καὶ πρέμουσα, εἰδύια ὁ γέγονεν ἐπ' αὐτῆς ἤλθε καὶ προσέπεσεν ἐπ' αὐτῷ καὶ εἶπεν αὐτῷ πᾶσιν τὴν ἀλήθειαν
32 ὁ δὲ εἶπεν αὐτῷ, Θυγατερ, ἡ πίστις σου σέσωκε σε. ὑπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιής ἀπὸ τῆς μάστηγος σου.
35 While he yet spake, there came from the Ruler of the Synagogue's house, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the Ruler of the Synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, Arise.

42 And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

6 And he went out from thence; and came into his own country, and his disciples follow him.

2 And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, and brother of James and Joses, and of Judas, and Simon? And are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A Prophet is not without honour, but in his own country, and among his own kin, and in his own house.

1 Or, Teacher
2 Or, overhearing

* Matt. 15. 54.

* John 4. 41.

1611

1681

Some ancient authorities insert the.

Gr. power.

Gr. caused to stumble.
33 Ετι αυτοῦ λαλοῦστος ἔρχονται ἀπὸ τοῦ ἄρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν τί ἐτί σκύλλεις τὸν διδάσκαλον; λοὺ; δ' ἐδ' Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλοῦμεν λέγει τῷ ἄρχισυναγώγῳ,
34 Ἡ γυνὴ θορμαζότατα, καὶ οὐκ ἀφῇκεν οὐδένα αυτῷ συνακολούθησα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τῶν ἀδελφῶν Ἡ ἰακώβου. καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἄρχισυναγώγου καὶ θεωρεὶ θάρυσον καὶ ἐκαθορίζει καὶ ἀλαλάζοντας πολλά καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορμάζειται καὶ κλαίετε τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύθει καὶ κατεγήλων αὐτοῦ. δ' δὲ ἐκβαλὼν ἄπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς αὐτοῦ καὶ εἰσπροέρχεται ὅπου ἦν τὸ παιδίον ἄνακείμενον καὶ κρατήσας τής χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλιβά, κοῦμι ὃ ἐστὶ μεθερμηνευόμενον τὸ κοράσιον σοι, σοὶ λέγω ἐγειραί καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιπέτει, ἢ γὰρ ἐτῶν δώδεκα καὶ ἐξέστησαν εκτάσει μεγάλη. καὶ διεστελάτο αὐτοῖς πολλά ἵνα μηδεῖς γυμνὸ τούτο καὶ εἶπε δοθήναι αὐτῇ φαγεῖν.
6 Καὶ ἔξιλθεν ἐκείθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ γενομένῳ σαββάτῳ ηρξατο ἐν τῇ συναγωγῇ διδάσκειν καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταύτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῶν; οὐχ οἶδας καὶ δυνάμεις τοιαύτα διὰ τῶν χειρῶν αὐτοῦ γίνονται; οὐ πόθεν τοῦτῳ ταύτα; καὶ οὐκ εἰσίν αἱ ἀδελφαὶ αὐτοῦ ὁδὲ πρὸς ἡμᾶς καὶ ἐξοικαζοῦντο ἐν αὐτῷ ἔλεγε δὲ αὐτῶ οἱ Ἰησοῦς ὅτι Οὐκ ἔστι προφήτης τῆς ἁτιμοσ, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῖσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. \( ^* \) And he went round about the villages, teaching.

7 \( ^* \) And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits.

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 \( ^* \) And whosoever shall not receive you, nor hear you, when ye depart thence, \( ^* \) shake off the dust of your feet against them: Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, \( ^* \) and anointed with oil many, that were sick, and healed them.

14 And king Herod heard of him; \( ^* \) for his name had become abroad: \( ^* \) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets.

16 \( ^* \) But when Herod heard thereof, he said, It is John, whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her.

18 For John had said unto Herod, \( ^* \) It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man, and an
Και περήφανε τας κόρας κύκλων διδάσκων.
7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἡρέτο
αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου
αὐτοῖς ἐξονυσίαν τῶν πνευμάτων τῶν ἀκαθάρ-
των. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν
αἰρῶσθαι εἰς οἴον, εἰ μὴ ῥάδιον μόνον μὴ
πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζωὴν χαλ-
9 κὼν ἀλλ' ὑποδεικνύοις σανδάλια καὶ μὴ
10 ἐνύσαις, δύο χιτώνας. καὶ ἔλεγεν αὐ-
τοῖς, "Ὅταν ἔννεφθης εἰς οἰκίαν, έκεί
11 μενει ἕως ἐν ἔξελθῃς ἐκείθεν. καὶ ὅσοι
ἐν μὴ δέξωται, ὑμᾶς, μηδὲ ἀκούσωμεν
ὑμῶν, ἐκπορευομένου ἐκείθεν, εκτινάζεται τὸν
χοῖρον τὸν ὕποκάτω τῶν ποδῶν ὑμῶν εἰς μαρ-
tύριον αὐτοῖς. ἄμην λέγω ὑμῖν, ἀνεκτῶτε-
ρον ἔσται Σοδόμοις ἡ Γορώνδρος ἐν ἰμέρα.
12 κρίσεως, τῇ τῇ πλείω ἐκείθεν. καὶ ἔξελθω-
13 τε ἐκήρυσσον ἑνα μετανοοῦσας καὶ δα-
μώια πολλά ἐξεύθεσθαι, καὶ ἠλευθοὶ ελαῖορ
πολλοὺς ἄρρωστους καὶ ἐθεράπευσον.
14 Καὶ ἦκουσεν ὁ βασιλεὺς Ἡρῴδης, φανε-
ρῶν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἡ-
15 ιωάννης ὁ βαπτίζων καὶ νεκρῶν ἡγέρθη,
καὶ διὰ τούτο ἐνεργοῦσιν αἱ δυνάμεις εἰς
αὐτῷ. ἀλλοί ἔλεγον ὅτι Ἰλιὰς ἐστίν, ἀλλοί
dὲ ἔλεγεν ὅτι Προφήτης ἐστίν, ὅτι
16 ὅς εἰς τῶν προφητῶν. ἀκούσας δὲ ὁ
'Ἡρῴδης ἄπνευ' ὅτι ἕνα ἀπεκεφάλισα
17 Ἱωάννην, αὐτὸς ἐστιν, αὐτὸς ἡγέρθη
νεκρῶν. αὐτὸς γὰρ ὁ 'Ἡρῴδης ἀποστέλλει
ἐκράτησε τὸν Ἱωάννην, καὶ ἔδωκεν αὐτὸν εἰς
tῷ φυλακῇ, διὰ Ἡρωδία τὴν γυναῖκα
18 ἔγαρ. ἔλεγος γὰρ Ἱωάννης τῷ Ἡρῴδῃ
19 ὅτι οὐκ ἔζησεν σοι ἐξαι τὴν γυναίκα
19 τοῦ ἀδελφοῦ σου, ἦ δὲ Ἡρωδία ἐνείχεν
αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτείναι καὶ οὐκ
20 ἠδύνατο γὰρ Ἡρῴδης ἠφοβεῖτο τὸν
'Iωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ
holy, and observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste, unto the king, and asked, saying, I will give thou do me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths' sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought, and he went, and he beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus when he came out, saw much people, and was moved with compassion toward them, be-

1 Or, one of his guard.


4 Matt. 9. 36.
άγων, καὶ συνετήρει αὐτῶν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποιεῖ· καὶ ἤδεως αὐτῶν ἤκουε. 21 καὶ γενομένης ἡμέρας εὐκαίριον, ὅτε Ἰησοῦς τοῖς γενεαῖοι αὐτοῦ δεύτερον ἐποιεῖ· τοῖς μεγιστάσων αὐτῶν καὶ τοῖς χιλιάρχοις καὶ τοῖς πρῶτοι τῆς Γαλατίας, καὶ εἰσελθοῦσα τῆς θυγατρὸς αὐτῆς τῆς Ἰωάννου καὶ ὀρχισαμένης, καὶ ἀρέσασθαι καὶ τοῖς συνακεμένοις, εἶπεν ὁ βασιλεὺς τῶν κορασίων, Ἀντίστοιχον μὲ τὸ ἐὰν θέλῃς, καὶ δῶσω σοί· καὶ ἀφοσίαν αὐτῇ ὅτι Ὁ ἐὰν με αἰτήσῃς, δῶσω σοί, ἐστε ἡμῖνοι τῆς βασιλείας μου. 24 ἡ δὲ εξελθοῦσα εἶπε τῇ μητρίς αὐτῆς, Τῇ αἰτήσῳμαί; ἡ δὲ εἶπε, Τῇ κεφαλῇ τῆς Ἰωάννου τοῦ Βαπτιστοῦ. καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἤπιστα, λέγουσα, Θελῷ ἵνα μοι δῶς εἴσαυτής εἶπι πίνακα τῇ κεφαλῇ Ἰωάννου τοῦ Βαπτιστοῦ. καὶ περίλυκοι γενομένοις ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοῖς συνακεμένοις οὐκ ἠθέλησεν αὐτὴν ἀθετήσαι. 27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπευδάσιμον ἐπέταξεν ἑκατὸν, 35 τῆς κεφαλῆς αὐτοῦ. οἱ δὲ ἀπεῖλθοι ἀπεκεφάλισαν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤρεγκε τῇ κεφαλῇ αὐτοῦ ἐπὶ πίνακα, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἐδωκεν αὐτήν τῇ μητρίς αὐτῆς. καὶ ἀκούσατε οἱ μαθηταὶ αὐτοῦ ἔδωκαν καὶ ἤρμαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. 29 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ 31 οίκοι ἐποίησαν καὶ ὁσα ἐδίδαξαν. καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἱδίαν εἰς ἐρήμους τόπον, καὶ ἀναπαύσασθε ὁλῶν. ἤσαν γὰρ οἱ ἐφχομενοὶ καὶ οἱ ὑπάγοντες πολλοὶ, καὶ ὥσπερ φαγεῖν ἑκάριοιν, καὶ ἀπῆλθον εἰς ἐρήμους τόπον τῷ πλοῖῳ κατ' Ἰδίαν. καὶ ἔδωκαν αὐτοῖς ὑπάγοντας οἱ ὄχλοι καὶ ἐπενεργοῦσαν αὐτῶν πολλοὶ, καὶ πεζοὶ ὑπὸ παῖσον τῶν πλευρῶν συνεδραμοῦν εἰκεῖ, καὶ προῆλθον πρὸς αὐτῶν καὶ προῆλθον πρὸς αὐτῶν. 35 καὶ ἔξελθον εἰδέν ὁ Ἰησοῦς πολλὸν ὄχλον, καὶ ἐπαλαγχύνθη ἐπὶ αὐτοῖς, ὅτι ἦπερ ἡμῖν εἰς πολλοί. 37 ὁμ. καὶ 38 λέει 39 ἀναπαύσασθε 40 εἰς τῷ πλοῖῳ εἰς ἐρήμους τόπον 41 ὁμ. οἱ ὄχλοι 42 ὁμ. αὐτῶν 43 ὁμ. καὶ συνῆλθον πρὸς αὐτῶν 44 ὁμ. (ν) ὁ Ἰησοῦς 45 αὐτοῖς
cause they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before him unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the Sea, and he alone on the land.

48 And he saw them toiling in rowing (for the wind was contrary unto them;) and about the fourth watch of the night, he cometh unto them, walking upon the Sea, and would have passed by them.

49 But when they saw him walking upon the Sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer, It is I, be not afraid.
ΕΥΑΓΓΕΛΙΩΝ ΚΑΤΑ ΜΑΡΚΟΝ. 171

...καὶ ἀπὸ τῶν ἀνθρώπων εἰς τοὺς κύκλους ἀγροὺς καὶ κώμας ἀγοράσωσιν ἵπποι τοῖς ἄρτοις.

171 οἶνον ὁ τῶν, καὶ ἵππο πολλῆ ἀπόλυσον αὐτοῖς, ἢν ἀπελθήσεται εἰς τοὺς κύκλους ἀγροὺς καὶ κώμας ἀγοράσωσιν ἵπποι τοῖς ἄρτοις. 

172 οἷς εἰς τῷ πόλει, καὶ ἵππο πολλῆ ἀπολυσον αὐτοῖς, ἢν ἀπελθήσεται εἰς τοὺς κύκλους ἀγροὺς καὶ κώμας ἀγοράσωσιν ἵπποι τοῖς ἄρτοις. 

173 καὶ δῶροι ἀυτοῖς φαγεῖν ἢ δὲ λέγει αὐτοῖς ἢ Πόσους ἄρτοις ἔχετε, ὑπάγετε καὶ ἐδει. καὶ γυναῖκες λέγουσιν, Πέντε, καὶ δῶν ἵππας. 

174 καὶ ἐπέτατεν αὐτοῖς ἄνακλήναν πάντας συμπόσια συμπόσια ἐπὶ τῷ ἁλωρφῷ καὶ ἀνέπτεσον προσαλα προσαίζει, ἀνά ἐκατον καὶ ἀνα πεντήκοντα. καὶ λαβόν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἱθύας, ἀναβλέψεις εἰς τὸν οὐρανόν, εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῖς ἢν παραδώσων αὐτοῖς καὶ τοὺς δύο ἱθύας ἐμέρισε πάσα, καὶ ἐφαγον πάντες. 

175 καὶ ἔχορτασθησαν καὶ ἤραν κλάσματων δαδεκά κοφίνοις πλήρεις καὶ ἀπὸ τῶν ἵθυων καὶ ἤραν οἱ φαγόντες τοὺς ἄρτους ὥστε πεντακισχίλιοι ἄνδρες. 

176 καὶ εὐθέως ἤράγκασε τοὺς μαθηταῖς αὐτοῖς ἐμεθῆκαν εἰς τὸ πλοῖον καὶ προάγας εἰς τὸ πέραν πρὸς Βηθσαϊδά, ἐσώ αὐτὸς ἀπόλυσι τῶν ἀχλον καὶ ἀποτάξαμενοι αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 

177 καὶ ὅπιας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς καὶ εἴδεν αὐτοὺς βασανιζόμενον εἰς τῷ ἑλάων, ἢ γὰρ ἦν ἄνεμος ἐναντίος αὐτοῖς καὶ περὶ τετάρτην φυλακὴν τῆς γῆς νυκτὸς ἐρχεται πρὸς αὐτοὺς περιτιθάντων ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθῖν αὐτοῖς. οἱ δὲ ἐδόθης περιτιθάτοντα ἐπὶ τῆς θαλάσσης ἐδοξάζομεν φαντασία εἰσίν τινὲς ἀνεκράζαν παντες ἢραν αὐτὸν εἰδον καὶ ἐπαράχθησαν καὶ εὐθέως ἐνδῆλησε μετ' αὐτῶν καὶ λέγει αὐτοῖς θαρσείτε ἐγώ εἰμι μὴ φοβεῖσθε.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.</td>
<td>51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.</td>
</tr>
<tr>
<td>52 For they considered not the miracle of the loaves, for their heart was hardened.</td>
<td>53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.</td>
</tr>
<tr>
<td>53 *And when they had passed over, they came into the land of Gennesaret, and drew to the shore.</td>
<td>54 And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.</td>
</tr>
<tr>
<td>54 And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.</td>
<td>55 And where soever he entered, into villages, or into cities, or into the country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.</td>
</tr>
<tr>
<td>56 And whithersoever he entered, into villages, or into cities, or into the country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.</td>
<td>57 And there are gathered together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.</td>
</tr>
<tr>
<td>7 Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.</td>
<td>2 And when they saw some of his disciples eat bread with an unclean hand, they found fault.</td>
</tr>
<tr>
<td>2 And when they saw some of his disciples eat bread with an unclean hand (that is to say, with unwashed hands), they found fault.</td>
<td>3 For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.</td>
</tr>
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<td>3 For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.</td>
<td>4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brasan vessels, and of tables.</td>
</tr>
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<td>5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashed hands?</td>
</tr>
<tr>
<td>5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashed hands?</td>
<td>6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me.</td>
</tr>
<tr>
<td>6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me.</td>
<td>7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.</td>
</tr>
<tr>
<td>7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.</td>
<td>8 For laying aside the Commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do.</td>
</tr>
<tr>
<td>8 For laying aside the Commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do.</td>
<td>9 And he said unto them, Full well ye</td>
</tr>
</tbody>
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* Matt. 14. 34.  
† Or, it.  
‡ Or, diligently in the original, with the fist, thrust up to the elbow.  
§ Sertarius, is about a pint and an half.  
¶ Or, beds.  
* Is. 29. 13.  
† Matt. 15. 8.  
‡ Or, up to the elbow. Gr. with the fist.  
§ Gr. baptize. Some ancient authorities read sprinkle themselves.  
¶ Gr. baptizings.  
* Many ancient authorities add and couches.
51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοίον, καὶ
ekóπασεν ὁ ἀνέμος καὶ λίαν ἐκ περισσοῦ. 64 om. ἐκ περισσοῦ
52 ἐν ἕαυτοις ἐξίστατό, καὶ ἐθαύμαζον.65. οὐ
gὰρ συνήκασ ἐπὶ τοῖς ἄρτοις· ἦ γὰρ ἦ ἡ
καρδία αὐτῶν πεπαραμένη.
53 Καὶ διατεράσαντες ἠλθον ἐπὶ τὴν γῆν.67
51 Γενναρέατε,* καὶ προσώρμισθησαν, καὶ
ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως
55 ἐπιγνώσαντες αὐτῶν, περιδραμὸντες οὕν τὴν
περίχαρον 66 ἐκείνην, ἦ ἡξίαντο ἐπὶ τοῖς
κραβζάτοις τῶν κακῶς ἔχονται περιφέρειν,
55 ὅπου ἦκουν ὅτι ἐκεῖ71 ἐστὶ, καὶ ὅπου ἁν εἰσ-
επορεύετο εἰς κόμας,72 πόλεις,72 ἀγροῖς,
ἐν ταῖς ἀγοραῖς ἐτίθουν τούς ἀσθενοῦντας,
καὶ παρεκάλουν αὐτῶν ἕως καὶ τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ ἄψωνταί καὶ ὅσοι ἁν ἦν
ὑπόνοο73 αὐτῶν ἐσώζοντο.
7 Καὶ συνάγονται πρὸς αὐτῶν οἱ Φαρισαίοι,
καὶ τινες τῶν γραμματέων, ἠλθόντες ἀπὸ Ἰε-
2 ῶνολυμῶν καὶ ἠλθόντες τοις τῶν μαθητῶν
αὐτοῦ74 κουναὶ χερσὶ, τούτ’ ἔστω ἀνίπτοις,
3 ἔσβιοντας ζαρτον ἐμέμψαντο.75 οἱ γὰρ Φα-
ρισαίοι καὶ πάντες, οἱ λουδαῖοι, εἰν μῆ πυγμῇ
νῦσσαντας χείρας, οὐκ ἐσθίουσι, κατραύντες
4 ἐπὶ παράδοσιν τῶν πρεσβυτέρων καὶ ἀπὸ ἀγορᾶς,
ἐὰν μὴ βαπτίσωνται, οὐκ ἔσβίονται καὶ
ἀλλὰ πολλὰ ἐστὶν ἀ παρελαβὼν κρατεῖν,
βαπτισμοὺς πονηρῶν καὶ κακῶν καὶ χαλκῶν
5 καὶ κληνῶν.76 ἦπειτα ἐπερωτῶσιν αὐτῶν τοὺς
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταῖς
σου οὐ περιπατεῖτε κατὰ τὴν παράδοσιν
tῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις8 χερσὶν
6 ἔσβίοντας τῶν ἄρτων; ό δὲ ἀποκριθεὶς εἶπε αὐτοῖς ὅτι
Καλώς προεφήτευσεν Ἡσαίας περὶ ύμῶν τῶν ὑποκριτῶν, ὡς γέγραπται,
Οὕτως ὁ λαὸς τοῖς χειλεσί με τιμᾷ, ἢ
dὲ καρδία αὐτῶν πόρρω ἀπέχει ἢ ἐμοῦ.
7 μάτην δὲ σέβονται με, διδάσκοντες διδασ-
8 καλὰς ἐντάλματα ἀνθρώπων. ἀφέντες γὰρ
τὴν ἐντολήν τοῦ Θεοῦ, κρατεῖτε τὴν παρά-
dοσιν τῶν ἀνθρώπων, βαπτισμοὺς ἔστιν καὶ
πονηρῶν καὶ ἀλλὰ παρόμοια τοιαῦτα
9 πολλὰ ποιεῖτε. καὶ ἔλεγεν αὐτοῖς, Καλῶς
10 om. ἐγὼ καὶ πάντων ξεσ-
tl τῶν ἐκ τοῦ νεκ. 8
reject the commandment of God, that ye may keep your own tradition.
10 For Moses said, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death.
11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, whatsoever thou mightest be profited by me: he shall be free.
12 And ye suffer him no more to do ought for his father, or his mother:
13 Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye.
14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.
15 There is nothing from without a man that entering into him, can defile him: but the things which come out of him, those are they that defile thman.
16 If any man have ears to hear, let him hear.
17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him,
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 ¶ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man.
24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid.
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.
26 (The woman was a Greek, a Syrophoenician by nation:) and she besought him that he would cast forth the devil out of her daughter.
ἀδετείτε τὴν ἐμολύν τοῦ Θεοῦ, ἵνα τὴν πα-
10 ῥάδοσιν ὑμῶν τηρήσητε. Μοσῆς γὰρ εἶπε,
Τύμα τοῦ πατέρα σου καὶ τὴν μητέρα σου καὶ, ὁ κακολογοῦν πατέρα καὶ μητέρα θανάτῳ
11 τελευτάτω. εἰμείς δὲ λέγετε, Ἐὰν εἴπῃ ἀν-
θρώπος τῷ πατρί ἢ τῇ μητρί, Κορῆαν, ὃ
12 ἐστι, δῶμον, ὡς ἐὰν εἴμων ἀφελήθης καὶ
ουκέτi ἀφίστε αὐτοῦ οὐδὲν ποιήσα τῷ πατρὶ
13 αὐτοῦ ἢ τῇ μητρί αὐτοῦ, ἀκυροῦντες τὸν
λόγον τοῦ Θεοῦ τῇ παραδότει ὑμῶν ἢ παρε-
δόκατε καὶ παρόμιαι τοιαῦτα πολλὰ ποι-
14 εῖτε, καὶ προσκαλεσάμενος πάντα 13 τῶν
ὡρλῶν, ἔλεγεν αὐτοῖς, Ἀκούστε μου πάντες,
15 καὶ συνίστη, οὐδὲν ἔστιν ἐξ' ὑμῶν τοῦ ἀνθρώ-
pου εἰσπορεύμην εἰς αὐτὸν, ὃ δύναται αὐ-
τῶν κοινόσα τὰ ἐκπορεύμανε ἀπ' αὐτοῦ 16 , ἐκεῖνά 15 ἐστὶ τὰ κοινόντα τὸν ἀν-
16 θρώπον. 16 εἰς τὰς ἔχει ὧν ἄκοιμαν ἄκοιμω.
17 καὶ ὅτε εἰσήλθεν εἰς ὅλον ἀπὸ τοῦ ὡρλῶν,
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς
18 παραβολῆς 17, καὶ λέγει αὐτοῖς, Οὐτο καὶ
19 ὡς εἰς ἀκούστοι ἐστε; οὐ νοεῖτε ὅτι πάντο
τὸ ἐξ' ὑμῶν εἰσπορεύμην εἰς τοῦ ἀνθρώπον οὐ
20 δύναται αὐτῶν κοινόσα, ὅτι οὐκ εἰσπορεύ
tαι αὐτῶν εἰς τὴν καρδίαν, ἀλλὰ εἰς τὴν κοιλίαν
καὶ εἰς τὸν ἀφαδρών ἐκπορεύεται, καθα-
21 πίζον 18 πάντα τὰ βρόματα. ἔλεγεν δὲ ὅτι
Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορεύόμενον, ἐκείνο
21 κοινὸν τῶν ἀνθρώπων. ἔσωθεν γὰρ, ἐκ τῆς
καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ
cακοὶ ἐκπορεύονται, μοιχεία, πορνεία, φό-
22 νοι, κλοπαὶ 19, πλεονεξία, πονηρία, δίλος,
ἀσέλγεια, ὑφαλμός πονηρός, βλασφημία, 19
23 ὑπερθηρφαία, ἀφροσύνη πάντα ταύτα τὰ
πονηρα ἐσωθεὶ ἐκπορεύεται, καὶ κοινὸν τῶν
24 ἀνθρώπων.
21 Καὶ ἔκειθεν 20 ἀναστὰς ἀπῆλθεν εἰς τὰ
μεθόρια Τύρων καὶ Σιδώνος 21. καὶ εἰσελθὼν
eἰς τὴν 22 οἰκίαν, οὐδένα ἤδειξε γνώσα, καὶ
25 οὐκ ἠσωμήθη λαθείν. ἀκοῦσασα γὰρ 23 γυνὴ
περὶ αὐτοῦ, ἡ εἶχε τὸ θυγατρίου αὐτῆς πνεῦ-
μα ἀκάθαρτον, ἑρμήνευσε πρὸς τὸν
26 πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ 'Ελληνις, Συρο-
φοινίσσα τῷ γένει· καὶ ὡράτα αὐτὸν ἵνα τὸ
δαμόνον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
28 And she answered and said unto him, Yea, Lord: yet the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
31 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue,
34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

8 In those days * the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,
2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
5 And he asked them, How many loaves have ye? And they said, Seven.

27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.
28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and found the child laid upon the bed, and the devil gone out.
31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.
33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;
34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
37 And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

* Matt. 15. 32.

1 Or, loaf
2 Gr. demon.
3 Gr. leaves.
27 ο ά. Ιησοῦς είπεν Αφες πρώτον χορτασθήσας, τά τέκνα τού πάντων λαβέσαι τόν αγρόν τῶν τέκνων καὶ βαλέσαι τοίς κυναρίοις. Φησί δὲ απεκρίθη καὶ λέγει αὐτῷ: Ναί, Κύριε, καὶ γὰρ τούτων καὶ τῶν διεσκεύων τῆς τραπέζης ἐσθίεις ἀπὸ τῶν ψυχίων τῶν παιδιῶν. καὶ εἶπεν αὐτῇ, Διὰ τούτων καὶ τῶν κοινῶν, οὐκ ὑπαγεῖ ἐξελήμυνς τὸ δαμόσυνον ἐκ τῆς θυγατρίου σου. καὶ ἀπελθόντα εἰς τῶν οἰκῶν αὐτῆς, εὑρεῖ τὸ δαμόσυνον ἐξελήμυνᾶς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.  

31 Καὶ πάλιν ἐξελήμυνς ἐκ τῶν ὀρίων Τύρου καὶ Σιδώνους, ἠλθεῖ πρὸς τὴν βάλασαν τῆς ισχίας, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. καὶ φέροντων αὐτῷ κωφῶν μοιγιάλων, καὶ παρακαλοῦσαν αὐτὸν ἰσι διπλῆς αὐτῷ τὴν χείρα. καὶ ἀπολαθήμενοι αὐτὸν ἀπὸ τοῦ ὄχλου καὶ ἑαυτῷ, ἀπόλαμον τοὺς δακτύλους αὐτοῦ εἰς τὰ ὀμαλα, καὶ ἑπίσης ἠπατε τῆς γλώσσης αὐτοῦ, καὶ ἀναλέψας εἰς τῶν ῥυμαν, ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαβά, ὃ ἐστι, Διανοίχθητι. καὶ εὐθέως διηνοίχθησαν αὐτῷ αἱ ἄκοι τε καὶ ἑλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἑλύθη ὁ ὀρθός. καὶ διεστελατο αὐτοῖς ὅτα μηδενὶ εἰπτωσίν ὅσον δὲ αὐτοῖς διεστέλλητο, μᾶλλον περισσοτέρως ἐκήρυσσαν. καὶ ὑπερπερισσῶς ἐξελήμυνον, λέγοντες, Καδὸς πάντα πεποίηκε, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλλὰς λαλεῖν.  

33 Ἐν ἑκείναις ταῖς ἡμέραις, παμπόλλους ὀχλοὺν ὄντος, καὶ μὴ ἑχόντων τῇ φάγοις, προσκαλεσάμενος ο Ιησοῦς τοὺς μαθητὰς, ἐγέρθηκε, καὶ ἐξελήμυνσαν τὸν ὄχλον, ὡστε ἡ ἡμέρας τεῖς προσμένουσιν. καὶ εἶπεν ἑνώς τοῖς μαθηταῖς αὐτῇ, Πόθεν τοιοῦτοι δυνάστεαι τις ὡς χορτάζασιν, ἢ πέρωτα αὐτοῖς, Πώσους ἔχετε ἄρτους; οἱ δὲ εἶπον, Ἑπτά,
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.
7 And they had a few small fishes: and he blessed, and commanded to set them also before them.
8 So they did eat, and were filled: and they took up, of the broken meat that was left, seven baskets.
9 And they that had eaten were about four thousand, and he sent them away.
10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and entering into the ship again, departed to the other side.
14 * * * Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
16 And they reasoned among themselves, saying, It is because we have no bread.
17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? Perceive ye not, neither understand? Have ye your heart yet hardened?
18 Having eyes, see ye not? and having ears hear ye not? And do ye not remember?
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And when the seven among four thousand: how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?
22 And he cometh to Bethsaida,
καὶ παρῆγγελε· τῷ ὀχλῷ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τούς ἔπτα ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἔδιδον τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδοσί· καὶ παρέδηκαν τῷ ὀχλῷ.
7 καὶ εἶχον ἰχθύδια ὀλύγα· καὶ εὐλογήσας·
8 ἔπετε παραθέτει καὶ αὐτοῖς· ἔφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἤραν περισσεύματα κλάματα καὶ σμάτων ἔπτα σπυρίδας. ἤσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσαν αὐτούς. καὶ εὐθέως ἐμβάς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἤλθεν εἰς τὸ μέρη Δαλμανουθά. Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤραν τοὺς συζητεῖν αὐτοῦ, ζητοῦντες παρ' αὐτοῦ σημείον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. καὶ ἀναστήματος τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὐτὴ σημείον ἐπίζητεν; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημείον. καὶ ἀφεῖς αὐτούς, ἐμβάς πάλιν εἰς τὸ πλοῖον· ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπελάθον οἱ μαθηταὶ λαβεῖν ἄρτους· καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστήλετο αὐτοῖς, λέγων, Ὀρατε, βλέπετε ἀπὸ τῆς ξύμης τῶν Φαρισαίων καὶ τῆς ξύμης Ηρώδου. καὶ διελογίζοντο πρὸς ἄλλους, λέγοντες ὅτι Ἀρτους οὐκ ἔχουμεν. καὶ γροῦς ὁ Ιησοῦς λέγει αὐτοῖς, Τί διελογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὕτω νοεῖτε, οὕτω συνίετε; ἔτι. εἰς τὸν καρδίαν ὑμῶν, ὁ δὲ τοὺς πέντε ἄρτους ἔκλασε εἰς τοὺς πεντακισχίλιους, πάσος κοφίνως πλήρεις κλασμάτων ἤρατε; λέγουσιν αὐτῷ, Δώδεκα. ὁτε δὲ τοὺς ἔπτα εἰς τοὺς τετρακισχίλιους, πάσος σπυρίδων πληρόματα κλασμάτων ἤρατε; οἱ δὲ ἐπον, Ἐπτά. καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε; ὁ δὲ ἐποιούσι καὶ λέγουσιν αὐτῷ. Καὶ ἔρχεται οἱ δὲ ἐποιοῦσι καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε; ὁ δὲ ἐποιοῦσι καὶ λέγουσιν αὐτῷ. Καὶ ἔρχονται.
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and they bring a blind man unto him, and besought him to touch him:
23 And he took the blind man by the hand, and led him out of the
town, and when he had spit on his eyes, and put his hands upon him,
he asked him, if he saw ought.
24 And he looked up, and said, I see men as trees, walking.
25 After that he put his hands again upon his eyes, and made him
look up: and he was restored, and saw every man clearly.
26 And he sent him away to his house, saying, Neither go into the
town, nor tell it to any in the town.


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And they bring to him a blind man, and beseech him to touch
25 him. And he took hold of the blind man by the hand, and
brought him out of the village; and when he had spit on his
eyes, and laid his hands upon him, he asked him, Seest thou
24 aught? And he looked up, and said, I see men; for I behold
25 them as trees, walking. Then again he laid his hands upon
his eyes; and he looked steadfastly, and was restored, and
26 saw all things clearly. And he sent him away to his home, say-
ing, Do not even enter into the village.
27 And Jesus went forth, and his disciples, into the towns of
Cesarea Philippi: and by the way he asked his disciples, saying unto
them, Whom do men say that I am?
28 And they answered, John the Baptist: but some say, Elias: and
others, one of the Prophets.
29 And he saith unto them, But whom say ye that I am? And Peter
answered and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer
many things, and be rejected of the Elders, and of the chief Priests,
and Scribes, and be killed, and after three days rise again.
32 And he spake that saying openly. And Peter took him, and
began to rebuke him.
33 But when he had turned about, and looked on his disciples, he
rebuked Peter, saying, Get thee behind me, Satan: for thou savourest
not the things that be of God, but the things that be of men.
34 * And when he had called the people unto him, with his disciples
also, he said unto them, * Whosoever will come after me, let him
deny himself, and take up his cross and follow me.
35 For whosoever will save his life shall lose it, but whosoever shall
lose his life for my sake and the Gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world,
and lose his own soul?

* Matt. 10. 38.

Or, soul
καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦν

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καὶ ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμις Καισαρείας τῆς Φίλιππο-

ποῦ καὶ ἐν τῷ ὄδοι ἐπηρῴᾳ τοὺς μαθητάς αὐτοῦ, λέγουν, Μηδὲ εἰς τὴν κόμμην εἰσελθῆς, μηδὲ εἴπης τυλι ἐν τῇ κόμμῃ.

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27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμις Καισαρείας τῆς Φίλιππο-

ποῦ, καὶ ἐν τῷ ὄδοι ἐπηρῴᾳ τοὺς μαθητάς αὐτοῦ, λέγουν, Τίνα με λέγουσιν οἱ αὐ

θρώοις εἶναι; οἱ δὲ ἄπεκρήθησαν, Ἡω-

ανίνων τῶν Βαπτιστῶν καὶ ἀλλοι πηλίαν, ἀλ

λοὺ δὲ ἐνα τῶν προφητῶν, καὶ αὐτός λέγει αὐ

τοῖς, ὧμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθείς δὲ ο Πέτρος λέγει αὐτῷ, Ἢν

28 ο Χριστός. καὶ ἐπετίμησαν αὐτοῖς, ὥσ

μηδένι λέγωσι περὶ αὐτοῦ. καὶ ἤρξατο δι-

δάκειν αὐτοὺς, ὅτι δεὶ τὸν νῦν τοῦ ἀνθρό-

πον πολλὰ παιδίων, καὶ ἀποδοκιμασθήσει ἀπὸ τῶν προσβυτέρων καὶ ἀρχιερεῶν καὶ ἱ

29 γράμματων, καὶ ἀποκτανθήσει, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσει καὶ παρθησία τῶν λόγων ἐξαλαίει, καὶ προσλάβομενοι αὐ

τὸν ὁ Πέτρος ἦρξατο ἐπιτιμᾶν αὐτῶ, ὅ δὲ ἐπιστραφεῖς, καὶ ἱδὼν τοὺς μαθητάς αὐ-

τοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, ὠπαγε ὧπεισιν τὸν ὄχλον, ὧπερ ὑπερθεὶς τὰ τοῖς ἀνθρώποις, καὶ προσκαλεσάμενοι τὸν ὄχλον σὺν τοῖς μα-

θηταῖς αὐτοῦ, ἔπειν αὐτοῖς, "Οὔτες καὶ λέγει

30 ὃς γὰρ ἂν τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν, ὅσ δὲ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕκεκεν ἐμὸν καὶ τοῦ εὐαγγελίου, οὕτως σώσει αὐτὴν. τὸ γὰρ φθείρησε οὖ ἄνθρωπον, ἐὰν κερδήσῃ τῶν κόσμων ὅλον, καὶ ἡμιωθῇ τὴν ψυχὴν αὐτοῦ; ὁ φθελεῖ κερδήσει τὸν κόσμον ὅλον, καὶ ἡμιωθήσεται τὴν ψυχὴν αὐτοῦ.
37 Or what shall a man give in exchange for his soul?

38 *Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

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

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no Fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here, and let us make three Tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man, what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered, and told them, Elias verily cometh first, and restoreth all things, and *how it is written of the Son of man, that he must suffer many things, and be set at nought.

9 And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them:

3 and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answered and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear him.

8 ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 ¶ And they asked him, saying, The scribes say that Elijah must first come.

12 And he said unto them, Elijah indeed cometh first, and restores all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?
37 ἢ τί δῶσει, ἀνθρώπους ἀντάλλαγμα τῆς. 42 τί γάρ δοῖ
38 ψυχῆς αὐτοῦ; ὃς γὰρ ἄν ἐπαυσχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρταλώ, καὶ ὁ νῦς τοῦ ἀνθρώπου ἐπαυσχυνθήσεται αὐτῶν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγ.
39 γελῶν τῶν ἁγίων, καὶ ἔλεγεν αὐτοῖς, Ἀ- μὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ἄγιον 1 ἄγιον, καὶ ἐξηρτάθησαν, οἴτινες οὐ μὴ γεύσωται θανάτου, ἔσον ἂν ἱδονὶ τὴν βασιλείαν τοῦ Θεοῦ ἐληλυ-θίαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰη- σοῦς τῶν Πέτρων καὶ τῶν Ἰάκωβου καὶ τῶν Ἰωάννης, καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὕψη- λῶν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἐμ-
3 προσέδω αὐτῶν· καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στύλβοντα, λευκὰ λιαν ὡς χιών, 2 οἰα γναφεῖν.
4 ἐπὶ τῆς γῆς οὐ δύναται λευκάναι, καὶ ὁ βαθὺ αὐτοῖς ὁ Ηλίας σὺν Μωσεὶ, καὶ ἦσαν συνλα-
5 λούντες τῷ Ἰησοῦ. καὶ ἀποκρίθησις ὁ Πέτρος λέγει τῷ Ἰησοῦ, ὃς ἔστων ἡμᾶς ἀδε ἐίναι καὶ ποιήσωμεν σκηνάς τρεῖς, οἵ
6 μίαν, καὶ Μωσεὶ μίαν, καὶ Ἡλία μίαν. οὐ
7 γὰρ ἣδε τί λαλήσῃ· ἦσαν γὰρ ἐκφοβοι·
8 καὶ ἐγένετο νεφέλη ἐπισκαίζουσα αὐτοῖς· καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης, λέγουσα· ὃς τῶν ἐστῶν ὁ νῦς μον ὁ ἀγαπητός· αὐτῶ
9 ἀκούσετε, καὶ ἐξάπνευ περιβλεψάμενοι, οὐ-
10 κέτι οὐδένα εἰδον, ἀλλὰ τῶν Ἰησοῦν μόνου καὶ μεθ' ἐαυτῶν.

9 Καταβαίνοντων δὲ αὐτῶν ἀπὸ τοῦ ὅρους, 9 Καὶ καταβαίνοντων
διεστάλατο αὐτοῖς ἵνα μηδεὶς διαγρήγησον ἑν ἑδον, εἰ μὴ ὅταν ὁ νῦς τοῦ ἀνθρώπου ἐκ
10 νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν
11 ἀναστῆμαι. καὶ ἐπιρρώποις αὐτῶν, λέγουσεν
ὅτι ἔλεγον· 10 οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ
12 ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθηκε, ἐπεπν[11 αὐ-
10 (Mary, ὃ· ἔτι λέγου-
11 ἐφή
11 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye with them? And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit: and wheresoever he taketh him, he tareth him, and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you, how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out and said with tears, Lord, I believe, help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it since this hath come unto him? And he said, From a child. And oftentimes it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26 And having cried out, and torn him much, he came out: and the child became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose.

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1 Or, Teacher
2 Or, convinced
3 Or, convulsed
4 Many ancient authorities add with tears.
13 ἀλλὰ λέγω ὑμῖν. ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἤδέλησαν, καθὼς γέγραπται ἐπ’ αὐτῶν.

14 Καὶ ἔλθον12 πρὸς τοὺς μαθητὰς, εἶδεν12 ἐλθόντες...εἶδον ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς
15 συγκρούοντα αὐτοῖς13. καὶ εὐθείων πάντες ὅ ὄχλος ἵδων αὐτῶν ἐξεβαμμῆθη, καὶ προστρέ-
16 χοῦστε ἦστατον αὐτῶν, καὶ ἐπηρώθησε τοὺς γραμματεῖς14. Τί συνήχειτε πρὸς αὐ-
17 τοὺς; καὶ ἀποκρίθηκε15 εἰς ἐκ τοῦ ὄχλου εἶπε16, Διδάσκαλε, ἢνεγκα τὸν ὑιὸν μου πρὸς
18 σε, ἣνυντα πνεῦμα ἁλαλοῦν, καὶ ὅποιον ἃν
αὐτῶν καταλάβῃ, ἰήσουσαι αὐτῶν καὶ ἀφρίξει, καὶ τρίζει τοὺς ὁδόντας αὐτοῦ17, καὶ ἐμει-
19 νεται καὶ ἑπέφη τοῖς μαθηταῖς σοῦ ἐν αὐτῷ

19 ἐκβάλωσι, καὶ ὃν ἤσχυναν. ὁ δὲ ἀποκρί-
20 θεὶς αὐτῷ18 λέγει, Ἡ ἡγεῖ ἀπτόσας, ἦσος
πάτε πρὸς ὑμᾶς ἔσομαι; ἦσος πάτε ἀνέξομαι

20 ὑμῶν; γέρετε αὐτῶν πρὸς με. καὶ ἤνεγκαν
αὐτῶν πρὸς αὐτῶν καὶ ἵδων αὐτῶν, εὐθέως τὸ
πνεῦμα ἐστάραξεν19 αὐτοῦ καὶ πεσὼν ἐπὶ

21 τῆς γῆς, ἐκυλίστυ ἀφρίξων. καὶ ἐπηρώθησε
τὸν πατέρα αὐτοῦ, Πόσοι χρόνοι ἐστίν, ὡς
τῶν γέγονεν αὐτῷ; ὁ δὲ εἶπε, 20 Πατ-
22 δίωθεν. καὶ πολλάκις αὐτῶν καὶ εἰς πῦρ21
ἐβαλε καὶ εἰς ὅμα, ἓν απολέσῃ αὐτῶν ἅλλα,
εἰ τι δύνασα, βοήθησον ἡμῖν, σπλαχνισθείς
23 ἐφ’ ἡμῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ
dύνασαι πιστεύσαι22, πάντα δύνατα τὸ πι-
24 στεύωντι. καὶ εὐθέως κράξας ὁ πατήρ τοῦ

21 παιδίου, μετὰ δακρύων24 ἔλεγε, Πιστεύω,25
22 Κύριε25, βοήθει μου τῇ ἀποστίᾳ. ἵδων δὲ

23 ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετι-

24 μεσε τὸ πνεῦμα στὸ ἀκάθαρτο, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἁλαλοῦ καὶ κωφόν, ἑγὼ σοι ἐπιτάσσω, ἔξελθε εἰς αὐτοῦ, καὶ

25 μηκέτι εἰσέλθης εἰς αὐτοῦ, καὶ κράξαν26, καὶ πολλὰ σπαράξαν αὐτῶν27, ἐξῆλθε καὶ

26 ἐγένετο ὡσεὶ νεκρός, ὡστε28 πολλοῖς λέγειν

27 ὁ δὲ Ἰησοῦς κρατήσας αὐ-

tὸν τῆς χειρὸς29, ἤγειρεν αὐτοῦ καὶ ἀνέστη.

28 τῆς χειρὸς αὐτοῦ
28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?  
29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.  
30 And they departed thence, and passed through Galilee, and he would not that any man should know it.  
31 For he taught his disciples, and said unto them, The son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.  
32 But they understood not that saying, and were afraid to ask him.  
33 And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way?  
34 But they held their peace: For by the way they had disputed among themselves, who should be the greatest.  
35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.  
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,  
37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

* Matt. 18. 1.  
* 1 Cor. 12. 3.  
* Matt. 16. 6.  
* Matt. 5. 29. & 18. 8.  

8 Or, cause thee to offend.

28 And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.  
29 And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.  
32 But they understood not the saying, and were afraid to ask him.  
33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way?  
34 But they held their peace: For they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all.  
36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,  
37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

1 Or, How is it that we could not cast it out?  
2 Many ancient authorities add and fasting.

3 Gr. greater.

8 Or, Teacher.  
5 Gr. demons.  
6 Gr. power.  
7 Gr. in name that ye are.  
8 Many ancient authorities omit on me.  
9 Gr. a millstone turned by an ass.
καὶ ἐξελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρτῶν αὐτὸν καὶ ἔδιδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἐλεγεν αὐτοῖς ὅτι ὁ νῦν τοῦ ἀνθρώπου παραδόθη τις χείρας εἰναρότων, καὶ ἀποκτενοῦσιν αὐτῶν καὶ ἀποκτάνθεις, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεσα. οἱ δὲ ἤγγισαν τὸ ρῆμα, καὶ ἐφοβοῦντο αὐτῶν ἐπερωτήσαν. Καὶ ἤλθεν εἰς Καπερναούμη καὶ εἰς τῇ οἰκίᾳ γενόμενου ἐπηρτά αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; οἱ δὲ ἐφώνησαν πρὸς ἄλληλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τῖς μειζών. καὶ καθισάς ἐφώνησε τοὺς διώδηκα, καὶ λέγει αὐτοῖς, Εἰ τίς βέλει πρῶτος εἶναι, ἔσται πάντων ἐσχάτος, καὶ πάντων διάκονος. καὶ λαβὼν παιδίων, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλίσατο. σάμενος αὐτῷ, ἐστιν αὐτοῖς. Ὁς εὰν ἐν τοῖς τοιούτοις παιδίων δέχηται ἐπὶ τῷ οὖν ματί μου, ἐμὲ δέχεται καὶ ὁς ἐν ἐμὲ δέχηται οὐκ ἐμὲ δέχεται, ἀλλὰ τῶν ἀποστειλαντά με. Ἀπεκρίθη δὲ ὁ Ἰωάννης, λέγων, Διδάσκαλε, εἰσορομέν ὁ πιά εἰς τῷ οὖν ματί σου ἐκβάλλατο διαμόρα, ὦς οὐκ ἀκολουθεῖ ἡμῖν καὶ ἐκκινήσας αὐτῶν. οὐδὲς γὰρ ἐστιν ὁ πουήσει δύναμιν ἐπὶ τῷ οὖν ματί μου, καὶ δυνῆσται ταύτη κακολογησάτα με. ὅσα γὰρ οὗτος εἶπε, ἡ λεγεὶν αὐτῶν οὐδὲς γὰρ ἐστιν ὁ πουήσει δύναμιν ἐπὶ τῷ οὖν ματί μου, καὶ δυνῆσται ἡμῖν κακολογήσατα με. ὁ γὰρ οὗτος ἐστι καθ᾽ ἡμῶν, υπὲρ ἡμῶν ἔστιν. ὅσα γὰρ ἐν ποτίσῃ ἡμῖν ποτήριον ύδατος ἐν τῷ οὖν ματί μου, ὅτι Χριστὸς ἐστε, ἀμὴν λέγω ύμῖν. ἀπολέσῃ τὸν μισθὸν αὐτοῦ. καὶ ὁς ἐν σκάνδαλῳ ἔσται ἐν τοῖς μικροῖς τοῖς τοίχοις τῶν πιστεύοντων εἰς ἐμέ, καὶ κατὰ ἔστιν αὐτῷ μάλλον εἰ περίκειται λίθος μυλικός ήπι περὶ τῶν τράχηλον αὐτοῦ, καὶ δέχθηται εἰς τὴν θάλασσαν. καὶ ἐν σκάνδαλῳ σε ἡ χείρ σου, ἐν σκάνδαλῳ.
cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 *Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, * and every sacrifice shall be salted with salt.

50 *Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

10 And *he rose from thence, and came and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again, and as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, committeth adultery against her:

<table>
<thead>
<tr>
<th>1611</th>
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<tr>
<td>cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.</td>
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<td>45 And if thy foot offend thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.</td>
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* Or, cause thee to offend.

* Lev. 2.

* Matt.

* Matt.

* Matt.

* Matt.
ἐπόκοψιν αὐτῷ καλὸν σοι ἔστι. κυλλὸν εἰς τὴν γωνία εἰσελθεῖν, ἦ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ ἄρσβεστον, ὅποτον ὁ σκόλης αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ εἰὼν ὁ ποὺς σου σκανδαλίζῃ σε, ἀπόκοψιν αὐτῶν καλὸν ἔστι σοι εἰς τὴν γωνία χωλῶν, ἦ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ ἄρσβεστον,

50 ὅποτον ὁ σκόλης αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, καὶ εἰὼν ὁ ὀφθαλμὸς σου σκανδαλίζῃ σε, ἐκβαλειν αὐτῶν καλὸν σοι ἀπόκοψιν αὐτῶν, μονοφθαλμὸν εἰσέλθειν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἦ δύο ὀφθαλμῶν ἔχοντα βληθῆναι εἰς τὴν γένναν τὸν πυρόν, ὅπου ὁ σκόλης αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, πᾶς γὰρ πυρὶ ἀληθήσεται, καὶ πᾶσα θυσία ἀλλὰ ἀληθήσεται. καὶ καλὸν τὸ ἀλα' εἰὼν δὲ τὸ ἀλα' ἄναλων γένναται, εἰς τὸν αὐτὸ ἀρτύσετε; ἔχετε εἰς εαυτοῖς ἄλας, καὶ εἰρμηνεύετε εἰς ἄλληνος.

10 Κακέθεν ἄνασται ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου καὶ συμπροέρχεται πάλιν ὡς εἰς τὸ σπέρμα αὐτῶν καὶ καταλεύκησεν αὐτῶν. Εἰ ἔβαλεν ἄνδρις γυναῖκα ἀπολύσει, 2 ὅποτον παλιν ἐδοκίμασεν αὐτοὺς καὶ προσδέχεται αὐτῶν. Εἰ ἔβαλεν ἄνδρις γυναῖκα ἀπολύσει, αὐτοὶ τί ύμεν ἐνετειλάτῳ Μωσῆς; οἱ δὲ εἶπον, Μωσῆς ἐπείρεσε βιβλίον ἀποστα- 3 σώς γράφη, καὶ ἀπολύσας καὶ ἀπόκριθες ὅτε ἴδοις εἶπεν αὐτοῖς. Πρὸς τὴν 4 σκληροκαρδίαν γυναῖκα ἔγραψεν ύμῶν τὴν ἔνστολη ταύτην ἀπὸ δὲ ἄρχης κτίσεως, ἅμα ἐκ τοῦ Θεὸς ο ὅτε εἰς τὸ πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ διὰ τὴν προσ-κολληθῆσαι πρὸς τὴν γυναίκα αὐτοῦ, 5 καὶ ἐκεῖνοι τοῦτον καταλεύκησεν ἀνθρώποις τοῦ πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ διὰ τὴν προσ- κολληθῆσαι πρὸς τὴν γυναίκα αὐτοῦ, 6 καὶ ἐκεῖνοι τοῦτον καταλεύκησεν ἀνθρώποις μὴ χαριζέτω, καὶ τὴν τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλῃ τῇ ὅλaveled,
12 And if a woman shall put away her husband, and be married to another, she commiteth adultery.

13 And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? There is no man good, but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father, and mother.

20 And he answered, and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

12 and if she herself shall put away her husband, and marry another, she commiteth adultery.

13 And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.

14 Verily I say unto you, Whosoever shall receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

15 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God.

16 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, Master, all these things have I observed from my youth.

17 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

18 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

19 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

20 And the disciples were amazed at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

21 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1 Or, on his way
2 Or, Teacher
3 Some ancient authorities omit for them that trust in riches.
11 αὐτὴ ἀπολύσασα
12 om. καὶ
13 γαμήσῃ ἄλλον
14 αὐτῶς
15 om. καὶ
16 katmilágyei, tìdeis tás xeiράς ἐπ’ αὐτά
17 μη δοκεῖ ἄλλο
18 om. ἀποκριθεὶς
19 om. ἀποκριθεὶς
20 om. τοῖς
21 om. ἀποκριθεὶς
22 om. ἀρας τὸν σταυρόν
23 om. τοῖς
24 om. τοῖς
26 And they were astonished out of measure, saying among themselves, Who then can be saved?
27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.
28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,
30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life:
31 But many that are first, shall be last; and the last, first.
32 ¶ And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,
33 Saying, Behold, we go up to Jerusalem: and the Son of man shall be delivered unto the chief Priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles.
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.
35 ¶ And James, and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you?
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
39 And they said unto him, We can.

1 Many ancient authorities read among themselves.

2 Or, age

3 Or, but some as they followed were afraid

4 Or, Teacher
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

26 οι δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς
27 ἐναυος,26 Καὶ τίς δύναται σωθῆναι; ἐμβλέ-
ψας δὲ27 αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀν-
θρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ.
28 πάντα γὰρ δύναται ἐστὶ παρὰ τῷ Θεῷ. καὶ28

29 ἢ δέ ο Πέτρος λέγει αὐτῷ, 'Ιδον, ἡμεῖς
ἀφήκαμεν πάντα, καὶ ἥκολονθήσαμεν29 σοι.
30 ἀποκριθεὶς δὲ ο Ἰησοῦς εἶπεν,30 Ἀμὴν λέγω
ὑμῖν, οὔτε ἐστίν ὁ οὐς ἀφήκεν οἰκίαν, ἢ ἀδελ-
φος, ἢ ἄδελφας, ἢ πατέρα, ἢ μητέρα,31
ἡ γυναίκα,32 ἢ τέκνα, ἢ γῆροις, ἐνεκεν ἐμοῖ
καὶ33 τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἐκατοντα-
πλασίων νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
ἀδελφοῦς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα
καὶ γηρούς, μετὰ διωγμῶν, καὶ εἰ ἐν τῷ αἰῶνι
τῷ ἐρχομένῳ Δόξῃ αἰώνιου. πολλοὶ δὲ ἐνε-
στονεν πρῶτοι ἐσχατοι, καὶ οἱ ἐσχατοι πρῶτοι.
32 Ἡ ἡμέρα δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς
Ἰεροσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰη-
σοῦς, καὶ ἔδαμβοῦντο, καὶ34 ἠκολουθοῦντες
ἐφοβοῦντο. καὶ παραλαβόν πάλιν τοὺς δό-
δεκά, ἢ ἐξαίτοις λέγειν τὰ μέλλοντα
34 αὐτῷ συμβαίνειν ὅτι Ἰδον, ἀναβάνομεν εἰς
Ἰεροσόλυμα, καὶ τῷ νῦν τοῦ ἀνθρώπου παρα-
δοθῆται τοῖς ἀρχιερεύσι καὶ τοῖς γραμμα-
τεύσι, καὶ κατακρινοῦσιν αὐτῶν δικαίως, καὶ
35 παραδώσουσιν αὐτὸν τοῖς ἑθεσι, καὶ ἐμπαι-
ξομον αὐτῷ, καὶ μαστηγώσουσιν αὐτὸν, καὶ
ἐμπτύσουσιν αὐτῷ,35 καὶ ἀποκτενοῦσι αὐ-
τῶν.36 καὶ τῇ τρίτῃ ἡμέρᾳ37 ἀναστήσεται.
35 Καὶ προσπορεύεται αὐτῷ Ἰάκωβος καὶ
Ἰωάννης οἱ νῦν Ζεβεδαίου, λέγοντες38, Δι-
δάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν,38
ποιήσῃ ἡμῖν, ὅ δέ εἶπεν αὐτοῖς, Τι θέλετε
ποιήσαι με υμῖν; οἱ δέ εἶπον αὐτῷ, Δῶς
ἡμῖν, ἵνα εἰς ἕκ δεξίων σοι καὶ εἰς ἕξ
ἐνοῦσων σου40 καθίσωμεν ἐν τῇ δόξῃ σου.
36 om. αὐτῶν
37 meta treis hemeras
38 add autou
39 (-mén) add se
40 om. σου
καὶ ἐμπτύσουσιν αὐ-
τῷ, καὶ μαστηγώσουσιν αὐτῶν
35 καὶ ἐμπτύσουσιν αὐ-
τῷ, καὶ μαστηγώσουσιν αὐτῶν
36 om. αὐτῶν
37 metatreis hemeras
38 add autou
39 (-mén) add se
40 om. σου
οἱ δὲ ἐιπὲν αὐτῷ, Οὐκ οἴδατε τὶ
αἰτεῖτε. δύνασθε πείνι τὸ ποτήριον ὁ ἐγὼ
πίω, καὶ41 τὸ βαπτίσμα ὁ ἐγὼ βαπτίζομαι
39 βαπτισθήναι; οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα.
1611
And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:
40 But to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.
41 And when the ten heard it, they began to be much displeased with James and John.
42 But Jesus called them to him, and saith unto them, *Ye know that they which † are accounted to rule over the Gentiles, exercise Lordship over them: and their great ones exercise authority upon them.
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:
44 And whosoever of you will be the chiefest, shall be servant of all.
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
46 ‡ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people; blind Bartimæus, the son of Timæus, sat by the highway side, begging.
47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me.
48 And many charged him, that he should hold his peace: But he cried the more a great deal, Thou Son of David, have mercy on me.
49 And Jesus stood still, and commanded him to be called: and they called the blind man, saying unto him, Be of good comfort, rise, he calleth thee.
50 And he casting away his garment, rose, and came to Jesus.
51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way, thy faith hath made thee whole: And immediately he received his sight, and followed Jesus in the way.

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And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:
40 But to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.
41 And when the ten heard it, they began to be moved with indignation concerning James and John.
42 And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister:
44 And whosoever of you will be the chiefest, shall be servant of all.
45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
46 And they came to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.
48 And many rebuked him, that he should hold his peace: But he cried the more a great deal, Thou son of David, have mercy on me.
49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, *Rabboni, that I may receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

† Or, think good.
‡ Matt. 20. 20.
† Or, saved thee.
‡ Or, servant.
§ Gr. bond-servant.

11 And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he senteth forth two of his disciples,
δὲ ἦσον ἐξεν αὐτοῖς, Τὸ μὲν ἀκοῦσαι, ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ἐγὼ μὲν
40 βαπτίζομαι βαπτισθήσοσθε τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ εἰς εὐνοῦμον μονον ὡς
41 ἔστω ἐμὸν δοῦναί, ἀλλὰ ὡς ἤτοιμασταί, καὶ ἀκοῦσάντες οἱ δέκα ὢράντο ἁγανακτεῖν περὶ
42 Ἰακώβου καὶ Ἰωάννου. ὁ δὲ Ἐρρέων ἀνὸς ἢ στάσις τῶν ἔδρων κατακυκλωμον ἀντῶν καὶ
43 ἑξουσιάζοντες αὐτῶν, οὕς οὔτω δὲ ἔσται ἐν ὑμῖν ἀλλὰ ὡς εἰ σὰρξ ἐνεσθήσατε μέγας ἐν ὑμῖν, ἐσται διάκονος ὑμῶν καὶ ὡς ἐν σάρξ ὑμῶν  
44 γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. καὶ γὰρ ὁ νῦν τοῦ ἀνθρώπου οὕς ἢ 
45 ἔστας διάκονος ὑμῶν καὶ ὡς ἐν σάρξ ἐν ὑμῖν, καὶ ὡς ἐν σάρξ ἐν ὑμῖν.  
46 καὶ ἔρχονται εἰς Ἐρρέων καὶ ἐκπορευομένοις αὐτῶν ἀπὸ Ἐρρέων καὶ τῶν μαθητῶν αὐτῶν, καὶ ὡς ἱκανὸν ἡμῶν, 49 νῦν Τιμαίου
47 Βαρτύμανος ὁ 50 τυφλός ἐκάθισε παρὰ τὴν
48 ἵδον προσαίτων. καὶ ἀκούσας ὅτι Ἑρρέων ὁ Ναξιωράδος ἐστιν, ἡρῴατο κράζειν καὶ 
49 λέγειν, ὁ νῦν Δαμίδ, Ἐρρέων, ἐλημὸν με. 50 καὶ ἐπετίμων αὐτῷ πολλοὶ, ἦν σωτηρίαν ὁ 
51 δὲ πολλῶν μᾶλλον ἐκραζεν, Υἰε Δαμίδ, ἐλήμη 
52 σίον με. καὶ στᾶς ὁ Ἐρρέων εἶπεν αὐτὸν
φωνηθῆναι καὶ φωνοῦντι τοῦ τυφλὸν, λέγοντες αὐτῷ, Θάρσεις! ἐγερθάρει, φονεί σε. 
53 δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστάς, 
54 ἢ θέλει πρὸς τὸν Ἐρρέων καὶ ἀποκριθεῖσι λέγει 
55 αὐτῷ ὁ Ἐρρέων, Τί θέλεις πουήσω σοι; δὲ τυφλὸς εἶπεν αὐτῷ, ὁ Ὀραβάνι, ἦν ἀνά
56 βλέψεις, ὁ δὲ Ἐρρέων εἶπεν αὐτῷ, Ἰησοῦς ἐξεν εἴπε 
57 ἢ πίστις σου σέσωκε σε. καὶ εὐθέως ἀνέ
58 βλέψει, καὶ ἱκανοῦσιν τῷ Ἐρρέων ἐν τῇ 
59 ὀφθ. 
60 καὶ ὅτε ἐγγίζουσιν εἰς Ἐρρέων, ἑταῖρα Ἐρρέων, πρὸς ὅ σὺ τῶν ἔλαιων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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</thead>
<tbody>
<tr>
<td>2 And saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him.</td>
<td>2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.</td>
</tr>
<tr>
<td>3 And if any man say unto you, Why do ye this? Say ye, that the Lord hath need of him; and straightway he will send him hither.</td>
<td>3 him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he 3 will send him</td>
</tr>
<tr>
<td>4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.</td>
<td>4 3 back hither. And they went away, and found a colt tied at the door without in the open</td>
</tr>
<tr>
<td>5 And certain of them that stood there, said unto them, What do ye loosing the colt?</td>
<td>5 street; and they loose him. And certain of them that stood there said unto them, What do ye,</td>
</tr>
<tr>
<td>6 And they said unto them even as Jesus had commanded: and they let them go.</td>
<td>6 loosing the colt? And they said unto them even as Jesus had</td>
</tr>
<tr>
<td>7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.</td>
<td>7 said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments;</td>
</tr>
<tr>
<td>8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.</td>
<td>8 and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut from the fields.</td>
</tr>
<tr>
<td>9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the Name of the Lord.</td>
<td>9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh</td>
</tr>
<tr>
<td>10 Blessed be the kingdom of our father David, that cometh in the Name of the Lord, Hosanna in the highest.</td>
<td>10 in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.</td>
</tr>
<tr>
<td>11 And Jesus entered into Jerusalem, and into the Temple, and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.</td>
<td>11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.</td>
</tr>
<tr>
<td>12 And on the morrow, when they were come from Bethany, he was hungry.</td>
<td>12 And on the morrow, when they were come out from Bethany, he</td>
</tr>
<tr>
<td>13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but leaves: for the time of figs was not yet.</td>
<td>13 and hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.</td>
</tr>
<tr>
<td>14 And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.</td>
<td>14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.</td>
</tr>
<tr>
<td>15 ¶ And they come to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,</td>
<td>15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold</td>
</tr>
<tr>
<td>16 And would not suffer that any man should carry any vessel through the Temple,</td>
<td>16 the doves; and he would not suffer that any man should carry a vessel through the temple.</td>
</tr>
</tbody>
</table>
2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κόμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὦν οὐδεὶς ἀνθρώπων κεκάθικε· 3 τεσαυροῦς αὐτῶν ἀγάγετε, καὶ εἰς τις ὑμῖν εἰπή, Τί σουείτε τούτο; εἶπατε ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτῶν ἀπο- στείλε· ὥδε. ἀπήλθον δὲ καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἐξεὶ ἐπὶ 
5 τοῦ ἀμφίδοου, καὶ λίουσιν αὐτὸν. καὶ τινες τῶν ἔκει ἐστηκότων ἔλεγον αὐτοῖς, Τί σουε- 
6 εῖτε λύοντες τὸν πῶλον; οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετέλεσα ὁ Ἰησοῦς· καὶ ἄφηκαν αὐ- 
7 τοὺς. καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν· καὶ ἔπειθαλον· 5 αὐτῷ τὰ ἱμάτια αὐ- 
8 τῶν, καὶ ἔκαθαν επ' αὐτῷ. πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὄδον· ἀλλοι δὲ στούναδας 13 ἔκοπτον· 14 εἰς τῶν ἑδρών, καὶ ἔστρωσαν εἰς τὴν ὄδον· 10, 9 καὶ οἱ προϊόντες καὶ οἱ ἀκολουθοῦντες ἐκραύγασαν ἔγοντες, ὁ ὸμανά, εὐλογημένος ὁ ἐρχόμενος ἐν ὄνωματι Κυρίου· εὐλογημένη ἡ ἐρχόμενη βασιλεία ἐν ὄνωματι Κυρίου τοῦ πατρὸς ἤμων Δαβίδ· ὸμανά ἐν τοῖς ὑψίστοις.

Καὶ εἰσῆλθεν εἰς 'Ιεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερὸν καὶ περιβλέψαμεν τάστα, ὅφισα 'ηδὴ οὐσία τῆς ὄρας, ἐξῆλθεν εἰς Βηθανιὰν μετὰ τῶν δώδεκα.

Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ 

Βηθανίας, ἐπείνασας. καὶ ἤδων συκήν 20. μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ καὶ ἐλθὼν ἐπ' αὐτής, οὐδὲν εὗρεν εἰ 

μὴ φύλλα· οὐ γαρ ἦν καρπὸς σύκων, καὶ ἀποκρείεσθαι ὁ Ἰησοῦς 22 εἶπεν αὐτῇ, Μηκέτι ἕκ σοῦ εἰς τὸν αἶώνα μηδεὶς καρπὸν φάγω, καὶ ἤκουσαν αἱ μαθηταί αὐτοῦ.

Καὶ ἐρχονται εἰς 'Ιεροσόλυμα καὶ εἰσ- 

ελθόν ὁ Ἰησοῦς 23 εἰς τὸ ἱερὸν ἦρξατο ἐκβάλλειν τόσον πωλοῦντας καὶ 24 ἀγοράζον- 

τας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολ-

λυσιστῶν, καὶ τάς καθήκρας τῶν πωλοῦν- 

16 τῶν τὰς περιστέρας κατέστρεψε· καὶ οὐκ ἤφιεν ἵνα τις δινεγκή σκεύος διά τοῦ ἱεροῦ.
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17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the Scribes and chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when Even was come, He went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, beholding, the fig tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whatsoever shall be asked of me in my name, shall be done, that it may be made known in the Son of man.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: your Father also which is in heaven, may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the Temple, there came to him the chief Priests, and the Scribes, and the Elders.

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered, and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

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17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

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

20 And as they passed by in the morning, they saw the fig tree withered away from the roots.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up, and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: your Father also which is in heaven, may forgive you your trespasses.

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30 The baptism of John, was it from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?
καὶ ἐφιδασκεῖ, λέγων25 αὐτοῖς, ὡς γέγραπται ὁ οἶκος μου ὁ οἶκος προσευχῆς κληθῆσεται πάσι τοῖς ἔδεσαιν; ὡμεῖς δὲ ἐποιήσατε25
αὐτὸν σπήλαιον λυστῶν. καὶ ἦκουσαν οἱ γραμματεῖς καὶ οἱ ἄρχιερεῖς, καὶ ἐξήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐ-
τῶν, ὅτι πᾶς28 ὁ χῶλος ἐξεπλησσότατο εἰπὶ τῷ διδάχῃ αὐτοῦ.
19 Καὶ ὅτε29 ὅψε ἐγένετο, ἐξεπορεύετο30 ἐξ ὑπὸ τῆς πόλεως.
20 Καὶ πρῶτο παραπομποῦμενοι31, εἴδον τὴν συ-
21 κὴ ἐξηραμμένη ἐκ μιξῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῶ, 'Ραββί, ἢδε, ἢ συκῆ ἢ ν
22 κατηράσω ἐξήρανται, καὶ ἀποκριθεὶς Ἰησοῦς
23 λέγει αὐτοῖς· 'Εχετε πίστιν Θεοῦ. ἀμήν γὰρ32
24 λέγω ὑμῖν ὅτι ὁς ἂν εἶπῃ τῷ ὄρει τοῦ, ἀριθμῆται, καὶ βλήθητε εἰς τὴν ἀνάψαυσαν, καὶ
25 ὁ δὲ ἔλα τῇ εἴπῃ, διὰ τούτῳ λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι33 ἀυτείσθη, πιστεύετε
26 ὅτι λαμβάνετε34, καὶ ἔσται ὑμῖν. καὶ ὅταν 
27 στήσητε προσευχόμενοι, ἀφίετε εἰ τῇ ἐχετε 
28 κατὰ τὸν ἡν καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς 
29 ὑμών ὅφη ὑμῖν τὰ παραπτώματα ὑμῶν.35,36
30 καὶ ἔρχονται πάλιν εἰς 'Ἰεροσόλυμα' καὶ ἐν 
31 τῷ ἱερῷ περιπατοῦντος αὐτῶν, ἔρχονται πρὸς 
32 πρεσβύτεροι, καὶ λέγοντες37 αὐτῷ, 'Ἐν ποιᾷ 
33 εξονομαῖα τοῦτα ποιεῖς; καὶ38 τὸν η τῷ ἐξο-
34 σιαν σαῦτὰν ἔδωκεν ὑμῖν ταυτὰ ποιῆς; ὁ δὲ 
35 'Ἰησοῦς ἀποκριθεὶς39 ἐπιεῖν αὐτοῖς, 'Ἐπερω-
36 τήσαν ὑμᾶς κάγω40 ἐνα λόγον, καὶ ἀποκριθεὶ 
37 τοῦ μοι, καὶ ἐρῶ ὑμῖν ἐν ποιᾷ εξονομαῖα τοῦτα ποιῶ.
38 καὶ βάπτισμα41 Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἔξ
39 ἔλεγον42 τὸ ἀποκριθεὶς43 τοῦ μοι, καὶ ἐλεοθε
40 πρὸς ἑαυτοὺς, λέγωντες, 'Ἐὰν ἐπιστεύει, ἔξ οὐ-
41 ρανοῦ, ἤτει, Διατί οὖν οὐκ ἑπιστεύσατε αὐτῷ?
32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a Prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

12 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again, he sent another, and him they killed: and many others, beating some, and killing some. 6 Having yet therefore one son his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard.

10 And have ye not read this Scripture? The stone which the builders rejected, is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes. 12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they let him, and went their way. 13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words. 14 And when they were come, they

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32 But should we say, From men—they feared the people: 2 for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they took him, and killed him, and sent him away empty. 4 And again he sent unto them another servant; and at him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. 5 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 6 And they took him, and killed him, and cast him forth out of the vineyard. 7 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. 8 And the answer of the Lord was, That which is written was fulfilled, saying, Out of their enemies I have delivered them; and they shall come out, and shall inherit the land. 9 And the king of the Jews sent unto them, saying, Behold, your son, which ye desired: behold him. 10 When therefore the Jews sought to kill him, he fled out of Jordan into the wilderness. 11 And the people sought to lay hold on him, and feared the multitude, for they knew that he had spoken the parable against them: and they let him, and went away. 12 And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words. 13 And when they were come, they
καὶ ἦρευτο ἀυτοῖς εὐ παραβολαῖς λέγειν, ἄμπελόνα ἐφύτευσεν ἄνθρωπος, καὶ περίθεκε φραγμοὺς, καὶ ὄρυξεν ὑπολήμνον, καὶ φικοδόμησε πύργον, καὶ ἔξεδοτο αὐτὸν γεωργοῦσαν τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λαβῇ ἄπο τοῦ καρποῦ τοῦ ἀμπελώνου. οἱ δὲ λαβόντες αὐτὸν ἔδειχαν, καὶ ἀπέστειλαν κενῶν. καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον κάκεινον λιθοβολήσαντες εἰκεφαλάσαι, καὶ ἀπέστειλαν ἤττου ὑμᾶς. καὶ πάλιν άλλον ἀπέστειλε κάκεινον ἀπέκτειναν καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτένωντες. ἔτι οὖν ἔνα ὑδάιν ἢγαπητὸν αὐτοῦ ἀπέστειλε καὶ ᾿αὐτὸν πρὸς αὐτοὺς ἐσχατον, λέγων ὅτι ἐπτραπήσονται τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ ἔπιον πρὸς έαυτούς ὃτι Οὐτός ἐστίν ὁ κληρονόμος δεύτερη ἀποκτείνωμεν αὐτόν, καὶ ἦμων ἦστα τῇ κληρονομίᾳ. καὶ λαβόντες αὐτὸν ἀπέκτειναν καὶ εὐδοκίαν ἀποκτείνωσον τίνι ὁ ποιήσεις ὁ κύριος τοῦ ἀμπελώνος; εἰλίπεται καὶ ἀπολέσει τούς γεωργούς, καὶ δώσει τούν ἀμπελώνα ἄλλος. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίδον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ Κυρίου ἐγένετο αὐτή, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; καὶ εἴθητον αὐτοῦ κρατήσας, καὶ ἐβιβάζοντον τὸν ἄχλον ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἴπε ταύτα ἀπῆλθον.

Καὶ ἀποστέλλουσι πρὸς αὐτῶν τινας τῶν Φαρισαίων καὶ τῶν Ἰωσήφων, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. οἱ δὲ εἴθωντος λέ- 12 13 14 15
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say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering, said unto them, Render to Caesar the things that are Caesar's: and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had other, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

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say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had other, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, nor the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as angels in heaven.

26 But as touching the dead, that they rise: have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came,
γοουσιν αυτῷ, Διδάσκαλε, οὖθαμεν ὅτι ἀληθῆς εἰ, καὶ οὐ μέλει σοι περὶ οὐδενός οὗ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ'
ἀληθείας την ὁδὸν τοῦ Θεοῦ διδάσκεις ἐξεστὶ
κύριον Καίσαρι δοῦναι ἣ οὗ; δῶμεν, ἢ μὴ
dωμεν; ὦ δὲ εἰδοὺς αὐτῶν τὴν ὑπόκρισιν
eἰπεν αὐτοῖς, Τί με πειράζετε; φέρετε μοι
δηράφων, ἕνα ἵδω. οἱ δὲ ἤνεγκαν. καὶ λέγει
αὐτοῖς, Τίς ἐκιών αὐτή καὶ ἡ ἐπιγραφὴ;
οἱ δὲ εἶπον αὐτῷ, Καίσαρος. καὶ ἀποκρι-
θεὶς ἦν Ἰησοῦς εἶπεν αὐτοῖς, Ὀρθόδοτε τὰ
Καίσαρος ἐπομνήσας, καὶ τὰ τοῦ Θεοῦ τῷ
Θεῷ· καὶ ἐφανέρως· ἐπ' αὐτῷ.
18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτῶν, οἵ-
tινες λέγοντι ἀνάστασιν μὴ εἶναι· καὶ ἔπηρω-
τι τῇς13 αὐτῶν, λέγοντες, Διδάσκαλε, Μωσῆς
ἐγράφη τίμιον, ὅτι εἰάν τινος ἀδελφὸς ἀπο-
θάνῃ, καὶ καταλέγει γυναῖκα, καὶ τέκνα μὴ
ἀφῆ·20 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυ-
ναίκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ
19 ἀδελφῷ αὐτοῦ· ἐπτα οὖν ἀδελφοὶ ἦσαν'
καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀπαθη-
20 σκὼν οὐκ ἀφῆκε σπέρμα· καὶ ὁ δεύτερος
ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς
ἀφῆκε22 σπέρμα· καὶ ὁ τρίτος ὀσαυτῶς. καὶ
ἐλαβον αὐτὴν23 οἱ ἐπτα, καὶ21 οὐκ ἀφήκαν
σπέρμα. ἐσχάτη25 πάντων ἀπέθανε καὶ ἥ
21 γυνὴ26· ἐν τῇ οὖν24 ἀναστάσει, ὅταν ἀνα-
στόσις27, τίνος αὐτῶν ἦσαν γυνῆ· οἱ γάρ
22 ἐπτα ἐσχὼν αὐτὴν γυναίκα, καὶ ἀποκριθεὶς
ὁ Ἰησοῦς εἶπεν αὐτοῖς28, Οὐ διὰ τοῦτο
πλανάσθη, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν
23 δύναμιν τοῦ Θεοῦ; ὅταν γὰρ ἐκ νεκρῶν
ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε γαμίσκον-
tαι, ἀλλ' εἰσίν οὐκ ἄγγέλοι οι·29 εἰν τοῖς οὐ-
24 ρανοῖς. περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,
οὐκ ἀνέγινοτε εἰν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς
βατου30, ὃς31 εἶπεν αὐτῷ ὁ Θεὸς, λέγων,
Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ32 Ἰσαάκ,
25 καὶ ὁ32 Θεός Ἰακώβ· οὐκ ἐστίν ὁ32 Θεὸς
νεκρῶν, ἀλλὰ Θεὸς33 ἐστὶν υἱῶν34
pολὺ πλανάσθῃ.
26 Καὶ προσέλθων εἰς τῶν γραμματέων,
1611 and having heard them reasoning together, and perceiving that he had answered them well, asked him which is the first commandment of all. 
29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: 
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. 
31 And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. 
32 And the Scribe said unto him, Well master, thou hast said that he is one; and there is none other but he. 
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. 
35 * And Jesus answered and said, while he taught in the Temple, How say the Scribes that Christ is the son of David? 
36 For David himself said by the holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 
37 David therefore himself calleth him Lord; and whence is he his son? And the common people heard him gladly. 
38 * And he said unto them in his doctrine, * Beware of the Scribes, which love to go in long robes, and love salutations in the marketplaces, 
39 And the chief seats in the Synagogues, and the uppermost rooms at feasts: 
40 * Which devour widows' houses, and for a pretence make long prayers: These shall receive greater damnation. 
41 * And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 
42 And there came a certain 

1881 and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? * Jesus answered, The first is, Hear, O Israel; 2 The Lord our God, the Lord is one: 
30 And thou shalt love the Lord thy God 3 with all thy heart, and 4 with all thy soul, and 2 with all thy mind, and 2 with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 
32 And the Scribe said unto him, Of a truth, * Master, thou hast well said that he is one; and there is none other but he. 
33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. 
35 * And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 
36 Is the son of David? * David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 
37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly. 
38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, * and for a pretence make long prayers; these shall receive greater condemnation. 
41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 

* Matt. 22. 41. 
* Matt. 23. 5. 
1 A piece of brass money. See Matt. 10. 9. 
4 Or, * The Lord is our God; the Lord is one. 
2 Gr. from. 
3 Or, Teacher. 
4 Some ancient authorities read under foot thy feet. 
5 Or, the great multitude. 
6 Or, even while for a pretence they make. 
7 Gr. brass. 
8 Gr. one.
καύσιμα αὐτῶν συγκυτιστών, εἰδώς ὅτι καλῶς
αὐτὸς ἀπεκρίθη, ἔπρατήσαν αὐτῶν. Ποία
29 ἐστὶ πρώτῃ πασῶν ἐντολῇ35; ὁ δὲ Ἰησοῦς ἀπεκρίθη36 ἀυτῷ37 ὅτι Πρώτῃ πασῶν τῶν
ἐντολῶν38, 'Ακοῦε, Ἰσραήλ. Κύριος ὁ Θεὸς
30 ἡμῶν, Κύριος εἰς ἐστὶ καὶ ἀγαπήσεις Κύριον
tῶν Θεῶν σου ἐκ ὁλης τῆς καρδίας σου, καὶ
ἐκ ὁλης τῆς ψυχῆς σου, καὶ ἐκ ὁλης τῆς
dιανοίας σου, καὶ ἐκ ὁλης τῆς ἵσχυος σου.
31 αὕτη πρώτη ἐντολή, καὶ29 δευτέρα ὀμοία30
αὕτη, Ἀγαπήσεις τῶν πλησίου σου ὡς σεαυ-
tόν. μείζον τῶν ἄλλων ἐντολῆς οὐκ ἐστί.
32 καὶ εἶπεν αὐτῷ ὁ γραμματεύς. Καλῶς,
διάδακτα, ἐπὶ ἀληθείας εἶπας ὅτι εἰς ἐστὶ
Θεὸς41, καὶ οὐκ ἐστὶν ἄλλος πλὴρ αὐτοῦ.
33 καὶ τὸ ἀγαπᾷν αὐτὸν ἐκ ὁλης τῆς καρδίας,
καὶ ἐκ ὁλης τῆς συνεύσεως, καὶ ἐκ ὁλης τῆς
ψυχῆς,42 καὶ ἐκ ὁλης τῆς ἵσχυος, καὶ τὸ
ἀγαπᾷν τῶν πλησίου ὡς ἑαυτοῦ, πλείον43
ἐστὶ πάντων τῶν ὀλοκαυνομάτων καὶ τῶν
θυσιῶν. καὶ ὁ Ἰησοῦς ἐδόθην αὐτῶν ὅτι νοι-
νεώς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακράν εἶ
ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. καὶ οὐδὲς
οὐκέτι ἐτόλμα αὐτῶν ἐπερωτῆσαί.
35 Καὶ ἀποκρίθησεν ὁ Ἰησοῦς ἐλεγε, διδάσκων
ἐν τῷ ἱερῷ. Πῶς λέγοις ὁι γραμματεῖς ὅτι
36 ὁ Χριστὸς νῦν ἐστὶ Δαβίδ; αὐτὸς γὰρ44
Δαβίδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἀγίῳ,
εἶπεν ὁ Κύριος τῷ Κύριῳ μου, Κάθου ἐκ
dεξιῶν μου, ἔως ἂν θὸν τοὺς ἐχθροὺς σου
ὑποτέθον45 τῶν ποιῶν σου. Ἀντὸς οὖν46
Δαβίδ λέγει αὐτὸν Κύριον· καὶ πόθεν νῦν
αὐτοῦ ἐστὶ; καὶ ὁ πολὺς ἤχλος ἤκουν αὐ-
tοῦ ἡδέος.
38 Καὶ ἐλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ47
Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων
ἐν στολαῖς περιτειταί, καὶ ἀσπασμοῖς ἐν
39 ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς, καὶ πρωτοκλησίας ἐν τοῖς δει-
ποιοῖς48 οἱ κατεσθούντες τὰς οἰκίας τῶν χρημῶν,
καὶ προφάσει μακρά προσευχόμενοι οὕτοι
λήψονται περισσότερον κρίμα.
41 Καὶ καθίσας ὁ Ἰησοῦς49 κατέναντὶ τοῦ
γαζοφυλάκιον ἐθεώρηε πῶς ὁ ὄχλος βάλλει
χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ
42 πλούσιοι ἐβαλλον πολλά, καὶ ἔλθοσα μια.
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poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.


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poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings are here. 2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, over against the Temple. Peter, and James, and John, and Andrew asked him privately, 4 Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my Name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: For such things must needs be, but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils, and in the Synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, as a testimony against them.

10 And the Gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

*Matt. 10. 19.

*It is the seventh part of one piece of brass money.

*The word in the original importeth the pains of a woman in travail.

*Or, Teacher.
χήρα πτωχὴ ἔβαλε λεπτά δύο, ὦ ἐστί κο- 
43 δράνης. καὶ προσκαλεσάμενος τοὺς μαθη-
τὰς αὐτοῦ, λέγει49 αὐτοῖς, Ἀμὴν λέγω ὑμῖν
ὅτε ἡ χήρα αὐτὴ ἡ πτωχὴ πλείον πάντων
βέβληκε50 τῶν βαλλόντων51 εἰς τὸ γαζοφυ-
44 λάκιον πάντες γὰρ ἐκ τοῦ περισσεύοντος
αὐτῶν ἔβαλον. αὐτή δὲ ἐκ τῆς υπηρέσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον
αὐτῆς.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδά-
καλε, ὦδε, ποταποὶ λίθοι καὶ ποταπαί οἰκοδο-
μαί. καὶ ὁ Ἰησοῦς ἀποκριθεὶς1 εἶπεν αὐτῷ,
Βλέπεις ταύτα τὰς μεγάλας οἰκοδομάς; οὐ
μὴ ἀφεθῇ2 λίθος ἐπὶ λίθῳ, ὅσον ἡ κατα-
λυθή.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν
ἐλαίων κατέναντι τοῦ ἱεροῦ, ἐπηρώτων4 αὐτὸν
καὶ Ἰερών τινας καὶ Ἱάκωβος καὶ Ἰωάννης
4 καὶ Ἀνδρέας, Ἐπεὶ ἦμιν, πότε ταῦτα ἔσται;
καὶ τι τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα
5 συντελεῖσθαι6; ὁ δὲ Ἰησοῦς ἀποκριθεὶς6 αὐ-
τοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις υἱὸς
6 πλανήσῃ. πολλοὶ γὰρ7 ἑλεύσονται ἐπὶ τοῦ
όνομάτι μου, λέγοντες ὅτι Ἑγώ εἰμί καὶ
7 πολλοὶ πλανήσονται. ὅταν δὲ ἀκούσητε
πολέμους καὶ ἀκοαὶ πολέμων, μὴ θροείσθη
8 δὲ γὰρ8 γενέσθαι ἀλλ' οὕτω τὸ τέλος.
8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασι-
9 λεία ἐπὶ βασιλείαν καὶ9 ἐσναντὶ σεσμοῖ
κατὰ τόπους, καὶ9 ἐσναντὶ λιμοῖ καὶ ταρα-
χάι10 ἀρχὴς11 ὄδυνως ταῦτα.
9 Βλέπετε δὲ υἱὲς αὐτοῦ τοῦ παραδόσουσι
γὰρ υἱὸς εἰς συνόρα, καὶ εἰς συναγωγὰς
dηρησοῦσα, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων
ἀχθῆσοσθε12 ἐνεκεν ἐμοῦ, εἰς μαρτύριον
10 αὐτοῖς. καὶ εἰς πάντα τὰ ἔθνη δεὶ πρὸ-
11 τοῦ κηρυχθῆναι τὸ εὐαγγέλιον. ὅταν δὲ
ἀγάγωνοι13 υἱὸς παραδοθοῦντες, μὴ προ-
μεριμνᾶτε τὸ λαλῆσθη, μὴ δὲ μελετᾶτε11 ἀλλ' ὁ ἐὰν δοθῇ υἱὸν ἐν ἐκείνῃ τῇ ὁρᾷ
τοῦτο λαλεῖτε οὖ γὰρ ἐστε υἱὲς τῶν
λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἀγιον,

49 εἴπεν
50 εἴπεν

1 om. ἀποκριθεὶς
2 add óde
3 λίθον

4 εἴπηρώτα
5 ταῦτα συντελεῖσθαι πάντα
6 om. ἀποκριθεὶς
7 om. γάρ
8 om. γάρ
9 om. καὶ
10 om. καὶ ταραχαί
11 ἀρχής
12 σταθῆσθε
13 kal ὅταν ἄγωνον
14 om. , μηδὲ μελετᾶτε
15 kal ὅταν ἄγωνον
12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my Name's sake: but he that endureth unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth understand) then let them that be in Judaea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house. And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened the days.

21 ¶ And then, if any man shall say unto you, Lo, here is Christ, or, Lo, he is there; believe him not.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light. And the Stars of heaven shall fall, and the powers that are in heaven shall be shaken.

25 And then shall they see the Son of man coming in the clouds, with great power and glory.

26 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my Name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye shall see the abomination of desolation standing where it ought not (let him that readeth understand), then let them that are in Judaea flee to the mountains; and let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloak.

17 But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until this time.

20 And except the Lord had shortened the days, no flesh should have been saved: but for the elect's sake, whom he chose, he shortened the days.

21 And then, if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe him not.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the Sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

2 Or, put them to death.
12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς διάνοιαν, καὶ πατὴρ τέκνον καὶ ἐπαναστήσαται τέκνα ἐπὶ γονεῖς, καὶ θανάσιμοι αὐτοῦς.
13 καὶ ἔσεσθε μυστοῦμεν ὑπὸ πάντων διὰ τὸ ὑμοί μου ὁ δὲ ὑπομείναι εἰς τέλος, οὕτως σωθήσεται.
14 "Ὅταν δὲ ἔδρετε τὸ βδέλυγμα τῆς ἐρμηνείας, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ἐστῶ, ὅποιοι οὐ δεῖ (ὁ ἀναγινώσκον νοεῖ), τότε οἱ ἐν τῇ Ἰουδαΐᾳ φευγότωσιν εἰς τὰ ὄρη, ὁ δὲ ἐπὶ τοῦ διόραμας μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθῆτε ἥρα τῇ ἡμέρᾳ.
15 οἰκίας αὐτοῦ καὶ ὁ εἰς τὸν ἄγρον ἄν μὴ ἐπιτρέψατε εἰς τὰ ὑπάλληλα, ἀρα τὸ ἱμάτιον αὐτοῦ. οὐδὲ δὲ ταῖς ἐν γαστρὶ ἐχύσασιν καὶ ταῖς θῆλυς ὁμάσσασις ἐν ἐκείναις ταῖς ἡμέραις.
16 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγή
17 ὑπὸ 300' χειμῶνος. ἔσουσιν γὰρ αἱ ἡμέραι εἰς γαστρὶ ὁ θεός ἐστιν, καὶ οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτάσεως ἡ ἐκτένεια ἢ ἡ σαρκίζει τοῦ Θεοῦ ἐστιν, καὶ μὴ γένηται. καὶ εἰ μὴ Κύριος ἐκλάβησε ταῖς ἡμέραις, οὐκ ἂν ἐσώθη πάσα σώματα ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἔξελε-
18 ἔστω, ἐκλάβησε ταῖς ἡμέραις. καὶ τότε εἶν τις ἐν ἔμμι εἴπῃ, Ἰδοὺ, ἰδεῖ τὸ κρύσταλλον, ἡ Ἰδοὺ, εἰς ἐξελε-
19 ἐκεῖ, μὴ πιστεύσῃ. ἔγερθησόται γὰρ ψευδάρχιστοι καὶ ἐπιστρέφονται καὶ διώκουν σημεία καὶ τέρατα, πρὸς τὸ ἀποπλα-
20 νάν, εἰ δυσατόν, καὶ τοὺς ἐκλεκτοὺς. ὑμεῖς δὲ βλέπετε ἵδοι προείρηκα ὡμοί πάντα.
21 ἢ ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν ὁλίγην ἐκείνην, ὁ θλῖψις σκοπιωθήσεται, καὶ ἤστερες τοῦ ὑπάρχουσαν ἐσονται ἐκτίθεσσι,
22 καὶ αἱ διωκόμεις αἱ εἰν τοῖς ὑπάρχονσα σαλευδή-
23 σονται. καὶ τότε ὑπονται τόν νῦν τοῦ ἄνθρωπον ἐρχόμενον εἰς νεφελαῖς μετὰ δυνα-
24 μεσο πολλῆς καὶ δύσης. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἁπέρα, ἀπ' ἄκρον γῆς ἢς ἢς ἢς ἢς ὑπάρχοντο.
28 Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
30 Verily I say unto you, that this generation shall not pass, till all these things be done.
31 Heaven and earth shall pass away: but my words shall not pass away.
32 But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.
33 *Take ye heed, watch and pray: for ye know not when the time is.
34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch:
35 Watch ye therefore (for ye know not when the master of the house cometh, at Even, or at midnight, or at the cockcrowing, or in the morning.)
36 Lest coming suddenly, he find you sleeping.
37 And what I say unto you, I say unto all, Watch.

14 After two days was the feast of the Passover, and of unleavened bread: and the chief Priests, and the Scribes sought how they might take him by craft, and put him to death.
2 But they said, Not on the feast day, lest there be an uproar of the people.
3 *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an Alabaster box of ointment of spikenard very precious, and she brake the box, and poured it on his head.
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5 For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her.
6 And Jesus said, Let her alone, why trouble ye her? She hath wrought a good work on me.

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28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know
29 that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that the Son of man is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.
32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch: Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

1 Or, it
2 Some ancient authorities omit and pray.
3 Gr. bond-servants.
4 Or, a flasket
5 Gr. pistor nard, plastikos, perhaps a local name. Others take it to mean genuine; others, liquid.
6 See marginal note on Matt. xviii. 23.
28 Ἄπο δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ κλάδος ὁπολοίς γένηται καὶ ἐκφύη τὰ φύλλα, γυνώσκετε ὅτι ἐγγὺς τὸ
29 θέρος ἐστὶν· οὖτω καὶ ὑμεῖς, ὅταν ταῦτα ἤδητε γυνώμενα, γυνώσκετε ὅτι ἐγγὺς ἐστίν
30 ἐπὶ θύρας. ἀμὴν λέγω ύμῖν ὅτι οὐ μὴν παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα
31 ταῦτα· τῆς ἡμέρας ἐκείνης καὶ τῆς ὑμείς ἐκείνης καὶ τῆς ὑμῶν ἡμέρας, ὅπως ὑμείς ὑδευτέ, ὥστε ὑμῶν ὑμείς ἂν ἐκείνης
tοῦ προφήτου, ὑμείς ἂν ἐκείνης καὶ τῆς ἡμείς ἂν ἐκείνης καὶ τῆς ἡμέρας.

24 ταῦτα πάντα
23 ἦ
26 om. oi
27 ἡ μητέρα
28 om. καὶ προσεῦχεσθέν
29 om. καὶ
30 ὅ
31 λέγω, Γρηγορείτε.

1.4 Ἡν δὲ τὸ πάσχα καὶ τὰ ἄξωμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαστες
2 ἀποκτείνωσιν ἕλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, 1 γάρ ἡμῖν ἁπτομεθα τὸ ὅριον ἔσται τοῦ λαοῦ.
3 Καὶ όντως αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ ὦ κυρία
Σίμωνος τοῦ λεπροῦ, κατακεκλεμένου αὐτοῦ, ἠλθε γυνὴ ἔκοψεν ἀλάβαστρον μύρου νάρθου πιστικῆς πολυτελοὺς· καὶ ἀντίφηματος
το ἀλάβαστρον, κατέχεεν αὐτόν κατα. 3 τῆς
4 κεφαλῆς. ἦσαν δὲ τίνες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες, Εἰς τί ἡ ἀπόκλεισιν αὐτῆς 4 om. καὶ λέγοντες
5 τοῦ μύρος ἔγεγον; ἡδύνατο γὰρ τοῦτο ἡδύ
δῶθαι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι καὶ ἀρχιερεῖς. καὶ ἐνεβραμωτὸν αὐτῆς. δὲ
6 ἦν ἠριστός εἶπεν, Ἀφεῖς αὐτήν" ἔτι αὐτῆς κύτους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ. 6 ἐν ἐμοὶ
For ye have the poor always with you, and whenever ye will ye may do them good: but me ye have not always. 

And Judas Iscariot, one of the twelve, went unto the chief Priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where shall I eat the Passover with my disciples? And he will shew you a large upper room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover. 

And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered, and said unto them, It is one of the twelve, that dippeth with me in the dish. The son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! Good were it for that man, if he had never been born.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ. 213

7 πάντωτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλετε δύνασθε αὐτοῖς εὔ-
8 ποίησαι ἐμὲ δὲ οὐ πάντωτε ἔχετε. ὃ εἶχεν 
9 αὐτῷ ἐποίησε προελάβε μυρίας μοι τὸ ἔσχεν 
10 καὶ ὥμα εἰς τῶν ἐνταφιασμῶν. ἀμὴν λέγω ἡμῖν, ὅπως ἐν 
11 κηρυχῇ τὸ εἰαγγέλιον τούτῳ ἐδόντος τὸν κόσμον, καὶ ὁ ἐποίησεν αὐτῇ 
12 λαβόντας εἰς μνημόσυνον αὐτῆς. 
13 Καὶ οἱ Ἰουδαῖοι οἱ Ἰσραήλης, εἰς τῶν δώ-
14 δεκα, ἀπῆλθε πρὸς τοὺς ἀρχηγεῖς, ἀν πα-
15 ραδφ αὐτῶν αὐτοῖς. οἱ δὲ ἀκούσαντες ἐξά-
16 ρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον 
17 δῶναι καὶ εὑρίσκει πῶς εὐκαίρως αὐτὸν 
18 παραδώ. 
19 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀξώνων, ὅτε τὸ 
20 πάσχα ἔθουν, λέγουσαν αὐτῷ οἱ μαθηταὶ 
21 αὐτῶν. Ποῦ θέλεις ἀπελθόντες ἐστίμασεν 
22 ἔνας φάγης τὸ πάσχα; καὶ ἀποστελεῖ δύο 
23 τῶν μαθητῶν αὐτῶν, καὶ λέγει αὐτοῖς, Ἕπι-
24 γετε εἰς τὴν πόλιν, καὶ ἀπανθίσει ὑμῖν ἀν-
25 θρόποις κεράμων ὑδατος βαστάζων ἀκολου-
26 θήσατε αὐτῷ καὶ ὅπου ἐως εἰσέλθῃ εἰς 
27 τὸ ὀικοδομήσῃ ὅτι ὁ διδάσκαλος λέγει, 
28 Ποῦ ἐστὶ τὸ κατάλυμα; ὅπου τὸ πάσχα 
29 μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτῶς 
30 ὑμῖν δεῖξει ἀνάγον μέγα ἑστωμένον ἑτοί-
31 μον ἐκεί ἐστιμάσατε ἡμῖν καὶ ἐξήλθον οἱ 
32 μαθηταὶ αὐτῶν, καὶ ἦλθον εἰς τὴν πόλιν, 
33 καὶ εὗρον καθὼς εἰπεν αὐτοῖς καὶ ἠτοίμασαν 
34 τὸ πάσχα. 
35 Καὶ ὅπιες γενομένης ἔρχεται μετὰ τῶν 
36 δώδεκα καὶ ἀνακειμένων αὐτῶν καὶ ἑστιώ-
37 των εἰπεν οἱ Ἰησοῦς ἀμὴν λέγω ὑμῖν, ὅτι 
38 εἰς ἑξ ὑμῶν παραδώσῃ με, ὁ ἐσθίων μεν 
39 ἔμοι. οἱ δὲ ἡ ἐργάσαι λυπεῖσθαι καὶ λέγειν 
40 αὐτῷ εἰς καθ' εἰς Μὴ τι ἐγὼ καὶ ἄλλος, 
41 Μὴ τι ἐγὼ, ὁ δὲ ἀπόκριθης εἰπεν αὐ-
42 τοῖς εἰς ἑκ τῶν δώδεκα οἱ ἐρμηπιτώμενοι 
43 καὶ ἐμὲ ἐμὸς τὸ τρυπῆιον ὁ μὲν νῦν τοῦ 
44 ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ 
45 αὐτοῦ οὐκ ἐν τῷ ἀνθρώπῳ παραδίδοται καλὸν ἦν 
46 αὐτῷ εἰ σὺν ἐγεννηθή ὁ ἀνθρώπος εἰκόνος.
And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said unto them, This is my blood of the new Testament, which is shed for many.

Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

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

But Peter said unto him, Although all shall be offended, yet will I not.

And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

And he said, Abba, father, all things are possible unto thee; take away this cup from me: Nevertheless, not that I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon sleepest thou? Couldest thou not watch one hour?

Watch ye and pray, lest ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
22 Καὶ ἔσθιοντος αὐτῶν, λαβὼν ὁ Ἰησοῦς ἐπὶ τοῦ ἐλυγμοῦ ἐκλατε, καὶ ἔδωκεν αὐτοῖς, καὶ ἔστε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. καὶ λαβὼν τὸ ποτήριον εὐ-χαριστήσας ἐδόξαν αὐτοῖς· καὶ ἐπινέ ἐκ αὐτοῦ τὸ πάντες. καὶ ἔπεψαν αὐτοῖς, Τοῦτο ἐστὶ τὸ αἷμα μου, τὸ τίς καὶ ἐστι 

23 περὶ ὀλλόν ἐκχυόμενον, ἀμήν λέγω ὦν ἢ οὐκέτι ὦ μή πίω ἐκ τοῦ γεννήματος τῆς ἀμέλους, εῶς τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καίνων ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 

24 Καὶ ὑμήνοντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαίων.

25 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἔμοι ἐν τῇ νικτί ταύτῃ. ὅτι γέγραπται, Πατὰξ ὁ ποιμένα, καὶ διασκορισθήσεται τὰ πρόβατα. ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προδέξατε ὑμᾶς εἰς τὴν Γαλατιαν. ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἶ, πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγὼ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἄμην λέγω σοι, ὅτι σήμερον ἐν τῇ νικτί ταύτῃ, πρὶν η διὸς ἀλέκτορα φωνῆσαι, τρίς ἁπαρνήσῃ με. ὁ δὲ ἐκ περισσοῦ Ελεγεῖ μᾶλλον, 'Εὰν με δέσῃ συναποθανεῖν σοι, οὐ μή σε ἁπαρνή-σομαι. ὃσαντος δὲ καὶ πάντες ἔλεγον.

29 Καὶ ἦρχοντας εἰς χωρίον ὅπου τὸ ἄνωμα Γεβ-σημανή· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθὼς ἀδέες, ἐὼς προσεύξωμαι, καὶ παρα-λαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβου καὶ τὴν Λαούπην μεθ' ἕαντο, καὶ ἥραξα ἐκθαμβέζη
tς καὶ άδημονεῖν. καὶ λέγει αὐτοῖς, Περι-λυπόσι ἐστιν ἡ ψυχή μου ἐως ἑβαντίνεμεν· καὶ νατε ἀδέες καὶ γρηγορεῖτε. καὶ προελθὼν μερῶν, ἐπεσεῖν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἢ, ἐὰν, εἰ δυνατῶν ἐστὶν, πυρέλθῃ ἀπ' αὐτὸν ἡ ὁρά, καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σου, παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τούτο· ἀλλ' ὦ τί ἐγώ θέλω, ἀλλὰ τί σύ. καὶ ἔρχεται καὶ εὐρίσκει αὐτούς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἐσχυνας μιᾶν ὄραν γρηγορήσαι; γρηγορεῖτε καὶ προσεύχεσθε, ἢν δὲ εἰσελθήτε καὶ προσεύχεσθε ἢν.

31 (Margs. γρηγορεῖτε, γρηγορεῖτε καὶ προσεύχεσθε, ἢν μὴ εἰσελθήτε καὶ προσεύχεσθε ἢν)
And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come, behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go, Lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief Priests, and the Scribes, and the Elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he went straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear.

48 And Jesus answered, and said unto them, Are ye come out as against a thief, with swords, and with staves to take me?

49 I was daily with you in the Temple, teaching, and ye took me not; but the Scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes.

54 And Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire.

55 ¶ And the chief Priests, and all the
EYAGTELION KATA MARKON.

32 πάλιν ἐλθὼν
33 ὁμ. πάλιν
34 καταβαρνόμενοι
35 ὁμ. ἀν
36 ὁμ. πολὺς
37 ὁμ. ῥαββί
38 νεανίσκος τις
39 συνηκολούθη
c. 40 ὁμ. οἱ νεανίσκοι
41 ὁμ. ἀπ' αὐτῶν
42 παρεκκληθέντες συνεΐστατον ἐπὶ γυμνοῦ. καὶ
43 κατατείκνυσιν αὐτῶν τὴν συνείστατον γυμνοῦ ἐφευρεῖν ἀπ' αὐτῶν 41
44 καὶ ἀπήγαγον τῶν Ἰησοῦν πρὸς τὸν ἄρχιερᾶς καὶ συνείστατον αὐτῷ πάντες οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἑκολούθησεν αὐτῷ ἑως ἐσὼ εἰς τὴν αὐλὴν τοῦ ἄρχιερῶν καὶ ἦν συγκαθήμενος μετά τῶν ὑπηρετῶν, καὶ θερμανόμενος πρὸς τὸ φῶς. οἱ δὲ ἄρχιερεῖς καὶ ὁλον τὸ
council sought for witness against Jesus, to put him to death, and found none.

56 For many bare false witness against him; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

61 But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: *and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: And the servants did strike him with the palms of their hands.

66 ¶ *And as Peter was beneath in the palace, there came one of the maids of the high Priest.

67 And when she saw Peter warming himself, she looked upon him, and said, Thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse, and to

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council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together.

56 And there stood up certain, and bare false witness against him, saying,

58 Against him, saying. We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together.

59 But the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

61 But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: *and ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven. And the high Priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

66 And as Peter was beneath in the court, there came one of the maids of the high Priest.

67 And when she saw Peter warming himself, she looked upon him, and said, Thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 But he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse, and to
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

συνέδριον εξήτων κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατόσαυ αὐτοῦ καὶ οὐχ εὑρίσκον, 55 πολλοὶ γὰρ ἐψευδομαρτύρων κατ᾽ αὐτὸν, καὶ ἰσαία μαρτυρία οὐκ ἴσαν. καὶ τινὲς ἀναστάτους ἐψευδομαρτύρους κατ᾽ αὐτὸν, λέγοντες ὅτι Ἰησοῦς ἥκουσαμεν αὐτοῦ λέγοντος ὅτι 'Εγὼ καταλύσω τῶν ναὸν τοῦ τοῦ τῶν χειροποιητῶν, καὶ διὰ τριῶν ἡμερῶν 53 ἄλλοι ἄχειροποιητῶν οἰκοδομήσας. καὶ οὐδὲν ὁ θυσία ἢ μαρτυρία αὐτοῦ. καὶ ἀναστὰς ὁ ἄρχωμεν εἰς τὸ μέσον ἐπηράτησε τῶν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη αὐτοῦ; 61 τί ούτοι σοι καταμαρτυροῦσιν; ὁ δὲ ἐσώπα, καὶ οὐδὲν ἀπεκρίνατο 12. πᾶλιν ὁ ἄρχωμεν ἐπηράτα αὐτῶν, καὶ λέγει αὐτῷ, Σὺ ἐσὺ ὁ Χριστός, ὃν πέρα τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν, 'Εγὼ εἶμι, καὶ ὄφεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν 63 τοῦ οὐρανοῦ, ὁ δὲ ἄρχωμεν διαμηθήσεται τοῖς χυτοίων αὐτοῦ λέγει, Τί ἐτι χρείαν ἔχομεν μαρτύρων; ἡκούσατε τῆς βλασφημίας τι ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτῶν εἰναὶ ἔνοχον διανάτου, καὶ ἤρξαντο πως ἐμπτεύεν αὐτῶν, καὶ περικαλέστεπταν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτῶν, καὶ λέγειν αὐτῷ, Προφήτευσον καὶ οἱ ὑπήρεται ῥατίσμασιν αὐτῶν ἔβαλλον 13. 64 Καὶ ὁ θύσιος τοῦ Πέτρου ἐν τῇ αὐλῇ κατο 41, ἔρχεται μία τῶν παιδισκῶν τοῦ ἄρχωμος, 65 καὶ ἰδού σα ὁ Πέτρος θερμανωμένοι, ἐμβλέψας αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρη-νοῦ Ἰησοῦ Ὑστα. 46 ὁ δὲ ἤρνησατο, λέγων, Οὐκ ὡδια, οὐδὲ ἐπισταμάται τί σὺ ἀλέγεις, καὶ ἔξηλθεν ἐξ ἐς τὸ προαιρείων καὶ ἄλλη 47 τῷ ἐφώνησε 50, καὶ ὁ παιδισκῆ ἱδούσα αὐτῶν πᾶλιν ἤδειατο 54 ἔγειρε τούς παρεστηκόσιν 70 ότι ὁ θύσιος ἔξ αὐτῶν ἐστιν, ὁ δὲ πᾶλιν ἤρνετο, καὶ μετὰ μικρῶν πᾶλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἔξ αὐτῶν εἶ· καὶ γὰρ Γαλαλαίους εἶ, καὶ ἦ λαλιά σου ὁμοιάζει 52. 42 οὐκ ἀπεκρίνατο οὐδὲν. 43 Παλβτ. 44 κατω ἐν τῇ αὐλῇ. 45 Ὑστα, τοῦ Ἰησοῦ. 46 Οὔτε 47 οὐτε 48 σὺ τί 49 (Μαρκ., ἐπίσταμαι σὺ τί λέγεις;) 50 Μαρκ. ὁμ. καὶ ἀλέκτορ εφώνησε 51 ἤδειατο πᾶλιν 52 ομ. καὶ ἦ λαλιά σαν ὁμοιάζει.
swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15 And straightway in the morning the chief Priests held a consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief Priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5 But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at that Feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief Priests had delivered him for envy.

11 But the chief Priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
11 οδ’ ἡρῴατο ἀναθεματίζειν καὶ ὀμμέων ὦτι
Οὗκ οἴδα τῶν ἁνθρώπου τούτων ὅν λέγετε.
12 καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ
ἀνεμίσθη οὗ Ἐπέτος τοῦ ῶματος οὐ εἶπεν
αὐτό ὁ Ἰησοῦς ὦτι Πρῶν ἀλέκτωρ φωνῆσαι
dῖς, ἀπαρνήσῃ με τρίς; καὶ ἐπιβαλὼν ἐκλαίει.

15 Καὶ εὐθέως ἐπὶ τὸ 1 πρῶτο συμβουλῶν
ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυ-
τέρων καὶ γραμματέων, καὶ ὅλον τὸ συνε-
δρίων, δήσαντες τῶν Ἰησοῦν ἀπήγεγκαν καὶ
2 παρέδωκαν τῷ Πιλάτῳ, καὶ ἐπηρώτησεν
αὐτόν ὁ Πιλάτος, ὅ ἐκ βασιλεύ τῶν
Ιουδαίων; ὦτι δὲ ἀποκρίθης εἶπεν αὐτῷ;
3 Σὺ λέγεις, καὶ κατηγόρου αὐτοῦ οἱ ἀρχι-
ειρεῖς πολλά· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο.
4 ὅ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτῶν, λέ-
γον, ὦκ ἀποκρίνῃ οὐδέν; ἦδεν, πόσα σου
5 καταμαρτυροῦσιν; ὃ δὲ Ἰησοῦς οὐκέτι
οὐδὲν ἀπεκρίθη, ὥστε βαιμάζειν τῶν Πιλά-
τον.
6 Κατὰ δὲ ἔορτὴν ἀπέλυσεν αὐτοῖς ἑνά δέν-
7 μον, ὅπερ ἠτυόντο. ἤδε δὲ ὁ λεγόμενος
Βαραβάβας μετὰ τῶν συντασσαστῶν δεδε-
μένος, οἴτινες ἐν τῇ στάσει φόνον πεπούκη-
σαν, καὶ ἀναβοήσας ὁ ὄχλος ἡρῴατο
9 αἰτεῖσθαι καθὼς ἀεὶ ἐποίει αὐτοῖς. ὃ δὲ
Πιλάτος ἀπεκρίθη αὐτοῖς, λέγον, Θέλετε
ἀπολύσω ὑμῖν τῶν βασιλέα τῶν Ιουδαίων;
10 ἡγήσασθε γὰρ ὅτι διὰ φθόνον παραδεδὼ-
11 κεῖσαν αὐτῶν οἱ ἀρχιερεῖς. οἱ δὲ ἀρχι-
ειρεῖς αἰνεῖσαν τῶν ὄχλον, ἵνα μᾶλλον τῶν
12 Βαραβάβαν ἀπολύσῃ αὐτοῖς. ὃ δὲ Πιλάτος
ἀποκρίθης πάλιν εἶπεν αὐτοῖς, Τί ὦν
θέλετε 10 ποιήσα τόν λέγετε 11 βασιλεὰ τῶν
13 Ιουδαίων; οἱ δὲ πάλιν ἑκατάραξαν, Σταυρο-
14 σων αὐτῶν, ὃ δὲ Πιλάτος ἐλεγεν αὐτοῖς,
Τί γὰρ κακῶν ἐποίησεν; οἱ δὲ περισσοτέ-
15 ρως ἑκατάραξαν, Σταυρωσων αὐτῶν, ὃ δὲ
Πιλάτος πολλῶν μετὰ τὸ ῥήμα τὸ ἱκανὸν
ποιήσας, ἀπέλυσεν αὐτοῖς τὸν Βαραβάβα
cαι παρέδωκε τῶν Ἰησοῦν, φραγελλώσας,
ἵνα σταυρωθῇ.
<table>
<thead>
<tr>
<th>16:11</th>
<th>16:31</th>
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</thead>
<tbody>
<tr>
<td>16 And the soldiers led him away into the hall, called Praetorium, and they call together the whole band.</td>
<td>16 And the soldiers led him away within the court, which is the 1Praetorium; and they call together the whole 2band. And they clothe him with purple, and plaiting a crown of thorns, and put it about his head, and put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.</td>
</tr>
<tr>
<td>17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews.</td>
<td>And when they had mocked him, they took off the purple from him, and put on his own clothes on him, and led him out to crucify him.</td>
</tr>
<tr>
<td>18 And began to salute him, Hail King of the Jews.</td>
<td>And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.</td>
</tr>
<tr>
<td>19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.</td>
<td>And they 3compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to bear his Cross.</td>
</tr>
<tr>
<td>20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.</td>
<td>And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.</td>
</tr>
<tr>
<td>21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his Cross.</td>
<td>And they gave him to drink, wine mingled with myrrh: but he received it not.</td>
</tr>
<tr>
<td>22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.</td>
<td>And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.</td>
</tr>
<tr>
<td>23 And they gave him to drink, wine mingled with myrrh: but he received it not.</td>
<td>And it was the third hour, and they crucified him.</td>
</tr>
<tr>
<td>24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.</td>
<td>And the superscription of his accusation was written over, THE KING OF THE JEWS.</td>
</tr>
<tr>
<td>25 And it was the third hour, and they crucified him.</td>
<td>And with him they crucify two thieves, the one on his right hand, and the other on his left.</td>
</tr>
<tr>
<td>26 And the superscription of his accusation was written over, THE KING OF THE JEWS.</td>
<td>And the Scripture was fulfilled, which saith, *And he was numbered with the transgressors.</td>
</tr>
<tr>
<td>27 And with him they crucify two thieves, the one on his right hand, and the other on his left.</td>
<td>And they that passed by railed on him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest it in three days,</td>
</tr>
<tr>
<td>28 And the Scripture was fulfilled, which saith, *And he was numbered with the transgressors.</td>
<td>Save thyself, and come down from the Cross.</td>
</tr>
<tr>
<td>29 And they that passed by railed on him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest it in three days,</td>
<td>Save thyself, and come down from the Cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others;</td>
</tr>
<tr>
<td>30 Save thyself, and come down from the Cross.</td>
<td>himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.</td>
</tr>
<tr>
<td>31 Likewise also the chief Priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.</td>
<td>And they that were crucified with him reproached him.</td>
</tr>
<tr>
<td>32 Let Christ the King of Israel descend now from the Cross, that we may see and believe: And they that were crucified with him, reviled him.</td>
<td>And they that were crucified with him reproached him.</td>
</tr>
</tbody>
</table>

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1 Or, palace
2 Or, cohort
3 Or, impress.
4 Many ancient authorities insert ver. 25 And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii. 37.
5 Or, sanctuary
6 Or, can he not save himself?
16 Οἱ δὲ στρατιώται ἀπῆγαγον αὐτὸν ἔσω τῆς αὐλῆς, ἵνα πρατεύον, καὶ συγκα-
17 λοῦσιν ἀληθῶς τὴν σπέιραν. καὶ ἐνδόουσιν αὐτὸν πορφύραν, καὶ περιτιθέσθαι αὐτῷ.
18 πλέξαντες ἀκάνθων πτέρυγων, καὶ ἢρξαντο ἀπάσχοσθαι αὐτῶν, Χαίρε, βασιλεὺς τῶν 'Ιου-
19 δαϊῶν' καὶ ἐτύπτων αὐτοῦ τὴν κεφαλὴν κα-
20 λάμφρα, καὶ ἐνέπτυσιν αὐτῷ, καὶ τιθέντες τα
21 γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαι-
22 ξαν αὐτῷ, ἐξείσυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνδέουσαν αὐτὸν τὰ ἱματια τὰ ἱδια. καὶ
23 ἔξαγον ἀυτῶν ἵνα σταυρώσωσιν αὐτῶν.
24 Καὶ ἀγχαρεύοντι παράγοντα τινα Σίμωνα
25 Κυρηναίον, ἐρχόμενον ἀπ' ἄγρου, τὸν πατέρα 'Αλεξάνδρου καὶ Ραφού, ἦν ἄρη τὸν σταυ-
26 ρὼν αὐτοῦ. καὶ φέρουσιν αὐτόν ἐπὶ Γολ-
27 γοθᾶ τόπον, ὅ ἐστι μεθερμηνεύομενον, κρα-
28 νίου τόπος. καὶ ἐνίδους αὐτῷ πιείν ἐσ-
29 μυρισμένον ὄνοιν' ὁ δὲ οὐκ ἔλαβε. καὶ
30 σταυρώσαστες αὐτὸν, διεμέρισον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλήρον ἐπ' αὐτά, τίς τί
31 ἄρη, ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν
32 αὐτῶν. καὶ ἦν ἡ ἑπιγραφή τῆς αἰτίας αὐτοῦ ἑπιγραμμέσθη, Ὁ βασιλεὺς τῶν 'Ιουδαίων.
33 καὶ σὺν αὐτῷ σταυρωσάτα δύο ληστάς, ἔνα ἐκ
34 δεξιῶν καὶ ἕνα εἴς εὐωνύμων αὐτοῦ. καὶ
35 ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ
36 αὐτῶν ἠλογίσθη. καὶ οἱ παραπορεύομεν
37 ἐλασφήμονας αὐτῶν, κατ' ἑαυτά τίς τί
38 αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύων τῶν
39 ναόν, καὶ ἐν τρισίν ἡμέραις οἰκοδομοῦν,
40 σῶσον σεαυτόν, καὶ καταβά ἀπὸ τοῦ
41 σταυροῦ. ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμ-
42 παισάσθαι τῶν ἄλλων διὰ τῶν γραμμα-
43 τῶν ἔλεγον, ΄' Ἀλλοις ἔσωσεν, ἐαυτὸν οὐ
44 δύναται σῶσαι. ὁ Χριστός ὁ βασιλεὺς τοῦ
45 Ἰσραήλ καταβάτων νῦν ἀπὸ τοῦ σταυροῦ, ὅπως ἱδώμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυ-
46 ρωμένοι αὐτῷ ἀνείδισον αὐτῶν.
33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the Temple was rent in twain, from the top to the bottom.

39 ¶ And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Josas, and Salome:

41 Who also when he was in Galilee, followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, (because it was the Preparation, that is, the day before the Sabbath)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any while dead.

45 And when he knew it of the Centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

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33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

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36 And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

38 And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Josas, and Salome;

40 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before the Sabbath, there came Joseph of Arimathea, a councillor of honourable estate, who also himself was looking for the kingdom of God: and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the Centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

1 Or, earth

2 Or, why didst thou forsake me?

3 Or, sanctuary

4 Many ancient authorities read so cried out, and gave up the ghost.

5 Or, a son of God

6 Gr. little.

7 Many ancient authorities read were already dead.
Καὶ γενομένης δὲ ὡς ἔκτης, σκότος ἐγένετο
34 ἐφ' ὀληρὴν τὴν γῆν ἕως ὁρᾶς ἐνναότης. καὶ τῇ ἀφῇ τῇ ἐνναότῃ ἐβρῶσεν ὁ Ἰησοῦς φωνὴ
35 μεγάλη, λέγων, Ἔλεοι, Ἔλεοι, λαμμὰ σαβαχθανι; ὃ ἐστὶ μεθορμημένον, ὁ 
36 Θεὸς μου, ὁ θεὸς μου, εἰς τι με ἐγκατέλι-πες; καὶ τινες τῶν παρεστηκτῶν ἀκούσαν-
37 τε ἔλεγον, Ἰδοὺ, Ἡλίαν φοινεί. δραμών
38 δὲ εἰσὶ, καὶ γεμίσας σπόγγον οὐκιούς, περι-
39 θείς τε καλάμως, ἐποίησεν αὐτὸν, λέγων,
"Ἄφετε, ἵδωρμεν εἰς ἐρχεται Ἡλίας καθελεῖν
40 αὐτόν, ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην
41 ἐξέπνευσε. καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐξήκοσθη εἰς δύο ἄνωθεν ἕως κάτω.
42 Ιδὼν δὲ ὁ κυντυρίων ὁ παρεστήκως εὖ ἐναν-
τίας αὐτοῦ ὅτι οὕτω κράζας ἐξέπνευσεν,
43 εἰπεν, Ἀλήθος ο διόρθωσ οὕτος εἰς ἴν 
44 Θεοῦ. ἦσαν δὲ καὶ γυναίκες ἀπὸ μακρόθεν
θεωροῦσαν, εἰς αἰς ἴν καὶ Μαρία Ἡ Μαγδα-
λην, καὶ Μαρία Ἡ τοῦ Ἰακώβου τοῦ μικροῦ
45 καὶ Ἰωσὴφ μήτηρ, καὶ Σαλωμῆ, αἱ καὶ 
46 ἦν ἐν τῇ Γαλιλαίᾳ, ἥκολοϋσθον αὐτῷ, καὶ
δηκόνων αὐτῷ, καὶ ἀλλα πολλαί αἱ συν-
ναβάσασαι αὐτῷ εἰς ἱεροσολύμα.
47 Καὶ ἦδη ὡς γενομένης, ἐπει ἴν Παρα-
48 σκεψί, ἦ ὡς προσαδόταν, ἠθέν Ἰωσὴφ
49 ὁ ἄπο Ἀρμαθαίας, εὐσχήμων βουλευτής, ὃς
50 καὶ αὐτὸς ἴν προσδεχόμενος τὴν βασιλείαν
tοῦ Θεοῦ τολμήσας εἰςνῆθε πρὸς Πιλάτον.
51 καὶ ἤγιστο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ
52 Πιλάτος ἐθαύμασεν εἰ ἦδη τέθυνηκε' καὶ
53 προσκαλεσάμενος τὸν κυντυρίωνα, ἔπρωτη-
54 σεν αὐτῶν εἰ πάλαι ἀπέθανε. καὶ γνώσ
55 ἀπὸ τοῦ κυντυρίωνος, ἐδωρήσατο τὸ σῶμα.
56 τῷ Ἰωσὴφ, καὶ ἀγοράσας συνδόνα, καὶ
καθελῶν αὐτῶν ἐνείλησε τῇ συνδών, καὶ
58 κατέθηκεν αὐτῶν ἐν μνημείῳ, ὃ ἴν λελα-
59 τομήμεν ἐκ πέτρας καὶ προσκέκλισε λίθον
60 ἐπὶ τὴν θύραν τοῦ μνημείου. ἢ δὲ Μαρία
61 Ἡ Μαγδαληνὴ καὶ Μαρία Ἡ Ἰωσὴ ἐθεώρουν ποῦ τίθεται.
16 And when the Sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
2 And very early in the morning, the first day of the week they came unto the sepulchre, at the rising of the sun:
3 And they said among themselves, Who shall roll us away from the door of the sepulchre?
4 (And when they looked, they saw that the stone was rolled away:) for it was very great.
5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.
6 And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.
7 But go ye your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.
8 And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid.
9 ¶ Now when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils.
10 And she went and told them that had been with him, as they mourned and wept.
11 And they, when they had heard that he was alive, and had been seen of her, believed not.
12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.
13 And they went and told it unto the residue, neither believed they them.
14 ¶ *Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them, which had seen him after he was risen.
15 ¶ And he said unto them, Go ye
16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἦγορασαν ἀρώματα, ἵνα ἔλθουσιν
2 αἷλειφασιν αὐτῶν. καὶ λίαν πρὸ τής μιᾶς
σαββάτου ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατείν
3 λαυτός τοῦ ἠλίου. καὶ ἔλεγον πρὸς ἑαυτᾶς,
Τίς ἀποκηλίστη ἤμιν τῶν λίθων ἐκ τῆς θύρας
4 τοῦ μνημείου; καὶ ἀναβλέψασι διεσώζοντι ὅτι ἀποκηλίσται
5 μέγας σφόδρα. καὶ εἰσελθοῦσαν εἰς τὸ μνη-
μεῖον, εἶδον νεανίσκον καθήμενον εἰς τοὺς
dεξιοὺς, περιβεβλημένον στολὴν λευκήν;
6 καὶ ἔξεβασμήθησαν. οὗ δὲ λέγει αὐταῖς, Μή
ἐκδημβείσεις· ἵνα ἡμῖν ζητείτε τὸν Ναζαρηνὸν
tὸν ἑσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὁδὲ·
7 ὁ δὲ τῶν ὅπου ἦθηκαν αὐτῶν. ἀλλ' ὑπά-
γετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ
Πέτρῳ ὅτι Προάγει χρᾶς εἰς τὴν Γαλαταίαν·
8 ἐκεῖ αὐτῶν ὄψεσθε, καθὼς εἶπεν ὡμίν. καὶ
ἐξελθοῦσαν ταχὺ ἐφυγον ἀπὸ τοῦ μνημείου;
ἐγέρθη δὲ αὐτὸς τρόμος καὶ ἔκπαθε
καὶ οὐδὲν οὐδὲν εἶπον, ἐφοβοῦτο γὰρ.

9 Ἀνασταί δὲ πρὸ τῆς πρώτης σαββάτου ἐφά-
νυ πρῶτον Μαρία τῇ Μαγδαληνῇ, ἄφοῦ ἦς
10 ἔκβασε ἐπὶ τὰ δαμώματα. ἐκεῖνη πορευ-
θείσα ἀπῆγγελε τοῖς μετ' αὐτῶν γενομένοις,
11 περιβοῦσα καὶ κλαίουσα· κακεῖνοι ἀκούσαντες
ὅτι ξῆ ἐπὶ ἐθάνη ὑπ' αὐτῆς ἤπιστήσαν.
12 Μετὰ δὲ τῶν δυσὶν ἔξι αὐτῶν περι-
πατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, πο-
13 ρευμοῦ εἰς ἄγρον. κακεῖνοι ἀπελθοῦσι
ἀπῆγγελον τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι ἐπὶ-
στευσαν.

11 "Χστερον* ἀνακειμένοις αὐτοῖς τοῖς
15 στευσαν. καὶ εἶπεν αὐτοῖς, Πορευθήτερες

8—2

5 Marg. notes that ver. 9—20 are wanting in certain ancient authorities, and that some have a different ending to the Gospel
6 παρ'
7 add δὲ ἐνδεκα ἐφανερώθη, καὶ ὁρεῖτε τὴν ἀπ-

15 στευσαν.
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into all the world, and preach the Gospel to every creature.
16 He that believeth and is baptized, shall be saved, * but he that believeth not, shall be damned.
17 And these signs shall follow them that believe, * In my Name shall they cast out devils, * they shall speak with new tongues,
18 * They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, * they shall lay hands on the sick, and they shall recover.
19 ¶ So then after the Lord had spoken unto them, he was * received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with them, * and confirming the word with signs following. Amen.

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into all the world, and preach the gospel to the whole creation.
16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned.
17 And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.
19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.
20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL
ACCORDING TO
S. LUKE.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word:
3 It seemed good to me also, having had perfect understanding of things from the very first, to write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those things wherein thou hast been instructed.
5 ¶ There was in the days of Herod the king of Judæa a certain Priest, named Zacharias, of the

1 ¶ Or, fully established
2 Gr. words.
3 Or, which thou wast taught by word of mouth
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

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1. Ἐπειδὴ περὶ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι δίηγήσεως περὶ τῶν πεπληρωμένων
2. ἐν ἡμέραν πραγμάτων, καθὼς παρέδοσαν ἡμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν
3. μεν τοῦ λόγου, ἑδοξὶ κύριοι, παρηκολούθησατε ἠνωθεν πάσιν ἄκριβῶς, καθεξῆς σοι
4. γράφω, κράτωστε Θεόφιλε, ὅπως ἐπιγράψῃς περὶ διὸ κατηχήθης λόγου τῆς ἀσφαλείας.
5. Ἐπενέπερ ἐν ταῖς ἡμέραις Ἰρώτου τοῦ

ΤΟ ΚΑΤΑ ΛΟΤΚΑΝ.

1. Ἐπειδῆ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληρωμένων
2. ἐν ἡμέραν πραγμάτων, καθὼς παρέδοσαν ἡμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν ἢμέραν
3. μεν τοῦ λόγου, ἑδοξὶ κύριοι, παρηκολούθησατε ἠνωθεν πάσιν ἄκριβῶς, καθεξῆς σοι
4. γράφω, κράτωστε Θεόφιλε, ὅπως ἐπιγράψῃς περὶ διὸ κατηχήθης λόγου τῆς ἀσφαλείας.
5. Ἐπενέπερ ἐν ταῖς ἡμέραις Ἰρώτου τοῦ

ΤΟ ΚΑΤΑ ΛΟΤΚΑΝ.
course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the Commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the Priest's office before God in the order of his course,

9 According to the custom of the Priest's office, his lot was to burn incense when he went into the Temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an Angel of the Lord, standing on the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth:

15 For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

19 And the Angel answering, said unto him, I am Gabriel that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed,
καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Λαρών,
καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν δὲ
δίκαιοι ἄμφοτεροι ἐνώπιον τοῦ Θεοῦ, πο-
ρευόμενοι εἰς πάσας ταῖς ἐντολαῖς καὶ δι-
κακόμασι τοῦ Κυρίου ἄμεμπτοι. καὶ οὐκ ἦν
αὐτοῖς τέκνων, καθότι ἡ Ἑλισάβετ ἦν στείρα,
καὶ ἄμφοτεροι προβεβηκότες εἰς ταῖς ἡμέραις
αὐτῶν ἦσαν.

8 Ἑγένετο δὲ ἐν τῷ ιερατεύων αὐτῶν ἐν
τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον τοῦ
Θεοῦ, κατὰ τὸ ἔθος τῆς ιερατείας, ἤλαχε τοῦ
θυμάματος εὐσεβῶν εἰς τῶν ἱερῶν τοῦ Κυρίου.
9 καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχό-
11 ἐνον ἐξο τῇ ὥρᾳ τοῦ θυμάματος. ὄφθη
δὲ αὐτῷ ἀγγελος Κυρίου, ἐστῶς ἐκ δεξιῶν
12 τοῦ θυσιαστηρίου τοῦ θυμάματος. καὶ ἔτα-
ράχθη Ζαχαρίας ἱδών, καὶ φόβος ἐπέσεσεν
13 εἰς αὐτὸν. ἐπεὶ δὲ πρὸς αὐτὸν ὁ ἀγγελος,
Μὴ φοβοῦ, Ζαχαρία διότι εἰσήκουσθη ἡ
δεσπότις σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεν-
νῆσει νῦν σου, καὶ καλέσει τὸ ὄνομα αὐ-
14 τοῦ Ἰωάννη. καὶ ἔσται χαρὰ σοι καὶ ἀγαλ-
λίαςεις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ
4 γενέσει

15 χαρῆσονται. ἔσται γὰρ μέγας ἐνώπιον τοῦ
Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ τίθη,
καὶ Πνεῦματος Ἀγίου πλησθῆσεται ἐπὶ ἐκ
16 κολιάς μιτρὸς αὐτοῦ, καὶ πολλοὺς τῶν
νυῶν Ἰσραήλ ἐπιστρέψει ἐπὶ Κύριον τὸν
17 Θεον αὐτῶν καὶ αὐτὸς προδείκυσται ἐνωπίο-
πιον αὐτοῦ εἰς πνεύματι καὶ δυνάμει Ἡλίου,
ἐπιστρέψει καρδίας πατέρων ἐπὶ τέκνα,
καὶ ἐπεθείς εἰς φρονήσει δικαιῶν, ἐσομα-

18 οῖς Κυρίῳ λαῶν κατεσκευασμένοι. καὶ εἰς
Ζαχαρίας πρὸς τὸν ἀγγελος. Κατὰ τις γνώ-
σιμα τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης,
καὶ ἡ γυνὴ μου προβεβηκαί ἐν ταῖς ἡμέ-
19 ραῖς αὐτῆς. καὶ ἄποκριθεὶς ὁ ἀγγελος
ἐπεῖν αὐτῷ, Ἕγω εἰμι Γαζρῆλ ὁ παρε-
στήκας ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλη
λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι
ταῦτα. καὶ Ἰδοὺ, ἐσθί σιωπῶν καὶ μὴ δυνά-
μους λαλῆσαι, ἄχρι ἢς ἡμέρας γένηται ταῦτα,
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because thou believest not my words, which shall be fulfilled in their season.
21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.
24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,
25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.
26 And in the sixth month, the Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,
27 To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.
28 And the Angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: Blessed art thou among women.
29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30 And the Angel said unto her, Fear not, Mary, for thou hast found favour with God.
31 *And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 
32 He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David.
33 *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.
34 Then said Mary unto the Angel, How shall this be, seeing I know not a man?
35 And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the son of God.
1 Or, at his tarrying
2 Or, sanctuary
3 Or, encouraged with grace
4 Many ancient authorities add blessed art thou among women. See ver. 32.
5 Or, grace
6 Gr. unto the ages.
7 Or, the holy thing which is to be born shall be called the Son of God.
8 Or, is begotten
9 Some ancient authorities insert of thee.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 233

ἀνθ' ὅν οὐκ ἐπίστευσας τοῖς λόγοις μου, ῥώτησε πληροφόρηστα εἰς τῶν καρδιῶν αὐτῶν.
21 καὶ ἢν ὁ λαὸς προσδοκοῦ τῶν Ζαχαρίαν καὶ ἐβαίναμα ἐν τῷ χρόνιει αὐτῶν ἐν τῷ ναῷ.
22 ἐξέθεσον δὲ οὐκ ἤδυπατο λαλήσει αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἐδώκαν ἐν τῷ ναῷ;
23 καὶ αὐτὸς ἦν διανεῖν αὐτοῖς, καὶ διέμενε.
24 κωφός. καὶ ἐγένετο, ὡς ἐπλησθήσαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
25 Μετὰ δὲ ταῦτα τὰς ἡμέρας συνέλαβεν Ἔλυσον ἂ γυνὴ αὐτοῦ, καὶ περιεκρύβειν.
26 ἐρτὴ ἡ γυνὴ τζαρέθ, πρὸς παρθένον μεμνημονεύμενην ανδρὶ, ὥ ὀνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ καὶ τὸ ὅνομα τῆς παρθένου.
27 Μαρία. καὶ εἰσελθὼν ὁ ἄγγελος 7 πρὸς αὐτὴν εἶπεν, Χαϊρε, κεκαριτωμένη ὁ Κύριος.
28 μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν 8. ἡ δὲ Ἰδούσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ 9 καὶ διευλογόντο ποιήσας εἰς τὸ ἀστασμὸν τοῦτος 10
29 οὗτος. καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίαμ' εὕρες γὰρ χάριν παρὰ τῷ
30 Θεῷ. καὶ Ἰδοῦ, συννηγήνεν ἐν γαστρὶ, καὶ τέξῃ νῖτιν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰη-
31 σοῦν. οὗτος ἔσται μέγας, καὶ νῦν ὑφίστων κληθήσεται καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς.
32 τὸν βρόντον Δαβίδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τῶν οἰκῶν Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῇ βασιλείᾳ αὐτοῦ οὐκ ἔσται
telo.
33 καὶ ἔπει σὺ τὴν ἐραὶ πρὸς τὸν ἄγγελον, Πῶς ἐστὶν τοῦτο, ἔπει ἄνδρα οὐ γυνώσκω;
34 καὶ ἀποκρίθησεν ὁ ἄγγελος εἶπεν αὐτῇ, Πνεύ-
35 μα Ἀγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκάπει σοι. διὸ καὶ τὸ γεννώ-
36 μένου ἐκ σου 11 ἂγιον κληθήσεται νῦν Θεοῦ.

8—5

8 om. οὐκ ἐπιστεύσας τοῖς λόγοις μου, ῥώτησε πληροφόρηστα εἰς τῶν καρδιῶν αὐτῶν.
9 ἐπὶ τῷ λόγῳ αὐτοῦ
10 ἐπὶ τῷ λόγῳ διεταράχθη
11 ἐκ σοῦ
36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren.
37 For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the Angel departed from her.
39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda,
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the holy Ghost.
42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should come to me?
44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed is she that believed, for there shall be a performance of those things, which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things, and holy is his Name.
50 And his mercy is on them that fear him, from generation to generation.
51 *He hath shewed strength with his arm; he hath scattered the proud, in the imagination of their hearts.
52 *He hath put down the mighty from their seats, and exalted them of low degree.
καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ συγγενεῖς αὐτῆς συνελήφθησαν στείρα. ὑμῖν ἐκείνοι εὐφήμον τῇ καλοῦμένῃ γένοιτο μοι κατὰ τὸ βήμα σου, καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἀγγέλος.  

35 Ἀναστάσας δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, καὶ τῶν ᾐσθήθεν εἰς τὸν θόκον.  

36 Ζαχαρίου, καὶ ἦσαν πάσατο τὴν Ἐλισάβετ. καὶ ἐγένετο ὡς ἦκουσεν Ἔλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἔσκιρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη Πνεῦματος Ἁγίου ἡ Εὐαγγέλια, καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μου τοῦτο, ἔλθη ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; · ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὀτά μου, ἔσκιρτησεν ἐν ἀγαλλίασει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῦ σαλάληθος.  

37 Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ ποτέ  

38 σωτηρί μου. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριώσαι με πᾶσαι ἅγενεαί ὅτι ἐποίησε μοι μεγαλεία ὁ δυνατὸς, καὶ ἄγιον μεγάλα.  

39 τὸ ὅνομα αὐτοῦ. καὶ τοῦ Ἑλέους αὐτοῦ εἰς γενεάς.  

40 νεὰς γενεῶν τοῖς φοβούμενοις αὐτῶν. ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπίσεν ἑπερράφανος διανοίᾳ καρδίας αὐτῶν. καθελε δυνάστας ἀπὸ βρόντων, καὶ ὑψωσε ταπεινοῖς.
53 *He hath filled the hungry with good things, and the rich he hath sent empty away.
54 He hath holpen his servant Israel, *in remembrance of his mercy,
55 *As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.
57 Now Elisabeth's full time came, that she should be delivered, and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.
59 And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.
60 And his mother answered, and said, Not so, but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.
64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
65 And fear came on all that dwelt round about them, and all these things were noised abroad throughout all the hill country of Judea.
66 And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people,
69 *And hath raised up an horn of salvation for us, in the house of his servant David,
70 *As he spake by the mouth of his holy Prophets, which have been since the world began:
53 πενὼντας ἐνέπλησεν ἁγαθῶν, καὶ πλουτοῦν-
54 τας ἐξαπέστειλε κενούς. ἀντελάβετο Ἰσραήλ
55 παιδὸς αὐτοῦ, μυηθῆναι ἑλίους (καθὼς ἐλά-

56 Ἱμών) πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ στέρματι αὐτοῦ εἰς τῶν αἰώνα.

57 Ἐμείνε δὲ Μαριάμ σὺν αὐτῇ ὤσεὶ μήνας 19 ὡς τρεῖς, καὶ ὑπόστρεψεν εἰς τῶν οἴκων αὐτῆς.

58 Τῇ δὲ Ἑλισάβετ ἐπιλήσθη ὁ χρόνος τοῦ
59 τεκείν αὐτὴν, καὶ ἐγέννησεν νιόν, καὶ ἥκου-

60 σαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυκεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐ-

61 τῆς, καὶ συνέχαρον αὐτῇ. καὶ ἐγένετο ἐν

62 τῇ ὑγίᾳ ἡμέρᾳ, ἤλθον περιτμεῖν τὸ παι-

63 διόν καὶ ἐκάλουν αὐτῷ ἐπὶ τῷ ὑνόματι τοῦ

64 πατρὸς αὐτοῦ Ζαχαρίαν, καὶ ἀποκριθείσα

65 ἡ μήτηρ αὐτοῦ εἶπεν, Ὅμηρη, ἀλλὰ κληθή-

66 σετα Ἰωάννης. καὶ εἶπον πρὸς αὐτὴν ὅτι

Οὐδεὶς ἐστίν ἐν τῇ συγγενείᾳ 20 σου ὃς κα-

67 λέται τῷ ὑνόματι τοῦτῳ. ἐνέγενον δὲ τῷ

68 πατρί αὐτοῦ, τὸ τι ἄν θέλοι καλείσθαι αὐ-

69 τοῦ. καὶ αἰτήσας πανακίδιον ἔγραψε, λέγων,

70 Ἰωάννης ἐστι τὸ ὑνόμα αὐτοῦ καὶ ἐθαύμασαν

71 πάντες. ἀνεφίδη δὲ τὸ στόμα αὐτοῦ παρα-

72 χρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἐλάλει εὐ-

73 λογοὺν τῶν Θεοῦ. καὶ ἐγένετο ἐπὶ πάντας

74 φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὁλῃ

75 τῇ ὥρᾳ τῆς ἱουδαίας διελθεῖτο πάντα τὰ

76 ἴθματα ταῦτα. καὶ ἑθεντο πάντες οἱ ἀκου-

77 σαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἀρα

78 τὸ παιδίον τοῦτο ἐστιν; καὶ 21 χείρ Κυρίου 21 add γὰρ

79 ἰν μὲ αὐτοῦ.

77 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη

78 Πνεύματος Ἁγίου, καὶ προσεφέρετο, λέγων,

79 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ,

80 ὁτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ

81 λαῷ αὐτοῦ, καὶ ἤγειμε κέρας σωτηρίας

82 ἡμῶν εν τῷ οἴκῳ Δαβίδ τοῦ παιδὸς αὐ-

83 τοῦ (καθὼς ἐλάλησε διὰ στόματος τῶν

84 ἀγίων τῶν 22 ἀπ' αἰώνος προφητῶν αὐτοῦ), 22 om. τῶν
And for by his hands to all our enemies, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-
σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καί ἐκ χειρῶς
πάντων τῶν μισοῦντων ἡμᾶς’ ποιήσαι ἔλεος
μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι δια-
θήσεις ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς
Ἄδραίμ τὸν πατέρα ἡμῶν, τοῦ δούναι ἡμῖν,
ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν Ῥω-
σέβαστας, λατρεὺς αὐτῷ ἐν ὤσιτητί καὶ
dικαιοσύνην ἐνώπιον αὐτοῦ πᾶσας τὰς ἡμέ-
ρας τῆς ᾿Ιωής23 ἡμῶν. καὶ σὺ24, παιδίων,
προφήτης ὑψίστου κλησθήσῃ’ προπορεύσῃ
γὰρ πρὸ προσώπων Κυρίου ἐτοιμάσαι ὄρος
αὐτῶν’ τοῦ δοῦναι γνώσιν σωτηρίας τῷ
λαῷ αὐτῶν ἐν ἀφέσει ἀμαρτίων αὐτῶν, διὰ
σπάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπε-
σκέψατο25 ἡμᾶς ἀνατολὴ ἐξ ὑψους, ἐπιθυμάναι
τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
tοῦ κατευθύναν τοὺς πόδας ἡμῶν εἰς ὄδον
eἰρήνης.

Τὸ δὲ παιδίων ἄξιοναν καὶ ἐκράταιοντο πνεῦ-
ματι, καὶ ἢν ἐν ταῖς ἐρήμοις ἔως ἡμέρας ἀνα-
δείχεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξ-
ήλθε δύομα παρὰ Καίσαρας Ἀβγοῦστου,
ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. αὐτὴ
ἡ ἕν ἀπογραφὴ πρότη ἐγένετο ἡγεμονεύοντος 1 om. ἡ
τῆς Συρίας Κυρίνιον. καὶ ἐπορεύοντο πάντες
ἀπογράφεσθαι, ἐκαστὸς εἰς τὴν Ἰδιαν2 πόλιν. 2 έαυτοῦ
ινάβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλλαίας,
ἐκ πόλεως Ναζαρέθ*, εἰς τὴν Ἰουδαίαν, εἰς
πόλιν Δαβίδ, ἦτες καλεῖται Βηθλεέμ, διὰ
tὸ εἶναι αὐτῶν ἐξ οἴκου καὶ πατρίδος Δαβίδ,
ἀπογράφασθαι σὺν Μαρίαν τῇ μεμνηστευ-
μένη αὐτῷ γυναικὶ3, οὖσῃ ἐγκυῷ. ἐγένετο 3 om. γυναικὶ
de ἐν τῷ εἰναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἰ.

ἡμέρα τοῦ τεκείν αὐτῆς. καὶ ἔτεκε τῶν ὑῶν
1611 born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9 And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.
10 And the Angel said unto them, Fear not: For behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.
12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.
13 And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will towards men.
15 And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.
17 And when they had seen it, they made known abroad the saying, which was told them, concerning this child.
18 And all they that heard it, wondered at those things, which were told them by the shepherds.
19 But Mary kept all these things, and pondered them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
21 And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb.
22 And when the days of her puri-

1881 born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were shepherds in the same country abiding in the field, and keeping watch by night.
9 over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people.
11 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace among men, which is Christ the Lord.
12 And this is the sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger.
13 And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, And on earth peace among men, in whom he is well pleased.
15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child.
18 And all that heard it wondered at the things which were spoken unto them by the shepherds.
19 But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.
21 And when eight days were fulfilled for circumcision him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.
22 And when the days of her puri-
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 241

αὐτής τὸν πρωτότοκον, καὶ ἐσπαργάσωσεν αὐτὸν, καὶ ἀνέκλειν αὐτὸν ἐν τῇ φάτνῃ, ⁴ ὁμ. τῇ διὸσ οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγαυλώντες καὶ φυλάσσοντες φυλακᾶς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἢδον, ἄγγελος Κύριον ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτοὺς καὶ ἐφώνησεν φόβου μεγάν. καὶ ἔπειτα αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε ήδον γάρ, εὐαγγελιζόμενος ὡς ἔλεγεν χαρίν μεγάλην, ἢτις ἐστιν παντὶ τῷ λαῷ ὅτι ἐτέχθη ὡς ἡμέραν Σωτῆρ, ὁς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαβιδ. καὶ τούτῳ ἦσαν τοιούτους εὐφημίσατε βρέφος ἐσπαργαζομένων, κείμενον εὐδοκίαν. ⁵ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὦν τὸν Ἰουν, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία. ⁶ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὄντων θεον, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία. ⁷ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὄντων θεον, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία. ⁸ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὄντων θεον, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία. ⁹ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὄντων θεον, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία. ¹⁰ ἐπὶ τῇ φάτνῃ, καὶ ἔβαψεν εἰς τὸν ἄγγελον πλῆθος στρατίας οὐρανίου, αἰνοῦντον τῶν ὄντων θεον, καὶ λεγόντων, Δόξα ἐν υἱοίστοις Θεοί, καὶ ἐπὶ γῆς εἰρηνή ἐν ἀνθρώποις εὐδοκία.
S. LUKE II. 22—37.

16:11  
**Coronation according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,**  
23 (As it is written in the law of the Lord; *Every male that openeth the womb, shall be called holy to the Lord*).  
24 And to offer a sacrifice according to that which is said in the Law of the Lord, a pair of turtle doves, or two young pigeons.  
25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Ghost was upon him.  
26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.  
27 And he came by the spirit into the Temple: and when the parents brought in the child Jesus, to do for him after the custom of the Law,  
28 Then took he him up in his arms, and blessed God, and said,  
29 Lord now lettest thou thy servant depart in peace, according to thy word.  
30 For mine eyes have seen thy salvation,  
31 Which thou hast prepared before the face of all people.  
32 A light to lighten the Gentiles, and the glory of thy people Israel.  
33 And Joseph and his mother marvelled at those things which were spoken of him.  
34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against,  
35 (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.  
36 And there was one Anna a Prophetess, the daughter of Saphneel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity.  
37 And she was a widow of about fourscore and four years, which departed not from the Temple,
δαμίσμος αὐτῆς ἑτέροις κατὰ τῶν νόμων Μοσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα, παραστήσας τῷ Κυρίῳ (καθὼς γέγραπται εἰς νόμῳ Κυρίου ὅτι Πάν ἄρατι διανοίγοις μήτραν ἄγον τῷ Κυρίῳ κληθήσεται), καὶ τοῦ δούναι θυσίαν κατὰ τὸ εἰρημένον εἰς νόμῳ Κυρίου, Ζεύγους τρυγώνων ἡ δύο νεοσσοὺς περιστερῶν. καὶ ἰδοὺ, ἥν ἀνθρώπος εἰς Ἰερουσαλήμ, ὁ δὲ Σίμεων, καὶ ὁ ἄνθρωπος αὐτὸς δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ Πνεῦμα Ἄγιον ἦν. επὶ αὐτῶν, καὶ ἦν αὐτὸς κεχρηματισμένος ὑπὸ τοῦ Πνεύματος τοῦ Ἄγιον, μὴ ἰδεῖν βάναυσον πρὶν ἡ ὅδη τῶν Χριστὸν Κυρίου. καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερὸν καὶ ἐν τῷ εἰσαγαγείν τοὺς γονεῖς τὸ παιδίν τῷ Ἰσραήλ, τοῦ ποιήσας αὐτοὺς κατὰ τὸ εἰς τὸν Θεόν, καὶ εἶπε, Νῦν ἀπολύεις τὸν θελόν σου, δέσποτα, κατὰ τὸ μήμα σου, ἐν εἰρήνῃ· ὅτι εἶδον αἱ ὀφθαλμοὶ μου τὸ σωτηρίμισον σου, ὁ ἰησοῦσας κατὰ πρόσωπον πάνω τῶν λαῶν φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ ἰαυμάζοντες· παθήρ αὐτοῦ ἐπὶ τοῖς λακονισμοῖς περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Σίμεων καὶ εἶπε πρὸς Μαρίαν τὴν μητέρα αὐτοῦ, ἰδού, ὁ δὲ τοῦτο κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενου καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελέυσεται ῥομφαία ὅπως ἐν ἀποκαλυφθοῦσιν ἐκ πολλῶν καρδίων δια- λογισμοῖ. καὶ ἦν Ἀννα προφήτισ, θυγατέρι Φανουηλ, ἐκ φυλῆς Ἀσσύρ (αὕτη προβεβηκυία ἐν ἡμέραις πολλαῖς, ξήσασα ἐτής μετὰ ἀνδρὸς ἑπτά ἀπὸ τῆς παρθενίας αὐτῆς· τῆς, καὶ αὕτη χήρα ὡς ἐτῶν ὑγιοκοινωνίως τεσσάρων), ὡς αὐτὴ ἀφίστατο ἀπὸ τοῦ ἱεροῦ,
but served God with fastings and prayers night and day.
38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
39 And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong in spirit filled with wisdom, and the grace of God was upon him.
41 Now his parents went to Jerusalem every year, at the feast of the Passover.
42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.
43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.
44 But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance.
45 And when they found him not, they turned back again to Jerusalem, seeking him.
46 And it came to pass, that after three days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.
47 And all that heard him were astonished at his understanding, and answers.
48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them: But his mother kept all these sayings in her heart.
52 And Jesus increased in wisdom and stature, and in favour with God and man.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judaea,

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worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
10 And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.
41 And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast;
43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing.
19 And he said unto them, How is it that ye sought me? Wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.
52 And Jesus advanced in wisdom and stature, and in favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea,
εὐαγγελιόν κατὰ λογκαν.

γρατεύωσα καὶ δείχσεις λατρεύοντα νύκτα καὶ

38 ἡμέραν. καὶ ἄντικαν ἡμέρης ὑποτάσσεται

16 ἀνθρωπολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει πρὸς ἀυτοῦ πάσα τοῖς προσδεχομένοις λύτρωσιν

19 Ἰερουσαλήμ. καὶ ὁι ἐπέλευσαν ἀπαντῶ

20 τὰ κατὰ τὸν νῦμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλαταίαν, εἰς τὴν πόλιν αὐτῶν

Ναζαρέθ*. 21 τοὺς πνεύματα, καὶ ἔκραται ὁ Ἰσαάκ ἡ μήτηρ αὐτῶν κατ᾽ ἔτος

22 ἀναγνώρισεν

23 om. ἐλ. Ἰεροσόλυμα

24 καὶ ἦν ἡμέρα νῦν Ἰωσήφ

25 om. ἐν

26 om. αὐτῶν

27 ἀναγνώρισεν

28 om. αὐτῶν

29 καὶ ἔγενε, μεθ᾽ ἡμέρας τρεῖς εὐροῦν αὐτὸν ἐν τῷ ἱερῷ, καθεξῆς καὶ ἀπερωπών τοὺς αὐτῶν, καὶ ἐπερωτήσαν τοὺς αὐτῶν. ξέκρατο δὲ πάντες οἱ ἀκούοντες αὐτῶν ἐπὶ τῇ συνέσει καὶ τοῖς

30 ἀκορίσθησαν αὐτῶν. καὶ ἠδύνατον ἐξελαλάκαν καὶ πρὸς αὐτῶν ἡ μήτηρ αὐτῶν εἶπε, Τέκνον, τί ἐποίησας ἡμᾶς οὕτως; ἐδού, ὁ πατὴρ σου καθὼς ὁδοιποιεῖτε ἐξετούμεν σε. καὶ εἶπε πρὸς αὐτοὺς, Τί ὅτι ἐξητείτε με; οὐκ ἠδέστε ὅτι ἔν τοῖς τοῦ πατρὸς μου δει

35 εἶναι με; καὶ αὐτοὶ οὐ συνήκαν τὸ ῥήμα ὁ

51 ἐλάλησεν αὐτοῖς. καὶ κατέβη κατ᾽ ἄντων, καὶ ἤδεικν ἑναί αὐτῶν ἐπὶ τοῖς ἁμαρτοποιεῖν οἱ ἀνοίκως καὶ ἡ μήτηρ αὐτῶν διεισάγει

38 τῶν τῆς κυρίας

39 om. ταῦτα αὐτῆς.
and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituraea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, 2 Annas and Caiaphas being the high Priests, the word of God came unto John the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; 4 As it is written in the book of the words of Esaias the Prophet, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, *O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: Every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth, and saith unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither accuse any falsely, and be content with your wages.

and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias, 2 tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Esaias the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.

5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that came out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And even now is the axe also laid unto the root of the trees: Every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do?

11 And he answered and said unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 And there came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither accuse any falsely, and be content with your wages.
Πωλάτου τῆς Ἰονδαίας, καὶ τεταρτυχόντως τῆς Γαλιλαίας Ἰρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τεταρτυχόντως τῆς Ἰτουραίας καὶ Τριαχώντιδος χώμας, καὶ Λυσανίον τῆς 2 Ἀβιληνῆς τεταρτυχόντως, ἐπὶ ἀρχιερέων1 Ἐπι τοῦ Ἀρχιερείου, ἔγενετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τοῦ Ζαχαρίου υἱὸν εν τῇ ἑρήμῳ. 3 καὶ ἤλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βιτυσμα μετανοίας εἰς ἄφεσιν ἀμαρτίων ὡς γέγραπται εἰς βιβλίον λόγων 'Ησαίου τοῦ προφήτου, λέγοντος2, Φανῆ βιώντος εν τῇ ἑρήμῳ, Ἑτοιμᾶσάτε τὴν ὄδον Κυρίου εὐθείας ποιεῖτε τὰς τρίβους 5 αὐτοῦ, πᾶσα φάραγγὶ πληρωθήσεται, καὶ πάν ἄρος καὶ βουνός ταπεινωθῆσεται καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν3, καὶ αἱ τραχεῖαι 6 εἰς ὀδοὺς λείας καὶ ὁφεται πᾶσα σάρξ τὸ σωτήριον τοῦ Θεοῦ. 7 Ἐλεγεν οὖν τοῖς ἐκπορευόμενοις ἄχλοις βαπτισθῆναι ὑπ᾽ αὐτοῦ, Γεωνῆματα ἔχειδων, τίς ὑπεδείχεν υἱὸν φυγεῖν ἀπὸ τῆς μελλοῦν- 8 σής ὀργῆς; ποιήσατε ὦν καρποὺς ἅζεων τῆς μετανοίας καὶ μὴ ἀρξήσθη λέγεων εἰς εαυτοῖς, Πατέρα ἔχομεν τῶν Ἀβραὰμ' λέγω γὰρ υἱῶν ὦτι δύναται ὁ Θεὸς ἐκ τῶν λίθων 9 τοιῶν ἔγειραι τέκνα τῷ Ἁβραὰμ. ἦδη δὲ καὶ ἡ ἁζέων πρὸς τὴν ῥίζαν τῶν δεδρὸν κεῖται πάν υἱῶν δεδρὸν μὴ ποιοῦν καρπὸν 10 καλὸν ἐκκόπηται καὶ εἰς πῦρ βᾶλλεται καὶ ἐπηρώτων αὐτῶν οἱ ἄχλοι λέγοντες, Τί οὖν 11 ποιήσομεν; ἀποκριθεὶς δὲ λέγει5 αὐτοῖς, Ὁ ἔχων δῶν χειώνας μεταδότω τῷ μη ἔχοντι. 12 καὶ ὁ ἔχων βραμάτα υἱῶν ποιεῖτο. ἠλθὼν δὲ καὶ τελόνα βαπτισθῆναι, καὶ εἶπον πρὸς 13 αὐτῶν, Διδάσκαλε, τί ποιήσομεν6; ο ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλέον παρά τοῦ 14 διατεταγμένον υἱῶν πρᾶσσετε. ἐπηρώτων δὲ αὐτῶν καὶ στρατευόμενοι, λέγοντες, Καὶ 15 ἡμεῖς τί ποιήσομεν7; καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασείσθητε, μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὑψωτώις υἱῶν.
15 And as the people were in expectation, and all men were moved in their hearts of John, whether he were the Christ or not:

16 John answered, saying unto them all, *I indeed baptize you with water, but one mightier than I cometh, the lattoch of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 Now when all the people were baptized, *and it came to pass that Jesus also was baptized, and praying, the heaven was opened:

20 And the holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.

21 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heloi,

22 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

23 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

24 Which was the son of Maath, which was the son of Mattathias, which was the son of Semel, which was the son of Joseph, which was the son of Juda,

25 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Ner,

26 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλόγι-
ζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ
tου Ἰωάννου, μῆποτε αὐτὸς εἶδ ὁ Χριστὸς,
16 ἀπεκρίνατο ὁ Ἰωάννης, ἀπανε λέγων, Ἔγώ
μὲν ὑδατι βαπτίζω υμᾶς’ ἔρχεται δὲ ὁ ἴσχυ-
ρότερός μου, οὗ eus εἰμι ικανὸς λύει τῶν
ἵματα τῶν υποθημάτων αὐτοῦ’ αὐτὸς υμᾶς
17 βαπτίσει ἐν Πνεύματι Ἀγίῳ καὶ πυρί οὗ τὸ
πτῶν ἐν τῇ χερί αὐτοῦ, καὶ διακαθαριζή.
18 τὴν ἀλώνα αὐτοῦ, καὶ συνάζειο τὸν σίτον εἰς
19 τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-
καλύπτει πυρὶ αὐτόπτω.
20 Ηπελ Μὲν οὖν καὶ ἔτερα παρακαλών
21 εὐγγελιζέτο τὸν λαὸν’ ὁ δὲ ὁ Ἡρῴδης ὁ
tετράχρης, εὐεχόμενος ὑπ’ αὐτοῦ περὶ
10 ομ. Φιλίππον τῆς γυναίκος Φιλίππον τοῦ
ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὄν ἐποίησε
22 ποιηρῶν ὁ ὁ Ἡρῴδης, προσέθηκε καὶ τοῦτο
ἐπὶ πᾶσι, καὶ κατέκλειε τὸν Ἰωάννην ἐν
τῷ ὁ φυλακῆ.
23 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα
τὸν λαὸν, καὶ ὁ Ἰησοῦς βαπτισθέντος καὶ προσ-
24 εὐχόμενον, ἀνεφθηναι τῶν οὐρανῶν, καὶ κα-
tαβηναι τὸ Πνεῦμα τῷ Ἄγιον σωματικῷ εἶδει
13 ὑπερτεραν ὑπ’ αὐτῶν, καὶ φωνὴν εἶξ
14 ὡς οὐρανοῦ γενέσθαι, λέγουσαν, ἐν ἑι ὁ νίος
15 ὁ γαπητός, ἐν σοι ἡμᾶς.
25 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσε ἐτῶν τριά-
kοντα ἀρχόμενοι, ὃς ὁ ὑπομίζετο νῖος
16 ὁμ. Ἑρῴδες, τοῦ Ἰωάννου, τοῦ Ἰωάννου, τοῦ Ἰωάννου, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ Ἰωσήφ, τοῦ Ματθαίου, τοῦ Ἱαννάν, τοῦ Εσθίου, τοῦ Ναγγαί, τοῦ Μαδ, τοῦ Ματτα-
thou, τοῦ Σεμείων, τοῦ Ἱωσήφ, τοῦ Ἰωδα. Ἑρῴδες, τοῦ Ἰωαν, τοῦ Ἰωαν, τοῦ Μαδ, τοῦ Ἱαννά, τοῦ Ἐσθίου, τοῦ Ναγγαί, τοῦ Μαδ, τοῦ Ματτα-
thou, τοῦ Σεμείων, τοῦ Ἱωσήφ, τοῦ Ἰωδα. Ἑρῴδες, τοῦ Ἰωαν, τοῦ Μαδ, τοῦ Ματτα-
thou, τοῦ Σεμείων, τοῦ Ἱωσήφ, τοῦ Ἰωδα. Ἑρῴδες, τοῦ Ἰωαν, τοῦ Μαδ, τοῦ Ματτα-
thou, τοῦ Σεμείων, τοῦ Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἱωσήφ, Ἰωδα. Ἑρῴδες, Ἑρ odio.
29 Which was the son of Jose, which was the son of Eliezer, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Judah, which was the son of Joram, which was the son of Eliakim, which was the son of Menah, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Booz, which was the son of Salomon, which was the son of Naasson.

30 Which was the son of Aminadab, which was the son of Aram, which was the son of Esron, which was the son of Phares, which was the son of Juda, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phaleg, which was the son of Heber, which was the son of Sala.

31 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleeel, which was the son of Cainan, which was the son of Eno, which was the son of Seth, which was the son of Adam, which was the son of God.

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

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him 1831

29 the son of Jesus, the son of Eleazer, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Joram, the son of Eliakim, the son of Mele, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahson, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Ren, the son of Peleg, the son of Eber, the son of Shelah, the son of Canaan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Enoch, the son of Jared, the son of Mahaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

4 And Jesus, full of the Holy Spirit, returned from Jordan, and was led by the spirit into the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4 And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him up, and showed him
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

29 τοῦ Ἰωσήφ, τοῦ Ἐλλέξερ, τοῦ Ἰωρείμ, τοῦ Ἰησοῦ.
30 Ματθαῖος, τοῦ Δενί, τοῦ Σιμεών, τοῦ Ἰούδα,
31 τοῦ Ἰωσήφ, τοῦ Ἰωνᾶ, τοῦ Ἐλλέξερ, τοῦ Ἰωρείμ, τοῦ Ἰωσήφ.
32 Μελεά, τοῦ Μενάρ, τοῦ Ματταθί, τοῦ Μενᾶ,'
33 τοῦ Βοίς, τοῦ Σαλίμων, τοῦ Ναπσά, τοῦ Ἀμναδαβ'
34 τοῦ Ἀράμ, τοῦ Ἐσραήμ, τοῦ Φαράς, τοῦ Ἰακώβ, τοῦ Ἰσαάκ,
35 τοῦ Ἀβραάμ, τοῦ Θάμα, τοῦ Ναχὼρ, τοῦ Ερέθ'
36 τοῦ Ιαγών, τοῦ Φαλέκ, τοῦ Ἐβερ.
37 Σήμ, τοῦ Ναος, τοῦ Ἀμεχ, τοῦ Μαδουσάλ, τοῦ Ἐνώχ, τοῦ Ἰαρέθ, τοῦ Μαλεεῆλ, τοῦ Καυνᾶ, τοῦ Ἐνώθ, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

4 Ἰησοῦς δὲ Πνεύματος Ἀγίου πλήρης ὑπέ-
4 στρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ
2 Πνεύματι εἰς τὴν ἕρημον, ἡμέρας τεσσαρά-
κοντα πενταζύμενον ὕπο τοῦ διαβόλου, καὶ ὦν ἔφαγεν νουθεν ἐν ταῖς ἡμέραις ἐκεῖναις'
καὶ συντελεσθείσων αὐτῶν, ὑστερον επελ-
3 νασε. καὶ εἴπεν αὐτῷ ὁ διάβολος, Εἶ νῦς
4 τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
4 τοι ἄρτος. καὶ ὑπεκρίθη Ἰησοῦς πρὸς αὐ-
τῶν, λέγων. Гέγραται ὅτι Οὐκ ἐπὶ ἄρτῳ ὁ γένη-
all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.
7 If thou therefore wilt worship me, all shall be thine.
8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
9 And he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thyself down from hence.
10 For it is written, He shall give his Angels charge over thee, to keep thee.
11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.
13 And when the devil had ended all the temptation, he departed from him for a season.
14 And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about.
15 And he taught in their Synagogues, being glorified of all.
16 And he came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up to read.
17 And there was delivered unto him the book of the Prophet Esaias, and when he had opened the book, he found the place where it was written.
18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.

7 Or, the gospel

1 Or, roll

2 Or, wing.

4 Or, a roll

6 Or, Therefore
πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν
6 στεμμῇ χρόνου. καὶ εἶπεν αὐτῷ ὁ διάβολος,
Σοι διώκω τὴν ἐξουσίαν ταύτην ἀπασαν καὶ
tὴν δοξάν αὐτῶν ὅτι ἔμοι παραδέδοται, καὶ
7 ὃ ἔνω θέλω δίδωμι αὐτὴν. αὐ δὲν ἔνων
προσκυνήσῃ ἐνώπιόν μου; εἶπαν τοὺς πάν-
8 τα. καὶ ἀποκρίθησεν αὐτῷ εἶπεν ὁ Ἰησοῦς,
"Ὑπαγε ὁπίσω μου, Σατανά." γέγραπται
9 γάρ; Προσκύνησες Κύριον τὸν Θεόν
9 σου, καὶ αὐτῷ μόνῳ λατρεύσεις. καὶ ἤγα-
γεν· αὐτῶν εἰς Ἰερουσαλήμ, καὶ ἠστηρικὴν
αὐτῶν ἐπὶ τὸ πτερύγιον τοῦ Ιεροῦ, καὶ εἶπεν
αὐτῷ, ἐὰν 13 υἱὸς εἴ τοῦ Θεοῦ, βέλε σεαυτόν
10 ἐντεῦθεν κατώ. γέγραπται γὰρ ὅτι Τοῖς ἀγ-
γέλοις αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ δια-
11 φυλάξαι σὲ καὶ να ἐπὶ χειρῶν ἀρούσῃ σε,
μὴ ποτὲ προσκυνήσῃ πρὸς λίθον τὸν πόθα
12 σου. καὶ ἀποκρίθησεν εἰπεν αὐτῷ ὁ Ἰησοῦς
ὅτι Εὐρίτη, ὁ νεκρεσάθεις Κύριον τὸν
13 Θεόν σου. καὶ συντελέσας πάντα πειρασ-
μον ὁ διάβολος ἀπέστη αὐτῷ ἄχρι καρποῦ.
14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει
tοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη
ἐξῆλθε καθ ὅλης τῆς περιχώρου περὶ αὐτοῦ.
15 καὶ αὐτὸς εὐδιδασκέων ἐν ταῖς συναγωγαῖς
αὐτῶν, δοξαζόμενος ὑπὸ πάντων.
16 Καὶ ἦλθεν εἰς τὴν Ναζαρέθ*, ὃς ὂν
τεβραμένοι· καὶ εἰσῆλθε, κατά τὸ εἰώθος
αὐτοῦ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν
17 συναγωγήν, καὶ ἀνέστη ἀναγνώρισα. καὶ
ἐπεθύμη ἀυτῷ βιβλίον Ἡσαΐου τοῦ προ-
φήτου 14 καὶ ἀναπτύξας 15 τὸ βιβλίον, εἶρε
18 τῶν τότων οὗ ὄν γεγραμμένον, Πνεῦμα
Κυρίου ἐπ᾽ ἐμὲ, οὗ ἐνεκεν ἐχρισε με εὐαγ-
gελιζόμενην 16 πτωχοὶ· ἀπέσταλκε με λάσα-
σθαι τοὺς συντετριμένους τὴν καρδίαν· 17
κηρύξας αἰχμαλώτους ἁφεσίως, καὶ τυφλοῖς
ἀναβλέψας, ἀποστείλα μεθραυσμένους ἐν
19 ἁφεσίως, κηρύξας ἐναυτῶν Κυρίου δεκτὸν.

14 τοῦ προφήτου Η-
σαίου
15 ἁναπτύξας
16 εὐαγγελισάσθαι
17 οὐ, λάσασθαι τοὺς συντετριμένους τὴν καρδίαν.
20 And he closed the book, and gave it again to the minister, and sat down: and the eyes of all them that were in the Synagogue were fastened on him.  
21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth. And they said, Is not this Joseph's son?

25 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

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

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months: when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliezer the Prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the Synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them, went his way:

31 And came down to Capernaum; a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the Synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of

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20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this Scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thine own country.

24 And he said, Verily I say unto you, No Prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when there came a great famine

26 over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27 And there were many lepers in Israel in the time of Elisha the prophet: and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the Synagogue, as they heard these things;

29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day: and they were astonished at his teaching; for his word was with authority. And in the Synagogue there was a man, which had a spirit of an unclean devil; and he cried

34 out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΔΟΥΚΑΝ.

20 καὶ πτύχασ τὸ βιβλίον, ἀποδοθεὶς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὄχθαλμοι ἠθανατίζοντες αὐτῷ. ἢδρατο ἅγιος ἔλεγεν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωσεν τηγανία αὐτῇ ἐν τοῖς ἠθανατίζοντες διότι ἱπτήμονα καὶ ἐθαμμαζόν ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευόμενοι εκ τούτου στόματος αὐτοῦ, καὶ ἔλεγεν,

21 Οὐ χαίρετος ἐστιν ἡ ψύχη τούτη· καὶ ἔπει πρὸς αὐτούς, Πάντως ἐρείτε μοί τὴν παραβολὴν ταύτην, ἵππει, θεράπευσον σεαυτοῦ ὅσα ἤκουσαν γενόμενα ἐν τῇ Καπερναοῦμ, ποιήσουν καὶ ὂδε ἐν τῇ πατρίδι σου.

22 ἐπὶ δὲ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης ἐκ τοῦ δικτοῦ ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ἐπὶ δὲ ἀληθείας ἀπὸ τῆς ὑπηρεσίας ἔλεγεν ἐν ταύτῃ ἡμέρᾳ Ἡλίαν ἐν τῷ Ἰσραήλ, ὅτε ἐκλέεσθη ὁ οὐρανός ἐπὶ τῆς τρία καὶ μηνάς εἷς, ὡς ἐγένετο λίμος μέγας ἐπὶ πάσαν τὴν ἡμέραν καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ηλίας, εἰ μὴ εἰς Σάρπητρα τῆς Σιδώνος τὸ πνεῦμα πνεύματος. ἐπὶ δὲ τοῦ δικτοῦ ἐστιν ἐν τῇ πατρίδι αὐτοῦ, καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ τοῦ Ἐλλοσαίου τοῦ προφήτη τοῦ τοῦ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ νεερῶν ὁ Σύρος, καὶ ἐπλήσθησαν πάντες τοῦ δικτοῦ ἐν τῇ συναγωγῇ, ἀκούσαν ταύτα, καὶ ἀναστάντες ἔζεβαλον αὐτῶν ἐξ ἡμῶν, ἐπὶ τὸ πέλμας, καὶ ἠγαγόν αὐτῶν ἐως τῆς ὕδρος τοῦ ὅρους ἐξ ὧν ἡ πόλις αὐτῶν ἐφοδιαμότητο, εἰς τὸ δὲ κατακρημνίσαται αὐτῶν. αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

31 Καὶ κατήλθεν εἰς Καπερναοῦμ πολὺν τῆς Γαλλαίας· καὶ ἦν διδάσκοντος αὐτοὺς ἐν τοῖς σάββασι. καὶ ἔζεβαλεν πάντα ἐπὶ τῇ διδαχῇ αὐτῶν, ὅτι ἐν ἐκείνῃ ἤν ὁ λόγος αὐτοῦ, καὶ ἐν τῇ συναγωγῇ ἦν ἀνθρώπους ἐχὼν πνεύμα δαμονίου ἀκαθήμονος, καὶ ἀνέκραξε φωνῇ με- γάλῃ, λέγων· ἔστω ἐπετίμησαν αὐτῷ· ἀπεκλώσατο δὲ τῆς ἱματίας αὐτοῦ· ἔστω ἐπετίμησαν αὐτῷ· ὁ Ἰησοῦς, λέγων, Φαμώθηκεν, καὶ ἐξελθεῖ· εἰς ἀπ' τὸν Θεόν.
him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.
37 And the fame of him went out into every place of the country round about.

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

5 And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.
3 And he entered into one of the ships, which was Simon's, and prayed him, that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.
καὶ μίψαν αὐτὸν τὸ δαίμονον εἰς τὸ μέσον ἔξηλθεν ἀπ' αὐτοῦ, μηδέν βλάψαν
36 αὐτῶν. καὶ ἐγένετο θάμμος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὃτι ἐν ἔξονσια καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτους πνεύμασι, καὶ ἐξέρχονται, καὶ ἐξεπορεύετο ἄγας περὶ αὐτοῦ εἰς πάντα τῶν τῆς περιχώρου.
37 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σιμώνος· ἦν πενθερὰ δὲ τοῦ Σιμώνου ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστάσα ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφήκεν αὐτήν παραχρῆμα δὲ ἀναστάσα διώκει αὐτοῖς.
40 Δύοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἰσὲνέχον ἀσθενοῦντας νῦσσος ποικίλαις ἤγαγον αὐτούς πρὸς αὐτὸν· ὃ δὲ ἐν ἐκάστῳ αὐτῶν τὰς χειρίτινας ἐπεθείας ἐθεράπευσεν αὐτούς. ἐξῆρχεν δὲ καὶ δαίμονα ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἰς ὁ Χριστὸς τὸ υἱός τοῦ Θεοῦ· καὶ ἐπιστάσαν οὐκ εἰσὶ αὐτὸ λαλεῖν, ὅτι ἥξισαν τὸν Ἑναρμόσαν τοῦ Ἑναρμοσαν αὐτὸν ἐναντίον.
41 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ἄχλοι ἔστησαν αὐτῶν, καὶ ἤλθον ἐως αὐτοῦ, καὶ κατέσχον
43 αὐτῶν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὃ δὲ εἶπε πρὸς αὐτοὺς ὅτι Καὶ τὰς ἐπίτασες πόλεσιν εὐαγγελισθήσοι καὶ δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπεστάλθη.
44 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.
5 Ἐγένετο δὲ ἐν τῷ τοῦ ὄχλου ἐπικείσθαι αὐτῷ τοῦ ἕκον τοῦ λόγου τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὶς παρὰ τὴν λίμνην Γεννησάρετ· καὶ εἶδε δύο πλοία ἑστώτα παρά τὴν λίμνην· οἱ δὲ ἅπεισε ἀποβάντας ἀπ' αὐτῶν ἀπέπλυναν ταῖς ἀκτῖς. ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σιμώνου, ἠρώτησεν αὐτῶν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὄλιγον, καὶ καθισαὶ ἐδίδασκεν ἐκ τοῦ πλοίου τοῦ ὄχλους.
4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
6 And when they had this done, they inclosed a great multitude of fishes, and their net brake:
7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.
10 And so was also James, and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all, and followed him.
12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.
14 And he charged him to tell no man: but, Go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.
16 ¶ And he withdrew himself into the wilderness, and prayed.
17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every town of
EYΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

4 ὅσ ὃ ἐπαινατο λαλῶ, ἐπεὶ πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βίαδος, καὶ χαλάρ. 5 σατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκράθεις ὁ Σίμων ἐπεν αὐτῷ 4 'Επιστάτα, δὲ 4 ὁ λῆς τῆς 5 νυκτὸς κοπαίσαντες οὐδὲν ἔλαβο- 6 μεν ἐπὶ τῷ ῥῆματι σου χαλάσω τὸ 6 δίκτυν, καὶ τοῦτο ποιήσατε, συνέκλει- 7 σαν ἰχθύων πλήθους πολύ διερρήγυντο δὲ 7 τὰ δίκτυα 8 αὐτῶν· καὶ κατένευσαν τοῖς 9 μετόχοι τοῖς 7 ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἔλ- 10 θότας συναξασθαί αὐτῶν· καὶ ἡλθον καὶ 11 ἐπλήρωσαν ἀμφότερα τὰ πλοία, ὥστε βυθίζε- 12 σαν αὐτά. Ἰδὼν δὲ Σίμων Πέτρος προσ- 13 ἐπεξέ ποιεῖ τοῦ ʼἸσσοῦ, λέγων, Ἐξέλθη ἀπʼ ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλὸς εἰμι, Κύριε. 14 θάμβος γὰρ περιείχεν αὐτὸν καὶ πάντας 15 τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἀγρᾳ τῶν ἰχθυῶν 16 συνέκλεβαν ὁμοίως δὲ καὶ ἑικοβον καὶ 17 Ἰωάννην, νῖον Ζεσεβαῖον, οὗ ἦσαν κοινωνι- 18 τῷ Σίμωνοι, καὶ εἶπε πρὸς τὸν Σίμωνο ὁ ʼἸσσοῦς, Μη φοβόν ἀπὸ τοῦ νῦν ἀνθρώπους 19 ἐσή ζῳγρόν, καὶ καταγάγοντες τὰ πλοία ἐπὶ τὴν γῆν, ἀφέντες ἀπαντα, ἱκολοῦθησαν αὐτὸν.

21 Καὶ ἐγένετο, ἐν τῷ ἐδίνα αὐτῶν ἐν μιᾷ τῶν 22 πόλεων, καὶ ἐδοξοῖ, ἀνὴρ πληρής λέπρας· καὶ 23 ἱδὼν τὸν Ἰσσοῦν, πεζῶν ἐπὶ πρόσωπον, ἐδέχθη αὐτοῦ, λέγων, Κύριε, ἐὰν βέθης, δύνα- 24 ταί με καθαρίσαι, καὶ ἐκτείνας τὴν χειρά 25 ἤγατο αὐτοῦ, ἐπὶν 10 Θέλω, καθαρίσθητι. 10 λέγων καὶ εὐθὺς ἦ λέπρα ἀπῆλθεν ἀπʼ αὐτοῦ. 26 καὶ αὐτὸς παρῆγγελεν αὐτῷ μηδέν εἰτεὶν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ίερεῖ, καὶ προσέγγει περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. 27 διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὁχλοὶ πολλοί ἀκούσειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθε- 28 νῶν αὐτῶν. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐφήμοροι καὶ προσευχόμενος.

29 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκον· καὶ ἦσαν καθή- 30 μενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐκλήθησας ἐκ πάσης κόμης τῆς.
1311

Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 "And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

And immediately he rose up before them, and took up his bed, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

And he left all, rose up, and followed him.

And Levi made him a great feast in his own house: and there was a great company of Publicans, and of others that sat down with them.

But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

I came not to call the righteous, but sinners to repentance.

1881

Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.

And finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiling with his couch into the midst before Jesus.

And seeing their faith, he said, Man, thy sins are forgiven thee.

And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

But Jesus perceived their reasonings, answered and said unto them, What reason ye in your hearts?

Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?

But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

And immediately he rose up before them, and took up his bed, and departed to his own house, glorifying God.

And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

And he left all, rose up, and followed him.

And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.

And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?

And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick.

I came not to call the righteous, but sinners to repentance.
Γαλιδαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναται Κυρίον ἣν εἰς τὸ ἱερὸν αὐτοῦ. 12 αὐτῶν text, not mary.

καὶ ἰδοὺ, ἀνέρες φέροντες ἐπὶ κλίνῃ ἀνθρωπον διὰ πινακευμένος, καὶ εξήτον αὐτῶν
eἰσενεγκαίνω καὶ θείναι ἐνώπιον αὐτοῦ καὶ μὴ εὑρότατα διὰ ποίας εἰσενεγκόσων αὐτῶν διὰ τὸν ἥχον, ἀναβάτες ἐπὶ τὸ δῶμα, διὰ τῶν κεραμών καθήκον αὐτῶν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδοὺν
tὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, "Ἄνθρωπε,

ἀφέωνται σοι αἱ ἁμαρτίαι σου. καὶ ἠρέατο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρίσαιοι, λέγοντες, Τίς ἐστιν ὁ ὑδαί οὐ λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰς πρὸς αὐτούς, Τί διαλογίζεσθαι ἐν ταῖς καρδίαις ύμῶν; τί ἐστιν εὐκοπότερον, εἰ-πεῖν, Ἀφέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰ-πεῖν, "Εἴγειραι καὶ περιπάτει; ἢν δὲ εἰδήτε ὧτι ἐξοντίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας (ἐπεὶ τῷ παραλημέρῳ), Σοὶ λέγο, ἔγειραι, καὶ ἄρας τὸ κλινιδίον σου, πορεῖον εἰς τὸν οἴκων σου.

καὶ παραχρῆμα ἀναστάς ἐνώπιον αὐτῶν, ἀρας ἐφ' ὧς κατέκειτο, ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ, δοξάζων τῶν Θεῶν. καὶ ἐκστασις ἔλαβεν ἀπαντας, καὶ ἐδόξαζον τῶν Θεῶν, καὶ ἐπλήρωσαν φῶς, λέγοντες ὧτι Εἰδομεν παράδοξα σήμερον.

καὶ μετὰ ταῦτα ἔξηλθε, καὶ ἐδείσατο τελωνίην, ὅποιματε Λευίν, καθήμενον ἐπὶ τὸ τελωνίαν, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ καταλήπτω ἀπαντα, ἀναστὰς ἥκολοῦθησεν 15 πάντα ἥκολοῦθει

αὐτῷ. καὶ ἐποίησε δοξὴν μεγάλην ὁ Λευίς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὁ ἥχος τελωνίων πολύς, καὶ ἄλλων οἱ ἵσαν μὲ αὐτῶν κατακείμενοι καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαίοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διατι μετὰ τελωνίων καὶ ἀμαρτωλῶν ἐσθήτε καὶ πίνετε; καὶ ἀποκρίθη ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ἡγαίωντες λατρεύω, ἀλλ' ὁι κακῶς ἔχοντες, οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὶ εἰς μετάνοιαν.
33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink?
34 And he said unto them, Can ye make the children of the bride-chamber fast, while the Bridegroom is with them?
35 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.
36 And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.
37 And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles, and both are preserved.
39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

6 And it came to pass on the second Sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
2 And certain of the Pharisees said unto him, Why do ye that which is not lawful to do on the Sabbath days?
3 And Jesus answering them, said, Have ye not read so much as this what David did, when himself was an hungered, and they which were with him:
4 How he went into the house of God, and did take and eat the Shewbread, and gave also to them that were with him, which it is not lawful to eat but for the Priests alone?
5 And he said unto them, That the son of man is Lord also of the Sabbath.
6 And it came to pass also on another Sabbath, that he entered into the Synagogue, and taught: and there was a man whose right hand was withered.
7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day: that they might find an accusation against him.
8 But he knew their thoughts, and

* Matt. 26.26 27.34 30.21 39.15 42.18 44.30

1881 And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees: but thine eat and drink.
34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come: and when the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.
37 And no man putteth new wine into old bottles: else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is better.

6 Now it came to pass on a Sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the Sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hungered, he, and they that were with him:
4 How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? And he said unto them, The Son of man is Lord also of the Sabbath.
6 And it came to pass on another Sabbath, that he entered into the Synagogue, and taught: and there was a man whose right hand was withered.
7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him.
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23 οἱ δὲ εἶπον πρὸς αὐτῶν, Διατί19 οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὦμοιοὶ καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ εὐθύνοι καὶ πίνουσιν;20 οὗτος αὐτοῦ, Μὴ δυνασθε τοὺς νίκους τοῦ νυμφώνος, ἐν φίλῳ νυμφίος μετ’ αὐτῶν ἐστι, ποιήσας νηστεύεις; εἶλενονται δὲ ἡμέραι,22 καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τάτε νηστεύουσιν ἐν ἑκείναις ταῖς ἡμέραις. ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπὶ θῆμα 21 ἢματιὸν καὶ οὐκ ἐπίθαλλεν ἢπὶ ἤματων παλαίων εἰ δὲ μήγε, καὶ τὸ καὶ τὸν σχῆμα23 καὶ τὸ παλαιὸν οὐ συμφω- νεῖ 24 ἐπὶ θῆμα τὸ ἀπὸ τὸν καινὸν, καὶ οὐδεὶς βάλλει οἰνὸν νέον εἰς ἁσκοὺς παλαιοὺς; εἰ δὲ μήγε, μήξει ὁ νέος οἶνος τοὺς ἁσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἁσκοὶ ἀπολύονται. ἀλλὰ οἰνὸν νέον εἰς ἁσκοὺς καινοῖς βλητέοι, καὶ ἀμφότεροι συντηροῦν- ται25 καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως23 θελεῖ νέον λέγει γάρ, 'Ὁ παλαιὸς χρήστο- τερός20 ἐστιν.

6 Ἡγενεῖτο δὲ ἐν σαββάτῳ δευτεροπρῶτῃ1 διαπορεύεσθαι αὐτῶν διὰ τῶν2 σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυνας, καὶ ἦσθιοι, πιόντες ταῖς χερσὶ. τινες δὲ τῶν Φαρισαίων εἶπον αὐτοῖς5, Τί ποιεῖτε ὁ Ἱησοῦς; οὐκ ἔστι ποιέων ἐν τοῖς σαββάσαι, καὶ ἀσκοῦντες σὺς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τούτο ἀνέγνωτε, ὁ ἐποίησεν Δαβὶδ, ἐπότε5 ἐπείμασεν αὐτοῖς καὶ ὁ μετ’ αὐτοῦ ὠντες; οὐς εἰσῆλθεν εἰς τὸν ὁίκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προδέσεως ἔλαβε, καὶ ἐφαγεν, καὶ ἔδωκε καὶ τοῖς μετ’ αὐτοῦ, οὕς οὐκ ἔστι ποιέων ἐν τοῖς ιερεῖς; καὶ ἔλεγεν αὐτοῖς ὅτι Κύριος ἐστιν ὁ νίκος τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6 Ἡγενεῖτο δὲ καὶ7 ἐν ἐτέρῳ σαββάτῳ εἰσελ- θείν αὐτῶν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἀνθρώπος8 καὶ ἦν χείρ αὐτοῦ ἡ δε- 7 ἐξ ἡ χείρ ἐξηρά. παρετήρουν9 δέ αὐτῶν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύεσθαι ἐνα εἰρήσι κατηγοροῖαν10 αὐτοῦ. αὐτὸς δὲ ἦδει τοὺς διαλογισμοὺς αὐτῶν, καὶ

19 om. Διατί (Oι)
20 (πίνουσιν.)
21 add Ἰησοῦς
22 (ἡμέραι)
23 add ἀπὸ
24 add σχῆμα
25 σχίσει
26 συμφωνήσει
27 add τὸ
28 om. , καὶ ἀμφότεροι συντηροῦνται
29 om. εὐθέως
30 χρηστός text, not marg.
31 om. δευτεροπρῶτος text, not marg.
32 om. τῶν
33 om. αὐτοῖς
34 om. εν
35 ὡτε
36 λαβὼν
37 om. καὶ
38 ἀνθρώπος ἐκεῖ
39 παρετήρουντο
40 κατηγορεῖν
1611  
said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?  
10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and commended one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve; whom also he named Apostles:

14 Simon, (whom he also named Peter,) and Andrew his brother: James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon, called Zelotes,

16 And Judas *the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people, out of all Judaea and Jerusalem, and from the Sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, *Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap

1881  
he said to the man that had his hand withered, Rise up, and stand forth in the midst. And

9 he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a

10 life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and

11 his hand was restored. But they were filled with 1madness; and commended one with another what they might do to Jesus.

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

13 God. And when it was day, he called his disciples: and he chose from them twelve, whom

14 also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bar-

15 tholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was

16 called the Zealot, and Judas the son of James, and Judas Isca-

17 riot, which was the traitor; and he came down with them, and stood on a level place, and a

18 great multitude of his disciples, and a great number of the people from all Judea and Jerusa-

19 lem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their

diseases; and they that were troubled with unclean spirits

19 were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the

21 kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall

22 laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and leap

* Matt. 16. 1.
- Jude 1.
* Matt. 5. 3.

1 Or, folly.
* See Jude 1.
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εἶπε τῷ ἀνθρώπῳ τῷ ἔρημῳ ἔχοντι τὴν χείρα, "Εγείρα, καὶ στήθη εἰς τὸ μέσον.
9 ὃ δε  ἀνατίθη ετήρι, εἶπεν οὖν Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσατε ὑμᾶς τί, ἢ ἔστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἡ κακοποιησάς; ψυχὴν σώσαι ἢ ἀπολέσαι;
10 καὶ περιβλεψάμενος πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ, Ἐκείνων τὴν χείρα σου, ὃ δὲ ἐποίησεν οὖν  ἐποίησεν αὐτῷ καὶ ἀποκατεστάθη ἡ χείρ
11 αὐτοῦ ὕψη ὡς ἡ ἄλλη, αὐτοὶ δὲ ἐπλήσαντο ἄνοιας καὶ διελύσαν πρὸς ἄλλους, τί ἂν ποιήσατο τῷ Ἰησοῦ.
12 Ἐγένετο δὲ ἐν τοῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύχασθαι καὶ ἦν διανυκτερεύον ἐν τῇ προσευχῇ τοῦ Θεοῦ.
13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλέξαμεν αὐτὸν διάδοχα, οἷς καὶ ἀποστόλοις ἀφίμασε,
14 Σίμωνον ὅν καὶ ὄνομασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, 21 Ἰάκωβον καὶ Ἰούδαν, 21 Ἰωάννην, 21 Φιλίππων καὶ Βαρθολομαίον,
15 21 Ματθαίον καὶ Θομᾶν, 21 Ἰάκωβον τὸν τοῦ, 22 Ἀλφαίον, καὶ Σίμωνα τὸν καλούμενον Ζήθην, 22 Ἰωύδαν, 21 Ἰακώβου, καὶ Ἰούδαν Ἰσκαρίον,
16 πριν, ὥς καὶ 22 ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν, ἐστῆ ἐπὶ τοῦ πέδουν, καὶ ὦχλος 21 μαθητῶν αὐτοῦ, καὶ πληθὺς πολὺ τοῦ λαοῦ ἀπὸ πᾶσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίων Τύρου καὶ Σιδώνου, οἱ ἡλίον ἀκούσαν αὐτοῦ καὶ ἱαθή,
17 καὶ ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ὀχλούμενοι, 23 ὑπὸ 23 πνευμάτων ἀκάθαρτων, καὶ 23 ἐθεραπεύσατο, καὶ πᾶς οἱ ὄχλος ἐξῆτε ἀπερρίστατο αὐτοῦ ὃτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἦσαν πάντας.
18 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοί, ὅτι ἔμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. μακάριοι οἱ πεινώντες νῦν, ὅτι χορηγηθήσετε. μακάριοι οἱ κλαίοντες νῦν, ὅτι
19 γελάστε, μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ἐνεδίσονται, καὶ ἐξελέγονται τὸ όνομα ὑμῶν ὡς ποιητῶν, ἐνεκα τοῦ νῦν τοῦ ἀνθρώπου.
20 καὶ ἐπεδίωκεν τὴν ἡμέρα καὶ σκυτήσατε, 23 χάρης
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tr>
<td>for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the Prophets.</td>
<td>for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation.</td>
</tr>
<tr>
<td>* Amos 6.1.</td>
<td>24 * But woe unto you that are rich! for ye have received your consolation.</td>
</tr>
<tr>
<td>* Is. 65. 13.</td>
<td>25 * Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.</td>
</tr>
<tr>
<td>26 Woe unto you when all men shall speak well of you: for so did their fathers to the false Prophets.</td>
<td>26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.</td>
</tr>
<tr>
<td>27 * But I say unto you which hear, Love your enemies, do good to them which hate you,</td>
<td>27 But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.</td>
</tr>
<tr>
<td>28 Bless them that curse you, and pray for them which despitefully use you.</td>
<td>29 * And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.</td>
</tr>
<tr>
<td>30 Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.</td>
<td>30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.</td>
</tr>
<tr>
<td>* Matt. 5. 44.</td>
<td>31 * And as ye would that men should do to you, do ye also to them likewise.</td>
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<tr>
<td>* Matt. 5. 39.</td>
<td>32 * For if ye love them which love you, what thank have ye? for sinners also love those that love them.</td>
</tr>
<tr>
<td>* 1 Cor. 6. 7.</td>
<td>33 And if ye do good to them which do good to you, What thank have ye? for sinners also do even the same.</td>
</tr>
<tr>
<td>* Matt. 6. 46.</td>
<td>34 * And if ye lend to them of whom ye hope to receive, What thank have ye? for sinners also lend to sinners, to receive as much again.</td>
</tr>
<tr>
<td>* Matt. 5. 42.</td>
<td>35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.</td>
</tr>
<tr>
<td>36 Be ye therefore merciful, as your Father also is merciful.</td>
<td>36 Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.</td>
</tr>
<tr>
<td>* Matt. 7. 1.</td>
<td>37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.</td>
</tr>
<tr>
<td>* Matt. 15. 14.</td>
<td>38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.</td>
</tr>
</tbody>
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| 39 And he spake also a parable unto them, * Can the blind lead the blind? Shall they not both fall into the ditch? | 39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? }
ιδού γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ 29 κατὰ ταύτα γάρ ἐποίουν τοῖς προ- 
φήταις οἱ πατέρες αὐτῶν. πλὴν οὐκ ὑμῖν 
τοῖς πλουσίωσι, ὅτι ἀπέχετε τὴν παρακλήσιν 25 
ὑμῶν, οὐκ ὑμῖν, οἱ ἐμπεπλησμενοὶ, ὅτι 
πεινάτετε, οὐκ ὑμῖν, οἱ γελώτες ὑμῖν, ὅτι 31 
πενθήσετε καὶ κλαύστε. οὐκ ὑμῖν, ὅταν 
καλὸς ὄμως εἰσώσατε αὐτοὶ ἀνήρποι κατὰ 
ταύτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ 
pατέρες αὐτῶν.

27 'Ἀλλ' ὑμῖν λέγω τοῖς ἀκούοντες, 'Ἀγα- 
pίτε τοὺς ἐχθροὺς ὑμῶν, καλὸς ποιεῖτε τοῖς 
μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους 
ὑμᾶς, καὶ τριστερὸν ὑπὲρ τῶν ἐπηρεα- 
ζοντων ὑμᾶς, τῷ τύπτοτι σε ἐπὶ τὴν σια- 
γώνα, πάρεχε καὶ τὴν ἄλλην, καὶ αὖ ἀπὸ τοῦ 
αἵροντος σου τὸ ἀμάτιον, καὶ τὸν ψυχάνα μὴ 30 
kολύσῃ. παντὶ δὲ τῷ αὐτῶν ἅματον ἓνα 
καὶ ἀπὸ τοῦ ἀἵροντος τὰ σὰ μὴ ἀπαίτει, καὶ 
καθὼς θέλετε ἑνα ποιοῦν ὑμῖν οἱ ἄνθρωποι, 
32 καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὑμῖν, καὶ εἰ ἀγα- 
pίτε τοὺς ἀγαπώντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἅμαρτουλοί τοὺς ἀγαπώντας 
αὐτοὺς ἀγαπῶσι, καὶ εἰν ἀγαθοποιήσετε τοὺς 
ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
34 καὶ γὰρ οἱ ἅμαρτουλοι τὸ αὐτὸ ποιοῦσι, καὶ 
εἰν δανείζῃτε παρ’ ὑμῖν ἐπιτίθετε ἀπολαβέειν, 
35 ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἅμαρ- 
tουλοί ἅμαρτουλοί δανείζουσι, ἕνα ἀπολά- 
βοι τὰ ἱδια. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς 
ὑμῶν, καὶ ἀγαθοποιήσατε, καὶ δανείζετε, μη- 
edου ἀπελεύσθετε καὶ ἐσται ὁ μισθὸς ὑμῶν 
πολὺς, καὶ ἐσεσθε νῦν τοῦ ὑψίστου ὅτι 
αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἁγάριστοὺς 
38 καὶ πονηροῦς, γίνεσθε οὖν ὑμῖν οἰκτίρμονες, 
καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμον ἐστί, 
39 μὴ κρίνετε, καὶ οὐ μὴ κρίθητε. 30 μὴ 
kαταδικάζετε, καὶ οὐ μὴ καταδικασθήτε ἀπο- 
λίστε, καὶ ἀπολυθήσεσθε δίδοτε, καὶ δο- 
θήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον 
καὶ σεσαλευμένον καὶ ὑπερεκχυμομένον 
39 καὶ πονηροῦς, γίνεσθε οὖν οἰκτίρμονες, 
καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμον ἐστί, 
μὴ κρίνετε, καὶ οὐ μὴ κρίθητε. μὴ καταδικάζετε, 
καὶ οὐ μὴ καταδικασθήτε ἀπολίστε, καὶ ἀπο- 
λίστε, καὶ ἀπολυθήσεσθε δίδοτε, καὶ δο- 
θήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον 
καὶ σεσαλευμένον καὶ ὑπερεκχυμομένον 
καὶ πονηροῦς, γίνεσθε οὖν οἰκτίρμονες, 
καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμον ἐστί, 
μὴ κρίνετε, καὶ οὐ μὴ κρίθητε. μὴ καταδικάζε 
καὶ οὐ μὴ καταδικασθήτε ἀπολίστε, καὶ ἀπο- 
λίστε, καὶ ἀπολυθήσεσθε δίδοτε, καὶ δο- 
θήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον 
καὶ σεσαλευμένον καὶ ὑπερεκχυμομένον 
καὶ πονηροῦς, γίνεσθε οὖν οἰκτίρμονες, 
καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμον ἐστί, 
μὴ κρίνετε, καὶ οὐ μὴ κρίθητε. μὴ καταδικάζ 
καὶ οὐ μὴ καταδικασθήτε ἀπολίστε, καὶ ἀπο-
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40 *The disciple is not above his master: but every one * that is perfect shall be as his master.
41 *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 *For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.
44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: For of the abundance of the heart, his mouth speaketh.

46 ¶ *And why call ye me Lord, Lord, and do not the things which I say?
47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.
48 He is like a man which built an house, and digged deep, and laid the foundation upon a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

7 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
8 And a certain Centurion's servant, who was dear unto him, was sick and ready to die.
9 And when he heard concerning Jesus, he sent unto him the Elders of the Jews,

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40 The disciple is not above his master: but every one * that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.
8 And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews,
40 οὐκ ἦστι μαθητής ὑπὲρ τῶν διδάσκαλον αὐτοῦ. 44 om. αὐτοῦ
41 διδάσκαλος αὐτοῦ. τί δὲ βλέπεις τὸ κάρφος τὸ ὕπ. τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τὴν δὲ δοκίμων τῷ ὑπ. τῷ ὀφθαλμῷ οὐ
didaskalos autou. ti de blepveis to karfuo to en to ophthalmo to ou adelfo sou, thn de dokimow en to ophthalmo ou
42 κατανοεῖς; ἣ πώς δύνασαι λέγειν τῷ ἄδελφῳ σου. 'Αδελφέ, ἄφες ἐκβιλώ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκίν οὐ βλέπων; ὑποκρίτα, ἐκβιλέ
43 ἐπίτοτον τὴν δοκίν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβιλεῖν τὸ κάρφος τὸ
ekastou gar deynoron ek tou idion karpou gnowsketai. ou gar ex ukanthov syllagounai
44 ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου. οὐ γὰρ ἐστὶ δενδρὸν καλὸν ποιῶν καρπῶν σαπρῶν; 45 déndron saprois poion karpon kalon.
45 σὺκά, οὐδὲ ἐκ βατοῦ τρυγώσθη σταφυλήν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἄγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἄγαθον, καὶ
46 ὁ ποιητὸς ἄνθρωπος ἐκ τοῦ ποιητοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ποιητὴν' ἐκ γὰρ τοῦ 46 περισσεύματος τῆς
47 καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
46 Ti de me kaleyte, Kýrie, Kýrie, kai ou
47 poieite a lego; pas o erxhmenos prois me
48 ὑποδείξω ὑμῖν τίνι ἐστίν ὁμοίος ὁμοίος ἐστίν ἄνθρωποι οἰκοδομοῦντι οἰκίαν, ὡς ἔσκαψε καὶ εἴβαλε, καὶ θερισμῷ ἐπὶ τὴν πέτραν'
49 πλημμύρας δὲ γενοµένης, προσέρρησεν ὁ ποταµὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυε σαλέυσαι αὐτὴν τεθεμέλιωτο γὰρ ἐπὶ τὴν
48 hypodeixew hymion tini estin homios homios estin anthropoioi oikodomouni oikian, hos eskapsei kai eibalei, kai therismou epis thn petran'
49 plhmmurais de genomenis, proserrhesein o potamos th oikia ekinesis, kai ouk ischue saleyse authn thethemelioto gar episth
50 πέτραν 50. ὁ δὲ ἄκουσας καὶ μὴ ποιήσας ὁμοίος ἐστίν ἄνθρωποι οἰκοδοµήσαι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίων: ἣ προσέρρησεν
50 petran. o de akousas kai mh poisasa homios estin anthropoi oikodomhisai oikian epis thn geni chori themelion: he proserrhesein
51 πὸ τοπαµὸς, καὶ εὐθὺς ἐπεσε 51, καὶ ἐγένετο τὸ
51 epitis epesai, kai egene to
52 ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. 51 rhygma ths oikias ekinesis megas.
53 Θεός δὲ ἐπιλήφησε πάντα τὰ ρήµατα αὐτοῦ εἰς τὰς ἄκουσιν τοῦ λαοῦ, εἰσήλθεν εἰς
54 'Εσπεράχος δὲ τινος δοῦλος κακῶς ἤχων ἤμελλε τελευτάν, ὡς ἦν αὐτό ἐντιμος.
55 'Espirachos de tinos doulos kakovos echoun hemelle televtan, hos hein autou entimos.
56 ἀκούσας δὲ περὶ τοῦ Ἡσυχοῦ, ἀπέστειλε πρῶς αὐτῶν πρεσβυτέρους τῶν Ἰουδαίων,
beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a Synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier (and they that bore him, stood still.) And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

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ἐρωτῶν αὐτῶν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἱσσοῦν, παρεκάλουσαν αὐτὸν σπουδαίως, λέγοντες ὅτι αἷμα ἔστιν ὁ παρέξει τούτῳ ἦν τῇ νεκρῷ ἡμῶν, καὶ τὴν συναγωγὴν ἑως ἑαυτοῦ 

6 λογοῦ, καὶ ἰαθήσοται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὕψος ἐξουσίας τασσόμενος, ἐξὼν ὑπὸ ἐμαυτὸν στρατιώτας, καὶ λέγω τοῦτῳ, Παρεύθητι, καὶ παρεύθηκα καὶ ἀλλὰ, Ἔρχου, καὶ ἔρχεται καὶ τῷ δούλῳ μου, Πο��ησαν τοῦτο, καὶ ποιεῖ, ἀκούσας δὲ ταῦτα ὁ Ἰσσοῦς ἐδαμάσαν αὐτὸν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ἡμῖν, ὑμεῖς ἐν τῷ Ἰσραήλ τοσαύτην πίστιν μεγαλειώναι. καὶ ὑποστρέψαντε οἱ περιβάλλοντες 

11 ὅπως ἐγγένετο ἐν τῇ ἡγήσει, ἐπορεύοντο εἰς πόλιν καλουμένην Ναὸν καὶ συνεπορεύοντο αὐτὸν ὁι μαθήται αὐτοῦ Ἰκανοὶ, καὶ ὄχλος πολύς. ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθυνόμενον, νῖος μνημόνευσε τῷ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χύρα, καὶ ὄχλος τῆς πόλεως ἱκανος ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ Κύριος ἑσπλαγχνισθη ἐπὶ αὐτή, καὶ ἐπεθανεν αὐτῇ, Ἔγερθη ἄνεκάθισεν ὁ νεκρός, καὶ ἦρξατο λυλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβες ἐς φόβος ἄπαντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες ὅτι Προφήτης μέγας ἦγγερθη ἐν ἡμῖν, καὶ ὅτι Ἡσαυκέφατο ὁ ἢγερθῆ 

16 θεὸς τῶν λαῶν αὐτοῦ, καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ ἱουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
18 And the disciples of John shewed him of all these things.
19 And John calling unto him two of his disciples, sent them to Jesus,
saying, Art thou he that should come, or look we for another?
20 When the men were come unto him, they said, John Baptist hath sent
us unto thee, saying, Art thou he that should come, or look we for another?
21 And in that same hour he cured many of their infirmities and plagues,
and of evil spirits, and unto many that were blind, he gave sight.
22 Then Jesus answering, said unto them, Go your way, and tell John
what things ye have seen and heard, how that the blind see, the lame
walk, the lepers are cleansed, the deaf hear, the dead are raised, to the
poor the Gospel is preached.
23 And blessed is he whosoever shall not be offended in me.
24 And when the messengers of John were departed, he began to
speak unto the people concerning John: What went ye out into the
wilderness for to see? A reed shaken with the wind?
25 But what went ye out for to see? A man clothed in soft raiment?
Behold, they which are gorgeously appareled, and live delicately, are
in kings' courts.
26 But what went ye out for to see? A Prophet? Yea, I say unto you,
and much more than a Prophet.
27 This is he of whom it is written, Behold, I send my messenger before
thy face, which shall prepare thy way before thee.
28 For I say unto you, among those that are born of women, there is not
a greater Prophet than John the Baptist: but he that is least in the
kingdom of God, is greater than he.
29 And all the people that heard
him, and the Publicans, justified God, being baptized with the baptism
of John.
30 But the Pharisees and Lawyers rejected the counsel of God against
themselves, being not baptized of him.
31 And the Lord said, Whereunto then shall I liken the men of
this generation? and to what are they like?
32 They are like unto children

18 And the disciples of John told him of all these things. And
John calling unto him two of his disciples sent them to the Lord,
saying, Art thou he that cometh, or look we for another?
20 And when the men were come unto him, they said, John the
Baptist hath sent us unto thee, saying, Art thou he that cometh,
or look we for another? In that hour he cured many of
diseases and plagues and evil spirits; and on many that were
blind he bestowed sight. And he answered and said unto
them, Go your way, and tell John what things ye have seen and
heard; the blind receive their sight, the lame walk, the lepers are
cleansed, and the deaf hear, the dead are raised up, the poor have
good tidings preached to them. And blessed is he, whosoever shall find
occasion of stumbling in me.
21 And when the messengers of John were departed, he began to
say unto the multitudes concerning John, What went ye out into the
wilderness to behold? a reed shaken with the wind? But
what went ye out to see? a man clothed in soft raiment? Behold,
they which are gorgeously appareled, and live delicately,
are in kings' courts. But what went ye out to see? a prophet?
Yea, I say unto you, and much more than a prophet. This is he
of whom it is written, Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.
23 I say unto you, Among them that
are born of women there is none greater than John: yet he that is
but little in the kingdom of God
is greater than he. And all the
people when they heard, and the
publicans, justified God, being
baptized with the baptism of
John. But the Pharisees and the
lawyers rejected for themselves
the counsel of God, being not
baptized of him. Whereunto then
shall I liken the men of this gen-
eration, and to what are they
like? They are like unto children

1 Or, frustrated.
2 Or, within themselves.
3 Or, the gospel
4 Gr. lesser.
5 Or, having been
6 Or, not having been
18 ὡς ἐκήρυξαν Ἰωάννης οἱ μαθηταὶ αὐτοῦ
19 περὶ πάντων τούτων, καὶ προσκαλεσάμενοι
dύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης
ἐπεμψε πρὸς τοὺς Ἰησοῦν, λέγων, Σὺ εἰ ὁ
20 ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; παρα-
γένομεν δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον,
Ἰωάννης ὁ Βαπτιστής ἀπέσταλκεν ἡμᾶς πρὸς
σε, λέγων, Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσ-
dοκῶμεν; ἐν αὐτῷ δὲ τῇ ὁρῇ ἐθέρα-
πέσαντο πολλοὺς ἀπὸ νόσων καὶ μαστίγων
καὶ πνευμάτων πονηρῶν, καὶ τυφλῶν πολ-
22 λαίς ἔχαρισατο τὸ βλέπειν, καὶ ἀποκρι-
θείς ὁ Ιησοῦς εἶπεν αὐτοῖς, Πορευθέντες
ἀπαγγέλατε Ἰωάννην ἢ εἴδετε καὶ ἦκούσατε'
ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦ-
σι, λεπροὶ καθαρίζονται, ἱκανοὶ ἀκούνται,
μεκριστὸν ἐγείρονται, πτωχοὶ εὐαγγελίζονται'
23 καὶ μακάριός ἐστιν, ὃς ἔναν μὴ σκανδαλισθῇ
ἐν ἑμοί. 13 ekēnη
24 Ἀπελθόντων δὲ τῶν ἁγγέλων Ἰωάννου,
ἥρατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰω-
άννου, Τί ἐξηλύθατε ἐν τῇ ἁγμῇ θεά-
σασθαι; κάλλαν ὑπὸ ἀνέμου σαλευόμενον;
25 ἄλλα τί ἐξηλύθατε ἰδεῖν; ἀνθρωπὸν ἐν
μαλακοῖς ἰματίοις ἡμφαιμένον; ἰδοὺ, οἱ ἐν
ἰματισμῷ ἐνδύοντες καὶ τρυφῇ ὑπάρχοντες ἐν
τοῖς βασιλείοις εἰσίν. ἄλλα τί ἐξηλύθατε
26 ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ πε-
ροσότερον προφήτην. οὗτος ἄστι περὶ οὗ
γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τῶν ἁγγε-
λῶν μου πρὸς προσώπον σου, ὃς κατασκευ-
27 ἄσει τὴν ὅδον σου ἐμπροσθείν σου. λέγω
γὰρ ἐμῖν, μεῖζον ἐν γεννητοῖς γυναικῶν
28 τοῦ Θεοῦ μεῖζον αὐτοῦ ἐστί. καὶ πᾶς ὁ λαὸς
ἀκούσας καὶ οἱ τελῶναι ἐδυκαίωσαν τῶν Θεῶν,
29 ἃπανται τῇ ὁμολογίᾳ καὶ ὁ νομικὸς τὴν βουλήν τῶν
30 τοῦ Θεοῦ ἠθέτησαν ἐς ἐαυτούς, μὴ βαπτισθέν-
31 τε ὑπ' αὐτοῦ. εἰπε δὲ ὁ Κύριος, Τίνι οὖν
δομήσωσιν τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης,
32 καὶ τίνι εἰσίν ὁμοίοι; ὁμοίοι εἰσὶν παιδίοι
33 Κύριος
22 ομ. εἰπε δὲ ὁ Κύριος
21 ομ. τοῦ Βαπτιστοῦ
20 ομ. προφήτης
19 ομ. γὰρ
18 ἐξηλύθατε
17 add καὶ
16 ομ. ὅτι
15 ομ. ὁ Ιησοῦς
14 ομ. τὸ
13 ἐκείνη
12 ὥρᾳ ἐθέραπεν
11 Κύριος
sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The son of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners.

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an Alabaster box of ointment,

38 And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a Prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred ?pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered, and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil.

34 ye say, He hath a ?devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners. And wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ?an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain leader had two debtors: the one owed five hundred ?pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair.

45 Thou gavest me no kiss: but
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 275
tois εν ἀγορᾷ καθημένοις, καὶ προσφώνουσιν ἄλληλοις, καὶ λέγουσιν23. Ἡμιλήσαμεν ύμῖν, καὶ οὐκ ὄρχησασθε ἑρθήσαμεν ύμῖν21, καὶ
33 οὐκ ἑκλάσατε. ἔληλυθε γάρ Ἰωάννης ὁ Βαπτιστής μήτε25 ἄρτον ἐσθίων μήτε οἶνον
34 πίνων, καὶ λέγετε, Δαμάνων ἔχει, ἔληλυ¬
θεν ὁ άγιος τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, ἰδοὺ, ἄνθρωπος φάγος καὶ οἰ¬
nυστής, τελωνὼν φίλος καὶ ἁμαρτωλῶν.
35 καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων
αὐτῆς πάντων.
36 ὧρωτα δὲ τις αὐτῶν τῶν Φαρισαίων ἣν
φάγη μετ' αὐτοῦ καὶ εἴσελθον εἰς τὴν αἰ-
37 κίαν τοῦ Φαρισαίου ἀνεκλίθη26. καὶ ἤδοι, 
γυνὴ ἐν τῇ πόλει, ἡτὶς ἤν27 ἁμαρτωλός,
25 ἐπηρεύοντα ὅτι ἀνάκηκται,26 ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κυμάτισα αλάβαστρον μύ¬
38 ροῦ, καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ
ὅπερ28 κλαίοντα, ἤρεξατο βρέχειν τοὺς
πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς βριξ
39 κεφαλῆς αὐτῆς ἐξέμασθε, καὶ κατε¬
φίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ
μύρῳ. ἤδοι δὲ ὁ Φαρισαῖος οὗ καλέσας αὐ-
tὸν εἶπεν ἐν ἑαυτῷ λέγων, Ὁδος, εἰ ἤν
32 προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ
ἡ γυνὴ ἤτις ἀπήταιτα αὐτοῦ, ὅτι ἁμαρτωλός
40 ἡπτ. καὶ ἀποκριθεῖς ὁ Ἰησοῦς εἶπε πρὸς
αὐτῶν, Σίμων, ἡχὼ σοι τί εἰπεῖν. ὁ δὲ φησὶ,
41 Διδάσκαλε, εἰπέ. Διὸ χρεωφελεῖται ἡσαν
dιανεισῆ των, ὁ εἰς ὁφελεῖ δυνάμει πεντα—
42 κόσια, ὁ δὲ ἑτερος πεντήκοντα. μὴ ἕχων
43 αὐτῶν ἀποδοῦναι, ἀμφότερος ἐχαρίσατο.
tίς οὖν αὐτῶν, εἰπέ29, πλεῖον αὐτῶν ἁγα-
45 πήσει; ἀποκριθεῖς δὲ29 ὁ Σίμων εἶπεν, Ὑπο-
λαμβάνω ὅτι ὁ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ
44 εἶπεν αὐτῷ, Ὄρθως ἐκρώνα. καὶ στραφεὶς
πρὸς τὴν γυναίκα, τῷ Σίμων τῇ, ἐβλέπεις

tαῦτα τὴν γυναίκα; εἰσῆλθόν σου εἰς τὴν
οἰκίαν, ὦδωρ ἐπὶ τοὺς πόδας μου οὐκ ἐδωκας' αὕτη δὲ τοῖς δάκρυσι ἐβρεξέ μου τοὺς
πόδας, καὶ ταῖς βριξ τῆς κεφαλῆς26 αὐτῆς
46 εξέμαξε. φιλήμα μοι οὐκ ἐδωκας' αὕτη δὲ,
1611

this woman, since the time I came in, hath not ceased to kiss my feet.
46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
47 Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?
50 And he said to the woman, Thy faith hath saved thee; go in peace.

1881

she, since the time I came in, hath not ceased to kiss my feet.
46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins?
50 that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

3 And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him.
2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene out of whom went seven devils,
3 And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others which ministered unto him of their substance.
4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:
5 A Sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.
7 And some fell among thorns, and the thorns sprang up with it, and choked it.
8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, they cried, He that hath ears to hear, let him hear.
9 And his disciples asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand.

11 Now the parable is this: The seed is the word of God.

1 Gr. kiss much.
2 Or, among
3 Or, gospel
4 Gr. demons.
5 Many ancient authorities read him.
αφ' ἦς εἰσήλθων*, οὐ διέλυτε καταφιλουσά
46 μου τοὺς πόδας. ἐλαίος τὴν κεφαλήν μου
ουκ ἠλειψας' αὕτη δὲ μύρῳ ἠλειψέν μου τοὺς
47 πόδας. οὐ χάριν, λέγω σοι, ἀφέωνται αἱ
ἀμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἥγατησε
πολὺ' ὧ δὲ ὅλγον ἀφίεται, ὅλγον ἀγάπα.
48 εἶπε δὲ αὐτῇ, Ἀφέωνται σοι αἱ ἀμαρτίαι,
49 καὶ ἤρξατο οἱ συναπακείμενοι λέγειν ἐν ἑαυ-
τοῖς, Τίς αὐτὸς ἐστὶν ὁ καὶ ἀμαρτίας ἀφίη-
50 σιν; εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις
σου σέσωκε σε' πορεύου εἰς εἰρήνην.
8 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώ-
δευε κατὰ πόλιν καὶ κῶμην, κηρύσσων καὶ
eὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ.
9 καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναίκες τινες
αἱ ἦσαν τεθραπευμέναι ἀπὸ πνευμάτων
πονηρῶν καὶ ἁσθενεῖς, Μαρία ἡ καλουμένη
Μαγδαληνή, ἀφ' ἦς δαμώθη ἐπὶ ἐξέλη-
3 λύβει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
'Ηρώδου, καὶ Σουσάννα, καὶ ἑτέρα πολλαί,
αὐτινες διηκόνουν αὐτῷ1 ἀπὸ2 τῶν ὑπαρχόν-
των αὐταίς.
4 Συνέστωσε δὲ ὅχλον πολλοῦ, καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε διά
5 παραβολῆς, Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι
τῶν σπόρων αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν,
ὁ* μὲν ἔπεσε παρὰ τὴν ὄδον, καὶ κατεπα-
τήκη, καὶ τὰ πετεινὰ τοῦ ὑφάνου κατέφαγεν
6 αὐτό· καὶ ἑτέρον ἔπεσεν3 ἐπὶ τὴν πέτραν, 3
καὶ φυν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.
7 καὶ ἑτέρον ἔπεσεν ἐν μέσῳ τῶν ἄκατων,
καὶ συμφυσεῖσαι αἱ ἄκαται ἀπέπνευσαν αὐτό.
8 καὶ ἑτέρον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθήν, 4
καὶ φυν ἐποίησε καρπὸν ἐκατοπτρισάνων.
ταύτα λέγων ἔφωνε, 'Ὁ ἔχων ὅτα ἀκούειν
ἀκούετο.
9 Ἐπηρώτων δὲ αὐτῶν οἱ μαθηταί αὐτῶν,
10 λέγοντες,5 Τίς εἶ η παραβολὴ αὕτη; ο ὅ δὲ
εἶπεν, 'Ὡμῖν δέδοται γνώσει τὰ μυστήρια τῆς
βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν πα-
ραβολάις, ἰδα βλέποντες μὴ βλέπωσι, καὶ
11 ἀκούοντες μὴ συνιστῶν. ἔστι δὲ αὐτὴ ἡ πα-
ραβολὴ· ο σπόρος ἔστιν ὁ λόγος τοῦ Θεοῦ.
1 αὐτοῖς text, not many.
2 ἐκ
3 κατέπεσεν
5 ὅπ. λέγοντες.
### 1811

<table>
<thead>
<tr>
<th>Verse</th>
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</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.</td>
</tr>
<tr>
<td>13</td>
<td>They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.</td>
</tr>
<tr>
<td>14</td>
<td>And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.</td>
</tr>
<tr>
<td>15</td>
<td>But that on the good ground, are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.</td>
</tr>
<tr>
<td>16</td>
<td>¶ <em>No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in, may see the light.</em></td>
</tr>
<tr>
<td>17</td>
<td><em>For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.</em></td>
</tr>
<tr>
<td>18</td>
<td>Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he seemed to have.</td>
</tr>
<tr>
<td>19</td>
<td>¶ <em>Then came to him his mother and his brethren, and could not come at him for the press.</em></td>
</tr>
<tr>
<td>20</td>
<td>And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.</td>
</tr>
<tr>
<td>21</td>
<td>And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.</td>
</tr>
</tbody>
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*Matt. 5. 15.*

### 1881

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<tr>
<td>14</td>
<td>And that which fell among the thorns are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.</td>
</tr>
<tr>
<td>15</td>
<td>And in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.</td>
</tr>
<tr>
<td>16</td>
<td>And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed: but putteth it on a candlestick, that they which enter in, may see the light. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he deemed to have.</td>
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</table>

*Matt. 13. 12.*

### Footnotes

1 *Or, seemeth to have.*
12 οἱ δὲ παρὰ τὴν ὥδε εἰσὶν οἱ ἀκούσαντες, ἐπί 
ἐρχεται ὁ διάζωλος καὶ ἀρέι τοῦ λόγου ἀπὸ 
tῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες 
13 σωθοῦσιν, οἱ δὲ ἐπὶ τῆς πέτρας οἱ, ὡσα 
ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, 
καὶ οὐτοὶ ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καρδι 
pιστεύοντες καὶ ἐν καρπῷ πειρασμοῦ ἀφί 
14 στανται, τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὐ- 
tοι εἰσὶν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν 
καὶ πλούτου καὶ ἱδωνόν τοῦ βίου πορευό- 
μένειν συμπτίγχονται, καὶ οὐ τελεσφοροῦσι. 
15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὐτοὶ εἰσὶν οὕτως 
ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τῶν 
λόγων κατέχοντοι, καὶ καρποφοροῦσιν ἐν 
ὕπομόνῃ. 
16 οὐδεὶς δὲ λύχνου ἢφας καλύπτει αὐτὸν 
sκεῦει, ὡς ὕποκάτω κλίνῃς τίθησιν, ἀλλ' ἐπὶ 
λυχνίας ἐπιτίθησιν, ὅποι οἱ εἰςπορευόμενοι 
7 τίθησιν 
17 βλέπωσι τὸ φῶς. οὐ γὰρ ἐστὶ κρυπτὸν, ὅ 
oι φανερῶν γενήσεται' οúde ἀπόκρυφον, ὅ 
oι γνωσθήσεται8 καὶ εἰς φανερὸν ἐλθή. 
8 μὴ γνωσθῇ 
18 βλέπετε οὖν πῶς ἀκούστε· ὃς γὰρ ἐν ἔχῳ, 
dοθήσεται αὐτῷ' καὶ ὅς ἐν μῇ ἔχῳ, καὶ ὁ 
δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. 
19 Παρεγένοτο δὲ πρὸς αὐτὸν ἡ μῆτηρ κα 
oι ἄδελφοι αὐτοῦ, καὶ οὐκ ἠδύναντο συντι-
20 χεῖν αὐτῷ διὰ τὸν ὄχλον. καὶ ἀπηγγέλῃ 
αὐτῷ, λεγόντων,9 Ἡ μῆτηρ σου καὶ οἱ 
adελφοὶ σου ἐστήκασιν ἔχω, ιδέων σε θέλω-
tες. ὁ δὲ ἀποκρυθεῖς εἰπὲ πρὸς αὐτοὺς, 
Μῆτηρ μου καὶ ἄδελφοι μου οὕτοι εἰσιν, οἱ 
tὸν λόγον τοῦ Θεοῦ ἀκούσαντες καὶ πιστεύσ 
εσι αὐτῶν.10 
9 ἀπηγγέλῃ δὲ 
10 ὁμ. λεγόντων, 
21 καὶ ἐγένετο12 ἐν μιᾷ τῶν ἡμερῶν, κα 
αὐτὸς ἐνέβη εἰς πλοίον καὶ οἱ μαθηταὶ αὐτοῦ, 
καὶ εἶπε πρὸς αὐτοὺς, Διελθῶμεν εἰς τὸ πέ-
22 ραν τῆς λίμνης' καὶ ἀνήχθησαν. πλεώσων 
dὲ αὐτῶν ἄφυπνωσε' καὶ κατέβη λαῖλαψ 
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληρώσω 
23 καὶ ἐκατόθυμον. προσελθώτες δὲ διήγε 
αυτῶν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολ- 
11 ὁμ. αὐτῶν 
12 Ἐγένετο δὲ
1611 perish. Then he rose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? For he commandeth even the winds and water, and they obey him.
26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.
27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not.
29 For he had commanded the unclean spirit to come out of the man: For oftentimes it had caught him, and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderness.
30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.
31 And they besought him that he would not command them to go out into the deep.
32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.
33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
34 When they that fed them saw what was done, they fled, and went, and told it in the city, and in the country.
35 Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

1881 perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased,
25 and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
26 And they arrived at the country of the Gadarenes, which is over against Galilee.
27 And when he was come forth upon the land, there met him a certain man out of the city, who had two devils; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.
29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion: for many devils were entered into him.
30 And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them
31 leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed, and in his right mind, at the feet of Jesus: and they were afraid.
λώμεθα. ο δὲ ἐγερθεὶς ἑτερίσκετο τῷ ἀνέμῳ καὶ τῷ κλίσον τοῦ ύδατος· καὶ ἐπαύσατο,
25 καὶ ἐγένετο γαλαγη. ἐπεὶ δὲ αὐτοῖς, Ποῦ ἦστε; ἥ πήτερ ύμῶν; φασθέντες δὲ ἐδάμασαν, λέγοντες πρὸς ἄλληλους, Τίς ἀρα οὗτος ἦστε, ὅτι καὶ τοῖς ἀνέμοις ἐπίτισασαι καὶ τῷ ύδατι, καὶ ὑπακούσαν αὐτῷ;
26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γα-

27 δαρηνῶν, ἦτις ἦστιν ἀντιπέρα τῆς Γαλι-

28 λίας. ἐξελθόντι δὲ αὐτῶν ἐπὶ τὴν γῆν, ὑπῆρτησεν αὐτὰ ἀνὴρ τις ἐκ τῆς πόλεως, 

29 ὃς ἦς ἐξελθόντι δὲ αὐτῶν ἐπὶ τὴν γῆν, ὑπῆρτησεν αὐτῶν καὶ ἔδεσμετό· αὐτῶν καὶ πέθαις φυλασσόμενος, καὶ διαρρήθησον τὰ δεσμά ἡλιόντα ἐπὶ τοῦ δαίμονος εἰς τὰς ἔρημους.
30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἦστιν υἱός; ὁ δὲ εἶπε, Δεινών ὅτι
31 δαίμονα πολλὰ εἰσῆλθεν εἰς αὐτόν, καὶ παρεκόλουθον· αὐτὸν ἦν μὴ ἐπίστατα ἄνωτέρω.
32 εἰς τὴν ἁβυσσον ἀπέλευσεν. ἦν δὲ εἰκόνα ἄγγελος τοῦ ἱεροῦ πολλοὶ γὰρ χρόνοις συνήρτακεν αὐτῶν, καὶ ἔδεσμετό· αὐτῶν καὶ πέθαις φυλασσόμενος, καὶ διαρρήθησον τὰ δεσμά ἡλιόντα ἐπὶ τοῦ δαίμονος εἰς τὰς ἔρημους.
33 ἐξελθόντος δὲ τὰ δαίμονα ἀπὸ τοῦ ἀνθρώ-

34 ποῦ ἦν, καὶ ἀπεπνεύσθη. ἦδοντες δὲ οἱ βιστόκοιτε τῷ γεγενημένῳ, ἐφυγον, καὶ ἀπελθοῦσι
35 γέγοναν ἀπῆγγελλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀπελθοῦσιν. 
36 ἀγγέλους. ἐξελθόντος δὲ ἢδον τῷ γεγονός, καὶ ηλθόν πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθῆμενον τὸν ἀνθρωπὸν ἄφι· οὐ τὰ δαίμονα ἐξελήλυ-
37 θει, ἰματισμένον καὶ σωφρονύντα, παρὰ εἰς τοὺς ἀνέμους τοῦ Ἰησοῦ καὶ ἐφοβήθησαν.
36 They also which saw it, told them by what means he that was possessed of the devils, was healed.
37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.
38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,
39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.
40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.
41 ¶ And behold, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell down at Jesus' feet, and besought him that he would come into his house:
42 For he had one only daughter about twelve years of age, and she lay a dying. (But as he went the people thronged him.
43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.
45 And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?
46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.
48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)
49 ¶ While he yet spake, there cometh one from the ruler of the Synagogue's house, saying to him,
33 ἀπήγγειλαν δὲ αὐτοῖς καὶ Ἰλώντος πῶς
34 ἐστιν ὁ δαμασκηνεὺς, καὶ ἰρώτησαν 23 αὐ-
τῶν ἀπ' αὐτῶν ὅτι φῶς μεγάλο συνείχοντο αὐτῶν ἐξ ἐμβίας εἰς τὸ
35 πλοῦς ὑπόστρεψεν. ἐδέστη δὲ αὐτῶν ὁ ἄνθρ
36 ἄφ' οὐ εξήλθεν τὰ δαμασκήνα εἰσίν σὺν αὐτῷ. ἀπέδυνε δὲ αὐτῶν ὁ Ἰησοῦς 32 λέγων,
37 'Ὑπόστρεψε εἰς τῶν οἴκων σου, καὶ διηγοῦν ὅσα ἐπέσω ὁ Θεός. καὶ ἀπῆλθε, καθ'
38 ὅλην τὴν πόλιν κηρύσσων ὅσα ἐπέσων αὐτῷ ὁ Ἰησοῦς.
39 'Εγένετο δὲ ε ἐν τῷ ὑπόστρεφεν 31 τῶν Ἰη-
39 σοῦν, ἀπεδέδικα αὐτῶν ὁ ἄχλος' ἦσαν γὰρ
40 πάντες προσδόκησεν αὐτῶν. καὶ ἱδοὺ, ἠλ-
θεν ἄνθρ ὁ ἄνομα λάειρος, καὶ αὐτὸς ἀρχῶν τῆς συναγωγῆς ὑπήρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν
41 εἰσελθένει εἰς τῶν οἴκων αὐτοῦ· ὁτι θυγάτηρ
μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὐτῇ ἀπέδυνεν. εν δὲ τῷ ὑπάγει αὐτῶν εἰ ὁ ὅλοι συνέπινγον αὐτῶν,
42 Καὶ γνών οὖν ἐν τῷ πόσει αἵματος ἀπὸ ἐτῶν
δώδεκα, ἤτις εἰς ἤτρούς 35 προσαναλώσασα ὅλον τὸν βίον 36 αὐτῶν ὥσπερ 37 οὐδενός
43 θεραπεύθηκα, προσδόκησεν ὅπισθεν, ἦγατο τοῦ κρασπέδου τοῦ ἵματοι αὐτοῦ καὶ πα-
ραχήμα ἔστη ἡ ρύσις τοῦ αἵματοι αὐτῆς.
44 καὶ εἰπεν ὁ Ἰησοῦς, 'Τίς ὁ ἀγάμενος μου;
45 ἐρωμένοι δὲ πάντων εἰπεν ὁ Πέτρος καὶ
46 ὁ ἅρριμον δι' αὐτοῦ 34 'Επιστάτα, οἱ ὁχλοὶ συνέ-
χουσί σε καὶ ἀποδύβοσιν, καὶ λέγεις, 'Τίς
47 ὁ ἅρριμον δι' αὐτοῦ; 30 ὁ δὲ Ἰησοῦς εἶπεν,
'Ἡψατο μοῦ τις' ἐγὼ γὰρ ἐγών δύναμιν
48 ἐξέλθον τοῦ τοῦ ἐμοῦ. ἢ οὐκ ἐκδικέοντο, ἢ ἠλθὲ, καὶ προσπε-
σοῦσα αὐτῷ, δὲ ἢ ἠλθὼν ἤψατο αὐτοῦ ἀπήγγελεν αὐτῷ 41 ἐνώπιον παντὸς τοῦ λαοῦ,
49 καὶ ὁ σύ ἰδής παραχήμα. ὁ δὲ εἶπεν αὐτῷ, Θάρσει, 42 δίγατερ, ἢ πίστις σου σέσωκε σὲ πορεύου εἰς εἰρήνην.
50 Ἰησοῦς τῶν λαλούστων, ἐχθεῖτο τις πα-
ρά τοῦ ἀρχισυναγώγου, λέγων αὐτῷ 43 om. αὐτῷ.
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Thy daughter is dead, trouble not the Master.
50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.
51 And when he came into the house, he saw a man mourning and weeping.
52 And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth.
53 And they laughed him to scorn, knowing that she was dead.
54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.
55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
56 And her parents were astonished: but he charged them that they should tell no man what was done.

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

7 *Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:
8 And of some, that Elias had appeared; and of others, that one of the old Prophets was risen again.
9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.
10 ¶ And the Apostles when they were returned, told him all that they had done. *And he took them, and went aside privately

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Thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father and the mother of the maiden.
52 And all wept, and bewailed her: but he said, Weep not; for she is not dead, but sleepeth.
53 And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maid, arise.
55 And her spirit returned, and she rose up immediately: and he commanded that something be given to eat. And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick.
3 *And he said unto them, Take nothing for your journey, neither staff, nor money, neither bread, nor money; neither have two coats apiece. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.
6 And they departed, and went through the villages, preaching the gospel, and healing everywhere.
7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.
9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart
38  ΟΤΙ ΤΕΘΗΚΕΝ ή δυνάμη σου μη σκύλλε των
59 διδάσκαλον. ο δε 'Ησιος ακούσας ἀπεκρίθη
αυτῷ, λέγων,  Μη φοβοῦ μόνον πίστευε,
51 καὶ σωθήσεσαι, εἰσελθὼν  δε εἰς τὴν οἰ-
κιάν, οὐκ αὖθις εἰσελθείς οὐδένα, εἰ μὴ
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν
52 πατέρα τῆς παιδός καὶ τὴν μητέρα. ἔκλαιον
δὲ πάντες, καὶ ἐκστάσθη αὐτὴν, ὁ δὲ εἶπε,
Μὴ κλαίετε, οὐκ ἀπέθανεν, ἄλλα καθεύδει.
53 καὶ καταγέλων αὐτοῦ, εἴδότες ὅτι ἀπέθανεν.
54 αὐτὸς δὲ ἔκβαλὼν ἐξω πάντας, καὶ ἐκτήσατο
καὶ ἀπῆρπε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη και διάταξεν
55 πάσας ἑγείρων, καὶ ἐπέστρεψε τὸ πνεῦμα
αὐτῆς, καὶ ἀνέστη παραχρῆμα καὶ διήταξεν
56 αὐτῇ δοθῆναι φαγεῖν, καὶ ἐξέστησαν οἱ
γυναῖκες αὐτῆς, ὁ δὲ παρῆγγελεν αὐτοῖς μη-
δείς ἐπεὶ τὸ γεγονός.

9 Συγκαλεσάμενοι δὲ τοὺς δώδεκα μάθητάς
αὐτοῦ, ἔδοκεν αὐτοῖς δύναμαν καὶ ἐξουσίαν
ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θερα-
πείειν. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν
τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἐστάθη τοὺς
3 ἀσθενῶντας καὶ εἶπε πρὸς αὐτοὺς, Μηδὲν
αὖρετε εἰς τὴν οἴκον μῆτε ῥάβδους, μῆτε
πήρας, μῆτε ἄρτον, μῆτε ἀργύριον, μῆτε
ἀνὰ, δύο χιτῶνας ἔχειν. καὶ εἰς ἥν ἄν
οἰκίαν εἰσέλθητε, ἐκεί μένετε, καὶ ἐκείθεν
5 ἐξέρχεσθε. καὶ ὅσοι ἀν μὴ δέχωνται ὑμῖν,
ἐξερχόμενοι ἀπὸ τῆς πύλης ἐκείνης καὶ
τῶν κοινωτῶν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτελά-
6 ἔτει εἰς μαρτύριον ἐπ' αὐτοῦ. ἐξερχόμενοι
δὲ διηρχοῦσι κατὰ τὰς κόμας, εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχόν.

7 Ἡκούσε δὲ Ἡρῴδης ὁ τετράχρης τὰ γυμνα-
μενα ὑπ' αὐτοῦ πάντα καὶ διηφέρει, διὰ τὸ
λέγεισθαι ὑπὸ τῶν ὁτι Ἰωάννης ἐγήγερται
8 ἡγέρθη
eκ νεκρῶν ὑπὸ τῶν δὲ ὅτι Ἡλίας ἐφάνη,
ἀλλὰ δὲ ὅτι Προφῆτης εἰς τῶν ἀρχαίων
9 ἀνέστη, καὶ εἶπεν ὁ Ἡρῴδης, Ἰωάννην
ἐγώ ἀπεκεφαλίσατ' τὸς δὲ ἐστίν αὐτός, περὶ
οὗ ἐγὼ ἀκούς τοιαῦτα; καὶ εἰς τε ἰδεῖν
10 αὐτῶν.
11 ὃτι καὶ ὑποστρέφοιτο οἱ ἀπόστολοι διη-
γήσατο αὐτῷ ὅσα ἐπέσταλεν, καὶ πα-

1 ομ. μαθητὰς αὐτοῦ
2 Μαργ. ομ. τοὺς ἀσθε-

νῶντας
3 ῥάβδου
4 ομ. ᾄδα
5 δέχονται
6 ομ. καὶ
7 ομ. ὑπ' αὐτοῦ
8 ἡγέρθη
eκ νεκρῶν ὑπὸ τῶν δὲ ὅτι Ἡλίας ἐφάνη,
ἀλλὰ δὲ ὅτι Προφῆτης εἰς τῶν ἀρχαίων
9 τίς
10 εἶπε δὲ
11 ομ. ἐγώ
12 αὐτῶν.
11 And the people when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias; and others say, that one of the old Prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing.

22 Saying, The Son of man must suffer many things, and be rejected of the Elders and chief Priests, and Scribes, and be slain, and be raised the third day.

23 And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whoever will save his life, shall lose it: but whoever will lose his life for my sake, the same shall save it.

25 *For what is a man advantaged,
πόλων καλουμένην

πορευθέντες
ωμ. τούς

add ὥσει
κατέκλινεν

12 ἐπί μιν ὁ θόν ὁ ὁλόκληρος ἐπέμενεν ἐπὶ ἐνδοχρήστων ἰδίων, ὡς ἐπὶ τῷ ἐις, ὡς συνεχόμενοι καταμόρασαν, συνήχοι αὐτῷ οἱ μαθηταὶ καὶ ἐπηρῴκοι αὐτοὺς, λέγουν, Τίνα
μὲν ἔλεγον οἱ ὀχλοὶ εἶναι, οἱ δὲ ἀποκρίθησιν εἶπον, ὧδε, ἢ γάρ ἢ δὲ ἤμας τὸν Βαπτιστήν ἢ λίπος ἢ Αἱλίαν ἢ λίπος δὲ ὡς ὅτι προφήτης.
τις τῶν ἀρχαίων ἁγίων, εἶπε δὲ αὐτοῖς, ὡμένες δὲ τίνα µὲν λέγετε εἶναι, ἀποκριθεὶς δὲ οἱ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ
Θεοῦ, ὁ δὲ ἐπετιμήσας αὐτοῖς παρῆγγειλε.

µήδεις εἶπεν µὴ τούτω, εἶπον ὅτι Δεδοὺ τῶν νῦν τοῦ ἀνθρώπου πολλὰ παθεῖς, καὶ ἀποδοκιμασθήσῃ ἢ αὐτῶν τῶν πρεσβυτέρων καὶ ἀρχιερείων καὶ γραμματέων, καὶ ἀποκα- τανθήσῃ, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

ἐξεγερεῖ δὲ πρὸς πάντας, ἔτ' ἐσθή τε ὁπίσω

λέγειν

ἐρχέσθαι, ἀρνησάσθω

ἁγίων, καὶ ἀρά
tῶν σταυρῶν αὐτοῦ καθ' ἡμέραν, καὶ

αὐξολοθείτω μοι. ὡς γὰρ ἂν κληῇ τὴν ψυ-
χὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν ὁ δὲ ἂν

σώσει αὐτὴν, τί γὰρ ὥσπερ εἶπεν ἀνθρώπος,
if he gain the whole world, and lose himself, or be cast away?

26 *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy Angels.

27 *But I tell you of a truth, there shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray:

29 And as he prayed, the fashion of his countenance was altered, and his raiment became white and glistening.

30 And behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

31 While he thus spake, there came a cloud, and overset them, and they feared, as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone, and they kept it close, and told no man in those days any of those things which they had seen.

37 *And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.
κερδήσας τοῦ κόσμου ὄλον, ἑαυτὸν δὲ ἀπο-

26 λέσας ἢ ἐρμωθείς; ὦ γὰρ ἂν ἐπαισχυνθῇ
μὲ καὶ τοὺς ἐμοὺς λόγους, τούτου δὲ ὦ τοῦ
ἀνθρώπου ἐπαισχυνθήσεται, όταν ἔλθῃ ἐν
τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἄγιων

27 ἀγγελῶν, λέγω δὲ ὃμιληθῶς, εἰσὶ τινες
τῶν ὡς ἐστικότων, οἱ οὐ μὴ γεύσονται
θανάτου, ἔως ὅ τινες τὴν βασιλείαν τοῦ
Θεοῦ.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
ὅτε ἤμερα ὡκτό, καὶ παραλαβὼν τὸν Πέ-
τρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ

29 ὄρος προσεύξασθαί, καὶ ἐγένετο, ἐν τῷ
προσεύξασθαι αὐτοῦ, τὸ εἶδος τοῦ προσώπου
αὐτοῦ ἐτερω, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς

30 ἔξαστράπτων, καὶ Ἰδοὺ, ἀνδρεῖς δύο συνε-
λαλῶν αὐτὸ, οὕτως ἦσαν Μωσῆς καὶ

31 Ηλία, οἱ ὁδηγεῖτε ἐν δόξῃ ἔλεγον τὴν
ἐξόδου αὐτοῦ ἢν ἤμελλε πληρῶν ἐν Ἰερου-

32 σαλήμ. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαιμένοι ὑπνῷ διαγγελόντας δε εἶ-
δον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας

33 τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο, ἐν τῷ
dιαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἴπεν ὁ
Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλῶν
ἐστίν ἡμῖν ὡδε εἶναι καὶ ποιήσουμεν σκηνᾶς
τρεῖς, μίαν σοί, καὶ Μωσῆς μίαν, καὶ μίαν

34 Ηλία' μὴ εἶδος ὁ λέγει. τούτα δὲ αὐτοῦ
λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν
αὐτοὺς' εὐρύζηθησαν δε ἐν τῷ ἱελινῷ εἰσ-

35 ελθέν20 εἰς τὴν νεφέλην. καὶ φωνὴ ἐγέ-

36 νετο εἰς τῆς νεφέλης, λέγουσα, ὃῦτος ἐστὶν
ὁ υἱὸς μου ὁ ἀγαπητός'21 αὐτοῦ ἀκούετε.

37 καὶ ἐν τῷ γενέσθαι τῇ φωνῇ, εὐρέθη ὁ
Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσέρχεσαν, καὶ οὐ-
δείλ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
οὐδὲν ἐν ἑωράκασιν.

38 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελ-

39 δόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησαν

40 αὐτῷ ὄχλος πολύς. καὶ Ἰδοὺ, ἄνηρ ἀπὸ
τοῦ ὄχλου ἀνεβόσκε22, λέγων, Διδάσκαλε,
δέομαι σοὺ, ἔπλησθε23 ἐπὶ τῶν υἱῶν μου,

41 ὁτι μονογενὴς ἐστί μοι καὶ Ἰδοὺ, πνεῦμα
λαμβάνει αὐτῶν, καὶ ἐξαίρεσις κράζει, καὶ
σπαράσσει αὐτῶν μετὰ ἀφροῦ, καὶ μόγις
ἀποχωρεῖ ἀπ' αὐτῶν, συντρίβον αὐτῶν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 And I besought thy disciples to cast him out, and they could not.</td>
<td>40 And I besought thy disciples to cast it out; and they could not.</td>
</tr>
<tr>
<td>41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.</td>
<td>41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring forth thy son.</td>
</tr>
<tr>
<td>42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</td>
<td>42 And as he was yet a coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.</td>
</tr>
<tr>
<td>43 ¶ And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he said unto them his disciples,</td>
<td>43 ¶ And they were all astonished at the majesty of God. But while all were marveling at all the things which he did, he said unto his disciples,</td>
</tr>
<tr>
<td><em>Matt. 17. 22.</em></td>
<td>¶* Gr. demon.*</td>
</tr>
<tr>
<td><em>Mark 9. 34.</em></td>
<td><em>Or, conspired.</em></td>
</tr>
<tr>
<td>44 ¶* And these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.</td>
<td>44 And these sayings sink into your ears: for the Son of man shall be delivered up into the hands of men.</td>
</tr>
<tr>
<td>45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.</td>
<td>45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.</td>
</tr>
<tr>
<td>46 And there arose a reasoning among them, which of them should be greatest.</td>
<td>46 And there arose a reasoning among them, which of them should be the greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is greatest.</td>
</tr>
<tr>
<td><em>¶</em> And John answered, and said, Master, we saw one casting out devils in thy name, and we forbade them, because he followeth not with us.</td>
<td><em>¶</em> And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us.</td>
</tr>
<tr>
<td>50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.</td>
<td>50 And Jesus said unto him, Forbid him not; for he that is not against you is for you.</td>
</tr>
<tr>
<td>51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.</td>
<td>51 ¶ And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem.</td>
</tr>
<tr>
<td>52 And sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him.</td>
<td>52 Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.</td>
</tr>
<tr>
<td>53 And they did not receive him, because his face was as though he would go to Jerusalem.</td>
<td>53 And they did not receive him, because his face was as though he were going to Jerusalem.</td>
</tr>
<tr>
<td>54 And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as <em>Elias</em> did?</td>
<td>54 And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? *</td>
</tr>
</tbody>
</table>
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΔΟΥΚΑΝ. 291

10—2

21 ἐκβάλωσιν

22 ἐπολει (ομ. Ὠ' Ἰησοῦς)

23 παιδίων

25 εὐρεία (ομ. Ἡλίας)

40 καὶ ἔδειξεν τοὺς μαθητοὺς σου ἑνα ἐκβάλλον

41 τὸν αὐτό, καὶ οὐκ ἦδονθεν. ἀποκρίθησις
dé ὦ Ἰησοῦς εἶπεν, Ὡ μεγείρα ἀπιστοὶ καὶ
dιεστραμμένη, ἐσάει πόρο ὑμᾶς, καὶ ἀνέδομαν ὑμῶν; προσάγαγε ὅτε τῶν νῦν

42 σου. ἔτι δὲ προσεχρομένου αὐτοῦ, ἔρρξεν

43 αὐτὸν τῷ δαμόνῳ καὶ συνεπάραξεν ἐπετίμησε δέ ὦ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἱάστῳ τῶν παιδίων, καὶ ἀπέδωκεν

44 αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ

45 πάντων ἐπὶ τῇ μεγαλειότητί του Θεοῦ.

46 Πάντων δὲ διαμαζόντων, ἐπὶ πάσιν οἷς

47 ἔποιησεν ὦ Ἰησοῦς 25, εἶπεν πρὸς τοὺς μαθη-

48 τὰς αὐτῶν. Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν
tοὺς λόγους τοῦτοις' ὁ γὰρ νῦσ τοῦ αὐτοῦ

49 καὶ δέχεται τοῦτο τῷ παιδίῳ επὶ τῷ ὑμῶν

50 ὡς ἐὰν ἔμε δέχεται δέχεται τὸ ἀποστείλαντά
μη' ό γὰρ μικρότερον εἰς πάσιν ὑμῶν ὑπάρχον

51 εὐτύχες. 27 (οὕτως) ἔστε;

52 νε' 23 en

53 om. ἔν

54 23 om. τά

55 30 ἐκκλήσαμεν

56 31 εἶπεν

57 29 πρὸς αὐτὸν ὦ Ἰησοῦς, Μη κυλίσετε' ὡς γὰρ

58 30 ὡς ὑμῖν ἐστι καθ' ἡμῶν 32 ὑπὲρ ἡμῶν 32 ἔστιν.

59 33 ὑμῶν

60 Ἐγένετο δὲ ὡς τῷ συμπληρώσατι τὰς

61 ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς
tὸ πρόσωπον αὐτοῦ ἐστήμεν τοῖς πορεύ

62 ἐσθαὶ εἰς Ἰερουσαλήμ, καὶ ἀπέστειλεν ἀγ
gέλους πρὸ προσώπου αὐτοῦ καὶ πορεύ

63 ἐνθετεὶς εἰσῆλθον εἰς κοίμην Σαμαρείτων, ὅπερ

64 ἐστοιμάσα αὐτὸ. καὶ οὐκ ἔδειξα αὐτὸν,

65 ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς

66 Ἰερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ

67 Ἡλίαξος καὶ Ἡλίας εἶπον, Κύριε, δέλεσ
cόπωμεν πῦρ καταβῇ ἀπὸ τοῦ οὐρανοῦ, καὶ

68 ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε 23; ἐποίησε text, not marg.
### S. LUKE IX. 55—X. 9.

<table>
<thead>
<tr>
<th>1611</th>
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<tbody>
<tr>
<td>55 But he turned, and rebuked them, and said, Ye know not what manner spirit ye are of.</td>
<td>55 But he turned, and rebuked them(^1). And they went to another village.</td>
</tr>
<tr>
<td>56 For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.</td>
<td>57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.</td>
</tr>
<tr>
<td>And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.</td>
<td>58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.</td>
</tr>
<tr>
<td>They said, Lord, to whom shall we go? And he said unto them, If ye will receive my word, he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</td>
<td>59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.</td>
</tr>
<tr>
<td>* Matt. 8. 19.</td>
<td>60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.</td>
</tr>
<tr>
<td>* Matt. 8. 21.</td>
<td>61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.</td>
</tr>
<tr>
<td>* Matt. 9. 37.</td>
<td>62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.</td>
</tr>
<tr>
<td>10 After these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.</td>
<td>10 Now after these things the Lord appointed seventy(^2) others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</td>
</tr>
<tr>
<td>3 Go your ways: *Behold, I send you forth as lambs among wolves.</td>
<td>3 And the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</td>
</tr>
<tr>
<td>4 Carry neither purse nor scrip, nor shoes: and salute no man by the way.</td>
<td>4 Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye enter, first say, Peace be to this house.</td>
</tr>
<tr>
<td>5 And into whatsoever house ye enter, first say, Peace be to this house.</td>
<td>6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.</td>
</tr>
<tr>
<td>6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.</td>
<td>7 And shall turn to you again. And in that same house remain, eating and drinking such things as they give: For the labourer is worthy of his hire. Go not from house to house.</td>
</tr>
<tr>
<td>7 And in the same house remain, eating and drinking such things as they give: For the labourer is worthy of his hire. Go not from house to house.</td>
<td>8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:</td>
</tr>
<tr>
<td>8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:</td>
<td>9 And heal the sick that are therein, and say unto them, The (^3) Many ancient authorities add <em>and two</em>: and so in ver. 17.</td>
</tr>
</tbody>
</table>

\(^1\) Some ancient authorities add *and said*, Ye know not what manner of spirit ye are of. Some, but fewer, add also *For the Son of man came not to destroy men’s lives, but to save them*. |

\(^2\) Gr. *lodging-places*. |

\(^3\) Or, enter first, say *Peace be to this house*. |

\(^4\) Or, enter, first say *Peace be to this house*. |
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

55 στραφεὶς δὲ ἐπέτιμησεν αὐτοῖς, καὶ εἶπεν,
56 Ὅσις οἴδατε οἷον πνεύματός ἦστε ὑμεῖς.19 οὐ γὰρ νῦν τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι,20 καὶ ἔπορεύθησαν εἰς ἑτέραν κόμην.
57 Ἐγέρνετο δὲ καὶ παραευμένων αὐτῶν ἐν τῇ ὁδῷ, εἰπὲ τις πρὸς αὐτὸν, Ἀκολούθησον σοι ὁ ἤν αὐτὴν, Κύριε,21 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Λὴ ἀλλοκέπες φολεοὺς ἠξούσαι, καὶ τὰ πετενναὶ τοῦ οὐρανοῦ κατασκηνώσεις; οὗ δὲ νῦν τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλύῃ. εἰπὲ δὲ πρὸς ἑτέρον, Ἀκολούθησε μοι.22 δὲ εἶπε, Κύριε, ἐπιτρέψον μοι ἀπελθῆναι πρῶτον βάφαι τὸν πατέρα μου. εἰπὲ δὲ αὐτῷ ὁ Ἰησοῦς,23 "Ἀφεῖς τοὺς νεκροὺς βάψω τοὺς ἐμοὺς νεκροὺς" συν δὲ ἀπελθὼν διέγειλεν τὴν βασιλείαν τοῦ θεοῦ. εἰπὲ δὲ καὶ ἑτέρος, Ἀκολούθησον σοι, Κύριε, πρῶτον δὲ ἐπιτρέψον μοι ἀποτάξασθαι τὸς εἰς τὸν ὅ-μοιον μου. εἰπὲ δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδὲις, ἐπιβαλὼν τὴν χειράν αὐτοῦ ἐπὶ ἀρπαγοῦν, καὶ βλέπον εἰς τὰ ὁπίσω, εὐθεῖας ἐστὶν εἰς τὴν βασιλείαν τοῦ θεοῦ.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἔτρεως ἐξόμοικον, καὶ ἀπέστειλεν αὐτοὺς ἀμαθεῖς δύο πρὸς προσώπου αὐτοῦ εἰς τὰς πόλεις καὶ τῶν ἐμελλέν ἀυτὸς ἐρχόμενος, ἐλέγεν αὐτοῖς, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὥληγον, δεῦρον οὖν τῷ Κυρίῳ τοῦ θερισμοῦ, ὅπως ἐκβάλλει ἐργάταις εἰς τὸν θερισμὸν αὐτοῦ. ὅταν ἐπέλεγον ἑδονή, ἐγώ ἀποστέλλω ὑμᾶς ὡς ἀριστην ἐν μέσῳ λύκων. μὴ βαστάζετε βασιλέας, μὴ πήραν, μηδὲ συνυποδηματα καὶ μηδὲ πέραν ἀσπάσασθε, εἰς ἣν ὁ ὅσις αὐτοῖς ἐξέρχεσθέντε, καὶ πρῶτον λέγετε, ἐξέρχεσθε τοῖς οἴκοις τούτοις, καὶ εἰ πῶς μὲν ἐκεῖ ὅποι ὁ εἰρήνη ὕμων, ἐπαναπαύσεται ἐπὶ αὐτοῦ ἡ εἰρήνη ὑμῶν; καὶ εἰ μὴ, καὶ ὕμη ὑμᾶς ἀπαναπαύσεται ἐπὶ αὐτοῦ ἡ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν καὶ ἐς ἣν ὁ πολν εἰσέρχεσθε καὶ δέχωνται ὑμᾶς ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. μὴ ἐσθίετε τὰ παρατιθέμενα ψύμιν καὶ ἐρεπεύετε τοὺς ἐν αὐτῇ ἁσθενεῖς, καὶ λέγετε αὐτοῖς, 

24 om., καὶ εἶπεν, Ὅσις οἴδατε οἷον πνεύματός ἦστε ὑμεῖς; text, not marg.
35 om. ὁ γὰρ νῦν τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλύῃ, ἀλλὰ σῶσαι text, not marg.
36 om. Κύριε
33 om. ὁ Ἰησοῦς
1 om. καὶ
2 Marg. add δὸ
3 (om. ν) δὲ
4 μη
5 εἰσέλθησε οἰκίαν (Ματθ. πρώτων,)
6 om. μὲν
7 om. ὁ
8 om. ἐστι
9 om. δ᾿
kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you: not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

13 *Woé unto thee Chorazín, woe unto thee Bethsaida: For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 *He that heareth you, heareth me: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us in thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so father, for so it seemed good in thy sight.

22 All things are delivered to me of my father: and no man knoweth who the son is, but the father: and who the father is, but the son, and he to whom the son will reveal him.

kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11 say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh.

12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazín! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you.

15 you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

19 from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothhing shall by any means hurt you.

20 Hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; *for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

1 Many ancient copies add these words, And turning to his Disciples he said.

4 Or, praise.

6 Or, that.
"Ηγγικεν ἐφ' ύμαι ἡ βασιλεία τοῦ Θεοῦ. 10 εἰς ἄρι ὦ 
πῖλεν eἰσέρχησθε, καὶ μὴ δέχοντας ύμᾶς, εἰς τὰς πλατεί 
αἱ εἴσελθητε 11 εἴς τοὺς πόδας, om. ἐφ' ύμαις 12 om. 
δέ 13 ύμαι, ὅτι Σοῦνιοι ἐν τῇ ἡμέρᾳ 
καὶ σποδῶ καθήμενα15 μετενόησαν. τὰν
Τύρο καὶ Σιδώνιοι ἀνέκτητον ἔσται εἴς τῇ 
κρίσει, ὃ ύμαι. καὶ σὺ, Καπερναοῦ, ἐὰς16 
ἐος τοῦ οὐρανοῦ ψυχεῖσα.17 ἐος Ἕδου κατα- 
βασισθῆσῃ. ὃ ἀκούον ύμῶν ἐμοὶ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀδέτει ὃ ὡς ἀδετῶν ἀδετεὶ τὸν ἀποστελλαντά με. 
17 Ὑπόστρεφαν δὲ οἱ ἐβδομοκούντα13 μετὰ 
χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαμόνα 
ὑποτάσσεται ύμᾶς ἐν τῷ ὄνοματί σου. εἴπε 
ἀπεί αὐτοῖς, Ἐθεάρων τὸν Ὁσανάν ὡς ἀστρα- 
πὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ἠδον, δίδωμι19 
ὕμων τὴν ἐξουσίαν τοῦ πατέων ἐπάνω ὁφεῖν 
καὶ σκορπίον, καὶ ἐπὶ πᾶσαν τὴν δύναμιν 
τοῦ ἐξήρου' καὶ οὐδὲν ύμᾶς ὑπὸ μὴ ἀδικήσει. 
20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύ- 
ματα ὑμῶν ὑποτάσσεται χαίρετε δὲ μᾶλ- 
λον20 ὅτι τὰ ὄνοματα ύμῶν ἐγράφη21 εἴ 
τοι οὐρανοῖς. 
21 Ἔν αὐτῇ τῇ ὁρᾷ ἡγαλλιώσατο τῷ πνεύ- 
ματι22 ὁ Ἰησοῦς23, καὶ εἶπεν, Ἐξομολογοῦ- 
μαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς 
γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ 
σωτέων, καὶ ἀπεκάλυψας αὐτὰ ηπίοις' ναί, ὁ 
πατήρ, ὅτι οὕτως ἔγνετο εὐδοκία ἐπιμορφεῖν 
22 σοι, πάντα παρεδέχεται μοι ἕπο τοῦ πατρὸς 
μου' καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ νόος, εἰ 
μή ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μή ὁ 
νόος, καὶ ὃ ἐὰν βούληται ὁ νόος ἀποκαλύψει.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tr>
<td>23</td>
<td>And he turned him unto his disciples, and said privately, *Blessed are the eyes which see the things that ye see. 24 For I tell you, that many Prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. 25 * And behold, a certain Lawyer stood up, and tempted him, saying, *Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.</td>
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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 297

23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς καὶ ἰδιὰν εἶπε, Μακάριοι οἱ ὄφθαλμοι οἱ βλέποντες ἂν βλέπετε, λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἵδειν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσατε ἃ ἀκούσετε, καὶ οὐκ ἤκουσαν.

24 Καὶ ἴδοι, νομικὸς τῆς ἀνέστη, ἐκπειράζων αὐτὸν, καὶ 24 λέγων, Διδάσκαλε, τί ποιήσας

25 ἵων αἰώνων κληρονομήσω; ὃ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀνα-

26 γνώσκεις; ὃ δὲ ἀποκριθεὶς εἶπεν, Λαγα-

27 πήσεις Κύριον τὸν Θεὸν σου, ἐξ ὦμης τῆς καρδίας σου, καὶ ἐξ ὀλης τῆς ψυχῆς σου,

28 ὃς σεαυτῶν. εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπε-

29 κρίθης τούτῳ ποιεῖς, καὶ ζῆσῃ. ὃ δὲ θελὼν

30 δικαίων ἑαυτοῦ εἶπεν τῶν Ἰσραήλ,

31 τινάχανοντα, κατὰ συγκυρίαν δὲ ἰερεὺς
tic κατέβαινεν ἐν τῇ ὁδῷ ἑκεῖνῃ καὶ ἱδὼν

32 αὐτῶν αὐτηπαρῆλθεν. ὁμοίως δὲ καὶ Λευιτῆς
genvómenos κατὰ τὸν τόπον ἐλθὼν καὶ ἱδὼν

33 αὐτηπαρῆλθε. Σαμαρείτης δὲ τις ὀδεύων

34 νάθη, καὶ προσελθὼν κατέδχησε τὰ τραύματα

35 εἰς πανδοχεῖαν, καὶ ἐπεμελήθη αὐτοῦ. καὶ

36 ἐπὶ τὴν αὑρίαν ἐξελθὼν ἐκβαλὼν δύο δη-

37 νάμα ἐδοκεὶ τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ,

38 'Επιμελήθητι αὐτοῦ καὶ φ τι ἐν προσδα-

39 δόσω σοι. τις οὖν τούτων τῶν τριῶν

40 δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος

41 εἰς τοὺς ληστάς; ὃ δὲ εἶπεν, Ο ποιήσας τοῦ

42 ἐλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰη-

43 σοῦς, Πορεύον, καὶ σὺ ποιεῖ ὁμοίως.

10—5
38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word:

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

11 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, *Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done as in heaven, so on earth.*

3 Give us *day by day our daily bread.*

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine in his journey is come to me, and I have nothing to set before him.

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 *And I say unto you, Ask, and it shall be given you: knock, and it shall be opened unto you.*

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38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at the Lord’s feet, and heard his word:

40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me.

41 But the Lord answered and said unto her, *Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.*

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

2 And he said unto them, When ye pray, say, *Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come,*

3 Give us *day by day our daily bread.*

4 And forgive us our sins: for we also forgive every one that is indebted to us. And bring us not into temptation?

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves:

6 For a friend of mine is come to me from a journey, and I have nothing to set before him.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; knock, and it shall be opened unto you.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 299

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτούς, καὶ ἀνεῖλθεν εἰς κώμῃ τῶν γυνῶν ὑπὸ τοὺς τόπους Μαρίαν, ἥν καὶ παρακαθίσασα παρὰ τούς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον

40 αὐτοῦ, ἢ δὲ Μάρθα περιπατῶν περὶ πολλήν διακοινών ἐπιστάσατο δὲ εἶπε, Κύριε, οὐ μελέτη σοι ὅτι ἡ ἀδελφή μου μάνην με κατέληξε διακοινών; εἰπέ οὖν αὐτῇ ἃναμι?

41 καὶ ἔγενετο ἐν τῷ εἶναι αὐτοῦ ἐν τόπῳ τούς προσεύχεσθαι, ὡς ἐπαιστάτω, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, διδάξαν ἡμᾶς προσεύχεσθαι, καθώς καὶ Ἰωάννης εἰς ἅπαν

2 ἄνωθεν ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. εἶπε δὲ αὐτοῖς, ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγαθότιτω τὸ ὅνομά σου. ἐλθέω τῇ βασιλείᾳ σου. γεννήθη τῷ θελήματί σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τῶν ἄρτων ἡμῶν τῶν ἐπιποιοῦν

4 δίδου ἡμῖν τὸ καθ' ἡμέραν. καὶ ἀφεῖς ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίμην παντὶ ὑπελευκίην ἡμᾶς, καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμοὺς, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

5 Καὶ εἶπε πρὸς αὐτοὺς, Τίς εὗρον εὗρε φίλον, καὶ πορεύεσθαι πρὸς αὐτὸν μεσοποτίου, καὶ εἶπεν αὐτῷ, Φίλε, εἰρήσαν μοι τρεῖς ἄρτους, ἐπέδειξο φίλος μου παραγένετο εὗρος ὑδαί πρὸς με, καὶ οὐκ ἔχω χειρὶ παραβάθησιν τούτῳ καὶ καλεῖος ἔσωθεν ὑποκριθείς εἰπῇ, Μή μοι κῶπος πάρεξε. ἡ δέ ἡ χύρα κέκλεισται, καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσάν

8 οὐ δύναμαι ἀναστάσει δοῦναι σοι. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάσει, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀνωρθώσαν αὐτοῦ ἐγερθεῖν δοσέωσιν αὐτῷ ὑπὸ τῆς χρήσεως. λέγω ὑμῖν λέγω, Λεγείτε, καὶ δοθήσεται ὑμῖν ἡγεῖτε, καὶ εὐφήσετε κρούετε, καὶ ἀνοιχτήσεται ἡμῖν.
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10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, * He casteth out devils through Beelzebub the chief of the devils.

16 And other, tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than

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10 For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened.

11 Of which you that is a father shall his son ask a loaf, and he give him a stone? or if he ask a fish, and give him a serpent?

12 Or if he shall ask an egg, will he give him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marveled.

15 But some of them said, * By Beelzebub the prince of the devils.

16 casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house.

18 against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me, scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than
10 πάσα γὰρ ὁ αὐτῶν λαμβάνει· καὶ ὁ ξητῶν
11 εὐρίσκει· καὶ τῷ κρόνῳ ἀνοικήσεται, τίνα
dὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ νῦν ἄρτος,
ἡ λίθον ἐπιδώσει αὐτῷ; εἰ 9 καὶ ἵχθων,
12 µὴ αὐτὶ ἵχθων ὄφιν ἐπιδώσει αὐτῷ; ἥ
καὶ ἐὰν 7 αἰτήσῃ 8 ὅν, µὴ ἐπιδώσει αὐτῷ
13 σκορπίων; εἰ δὲν ὑμεῖς ποηροὶ ὑπάρ-
χοντες οὕδατε ὑγαθῆ δύματα διδόναι τοῖς
τέκνοις ὑμῶν, πόσο μᾶλλον ὁ πατήρ ὁ ἐξ
αὐτῶν δώσει Πνεύμα Ἠγιασμὸν τοῖς αὐτοῦσιν
αὐτῶν;
14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ 
9 ὅν κοφὼν. ἐγένετο δὲ, τοῦ δαιμονίου ἐξελ-
θόντος, ἐναλήθην ὁ κοφὼς· καὶ ἐθαύμασαν
15 οἱ ὅλοι. τινὲς δὲ εἰς αὐτῶν εἶπον, Ἔν
Βεελζεβούλ 10 ἀρχοτι τῶν δαιμονίων ἐκβάλ-
16 λε τὰ δαιμόνια. ἔτεροι δὲ πειράζοντες ση-
μεῖν παρ' αὐτοῦ ἐξῆτον εἰς οὐρανοῦ 11.
17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν
αὐτοῖς, Πᾶσα βασιλεία ἔφ' ἑαυτῆς διαμε-
ρυθείσα ἐρμηνεύει· καὶ οἶκος ἐπί οἶκον
18 πίπτει, εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτῶν
διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐ-
τοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν
19 µὲ τὰ δαιμόνια. εἰ δὲ εἰγὼ ἐν Βεελζεβούλ
ἐκβάλλω τὰ δαιμόνια, οἱ νῦν ὑμῶν ἐν τίνι
ἐκβάλλουσι; διὰ τοῦτο κριτὰ τῶν ὑμῶν αὐτοί
20 ἔτοιμα, εἰ δὲ ἐν δικτυλῷ Θεοῦ 12 ἐκβάλλω
τὰ δαιμόνια, ὥρα ἐφθάσεν ἐφ' ὑμᾶς ἡ βασιλεία
21 τοῦ Θεοῦ. ὅταν ὁ ἱσχυρὸς καθωσπισμένος
φιλάσεῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ
22 υπάρχουνα αὐτοῦ· ἐτὰν δὲ ὁ 13 ἱσχυρότερος
αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν
αὐτοῦ ἀρεί εἰς ἅ ἐπετείθε, καὶ τὰ σκύλα
23 αὐτοῦ διαδιδόσων. ὁ µὴ ὄν μετ' ἐμοῦ κατ'
ἐμοῦ ἐστὶ· καὶ ὁ µὴ συνάγων μετ' ἐμοῦ σκορ-
24 πίξει, ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δὲ ἀνύψων
τῶν, ἐγραυνόντων καὶ µὴ εὑρίσκον
λέγει, Ὑποστρέψον εἰς τὸν οἶκόν µου ὅθεν
25 ἐξῆλθον, καὶ ἐλθὼν εὑρίσκει σεσαραμένον
26 καὶ κεκόσμημένον. τότε πορεύεται καὶ παρα-
λαμβάνει ἕπτα ἑτερα πνεύματα ποιητῆρα
himself, and they enter in, and dwell there, and the last state of that man is worse than the first.

27 ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the Prophet:

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The Queen of the South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and beheld, a greater than Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 *And the Lord said unto him, Now do ye Pharisees make clean the hands, and purify the hearts, but leave the outward body unclean.

* Matt. 23. 25.
Ένατον, καὶ εἰσελθὼντα κατοικεὶ ἐκείνῃ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου ἤξειρά τῶν προῶν.

27 'Εγενέτο δὲ ἐν τῷ λέγειν αὐτῶν ταῦτα, ἐπάρασας τις γυνὴ φωνήν ἐκ τοῦ ὀχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασα σε, καὶ μαστῶν ὦν ἐθήλασας. αὐτὸς δὲ ἐπε, Μενούμην μακάριοι οἱ ἀκούστες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτῶν.

28 Τῶν δὲ ὀχλῶν ἐπάθροζομένων ἤξειρά λέγειν, 'Ἡ γενεια αὐτὴ ἐστι' σημεῖον ἔπιστευς, καὶ σημεῖον ὦν δοθῆται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάντος τοῦ προφήτου, καθὼς γὰρ ἐγενέτο Ἰωάν ἡβίων σημείων τοῖς Νυεύτας, οὕτως ἦσται καὶ ὁ νῦν τοῦ ἀνθρώπου τῇ γενεια ταύτῃ. Βαστάσασα τοῦ τοῖς ἐγερθήται ἐν τῇ κρίσει μετά τῶν ἀνθρώπων τῆς γενεᾶς ταύτης, καὶ κατακρίνει αὐτούς' ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς ἀκούσα τῆς σοφίας Σιλβαρίωντος, καὶ ἴδοι,

29-plεῖον Σιλβαρίωντος ὀδῄ. ἀνδρεῖς Νυεύνα ἀναστήσονται ἐν τῇ κρίσει μετά τῆς γενεᾶς ταύτης, καὶ κατακρίνοντι αὐτήν 'ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη, καὶ ἴδοι, πλεῖον Ἰωάνα ὀδῄ.

30 Οὐδεὶς δὲ 20 λύχνου ἄψας εἰς κρυπτὸν τίθησιν, οὐδέ ὑπὸ τῶν μάθησις, ἄλλον ἐπὶ τὴν λυχνίαν, ὅταν εἰς εἰσπορεύομεῖν τὸ φέγγος.

31 Θέλωσαν, ὁ λύχνος τοῦ σώματος ἔστιν ὁ ὀφθαλμός, ὅταν ὄνων ὁ ὀφθαλμός σου ἀπλούς ἐστιν, ὁλὸν τὸ σῶμα σου φωτεινὸν ἐστών ἐπαν ὑπὲρ τοῦ ἐστιν, καὶ τὸ σῶμα σου

32 σκοτεινόν. σκόπησεν οὖν μητὶ τὸ φῶς τὸ ἐν σοὶ

33 σκύτος ἐστίν. εἰ οὖν τὸ σῶμα σου ὄλον φωτεινὸν, μη ἐχον τι μέρος σκοτεινών, ἐσται φωτεινὸν ὄλον, ὅταν ὁ λυχνὸς τῇ ἀστραπῇ φωτιᾷ σε.

34 Ἐν δὲ τῷ λαλῆσαι, ἱρώτα 25 αὐτῶν τάρασιν ταῖς ὅταν ἀριστήσῃ παρ' αὐτῷ ἐπε, εἰσελθὼν δὲ ἀνέπεσαν, ὁ δὲ Ἰάκχος ἠδον ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαστάσθη πρὸ τοῦ ἀρίστου. εἰπε δὲ ὁ Κύριος πρὸς αὐτῶν, Νῦν ὑμείς οἱ Φαρισαῖοι τῷ
outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have: and behold, all things are clean unto you.

42 But woe unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

44 Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also ye Lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you: for ye build the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute:

50 That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple: Verily I say unto you, it shall be required of this generation.

52 Woe unto you Lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently,
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ἐξοθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαριζετε, τὸ δὲ ἐσωθεν ὑμῶν γέμεις ἀρπαγήσ

καὶ πονηρίας. ἀφρονες, οὐ χὸς ποιήσας τὸ

ἐξοθεν καὶ τὸ ἐσωθεν ἐποίησε; πλὴρ τὰ ἐνότα δότε ἐλεομοσύνη καὶ ὕδωρ, πάντα καθαρά ὑμῖν ἐστιν.

12 ἄλλα οὐαί υμῖν τοῖς Φαρισαίοις, οτὲ ἀποδεικτούτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πῶς ἔχειν καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ ταῦτα ἐδει ποιήσαι,

κάκεινα μη ἀφιέσαι. οὐαί υμῖν τοῖς Φαρισαίοις, οτὲ ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοῦς ἀσπασμοὺς ἐν

tais άγοραῖς. οὐαί υμῖν, γραμματεῖς καὶ

Φαρισαίοι, ὑποκριταὶ, ὃτε ἐστὲ ὡς τὰ μνημεία τὰ ἀόητα, καὶ οἱ ἀνθρωποὶ οἱ περιπατουστὲς ἐπάνω οὐκ ἀδαινήσατε.

15 Ἀποκριθήσεστε δὲ τοῖς νομικοῖς λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγον καὶ ἡμῖς

ὑβρίζεσαι. οὐ δὲ εἶπε, καὶ υμῖν τοῖς νομικοῖς οὐαί, ὃτι φορτίζετε τοὺς ἀνθρώπους φορτία δύσβιστακτα, καὶ υἱοὶ ἐν τῶν δακτύλων

ὑμῶν οἱ προσψαυτὲς τοῖς φορτίοις. οὐαί υμῖν, ὃτε οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες υμῶν ἀπέκτειναν αὐ-

tοὺς. ἀρὰ μαρτυρεῖτε καὶ συνευδοκεῖτε

toῖς ἔργοις τῶν πατέρων υμῶν· ὃτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, υμεῖς δὲ οἰκοδομεῖτε

19 αὐτῶν τὰ μνημεῖα. ὅπως δὲ τοῦτο ὃ καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προ-

φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀπο-

κεντοῦσε καὶ ἐκδιώκουσιν. ὥσπερ ἐκτιθηθῇ τὸ

ἀἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταῦ-

της, ἀπὸ τοῦ αἰματος "Αβέλ ἔς τοῦ αἰματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυ-

σιαστηρίου καὶ τοῦ οἶκου· ναί, λέγω υμῖν,

ἐκτιθηθήσεται ἀπὸ τῆς γενεᾶς ταυτής. οὐαί

ὑμῖν τοῖς νομικοῖς, ὃτι ἤγατε τὴν κλείδα τῆς

γραώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκκόλουσατε.

Δέγνοτος δὲ αὐτοῦ ταῦτα πρὸς

αὐτοὺς, ἤρξατο οἱ γραμματεῖς καὶ οἱ Φαρισαίοι δεινὸς ἐνέχειν, αὐτὸν
and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12 In the mean time, when there were gathered together an innumerable multitude of people, in so much that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops.

4 And I say unto you, friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered: Fear not therefore, ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9 But he that denieth me before men, shall be denied before the Angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the Synagogues, and unto Magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour, what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man,
καὶ ἀποστοματίζειν αὐτῶν περὶ πλείονον,
31 εὐθερεύοντες αὐτῶν, καὶ ἱητούντες 33 θηρεύ-
2 τι ἐκ τὸ στόματος αὐτοῦ, ἦν κατηγορή-
γορήσωσιν αὐτοῦ 34.
12 Ἡν οἷς ἐπίσταντες τῶν μυριάδων τοῦ ἄγιου, ὡστε κατασταίνειν ἀλλήλους, ἦρεί τα 
λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, 
Προσέξετε 31 ἐαυτοῖς ἀπὸ τῆς θύμης τῶν 
2 Φαρισαίων, ἡτίς ἐστὶν ὑπόκρισις. οὐδὲν δὲ 
συγκεκαλυμμένον ἐστὶν, ὁ οὐκ ἀποκαλυφθή-
3 σται, καὶ κρυπτῶν, ὁ οὐ γνωσθήσεται. ἀνθρώποι 
δὲν ὅσα ἐν τῇ σκοτεινίᾳ εἰπάτη, ἐν τῷ φωτὶ 
ἀκούσθησαν καὶ ὁ πρῶς τὸ οὐς ἑλάθησατε 
ἐν τοῖς ταύταις, κηρυχθήσεται ἐπὶ τῶν δώ-
4 ματών. λέγω δὲ ύμῖν τοῖς φίλοις μου, Μή 
φοβηθήτε ἀπό τῶν ἀποκτεινόντων τὸ σώμα, 
καὶ μετὰ ταῦτα μή ἐχόντων περισσότερον τι 
5 ποιῆσαι. ὑποδείξω δὲ ύμῖν τίνα φοβηθήτε 
φοβηθήτε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσια 
ἐχόντα ἐμβαλείν εἰς τὴν γένεσιν ναί, λέγω 
6 ύμῖν, τούτου φοβηθήτε. οὐχὶ πέντε στροφ 
θια πωλεῖται ἀσφαλέως δύο; καὶ ἐν ἐξ αὐ-
7 τῶν οὐκ ἐδεῖ ἐπιλεκτημένων ἐνάσπιον τοῦ 
Θεοῦ, ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς 
ὑμῶν πᾶσαι ἁράμηνται. μὴ οὖν 2 φοβείσθε.
8 πολλῶν στροφῶν διαφέρετε. λέγω δὲ 
ὑμῖν, Πάς ὁς ἐν ὑμολογίᾳ ἐν έμοί ἐμ-
πορεύεται τῶν ἀνθρώπων, καὶ ὁ νῦν τοῦ 
ἀνθρώπου ὑμολογήσει ἐν αὐτῷ ἐμπροσθέν 
9 τῶν ἄγγελων τοῦ Θεοῦ, ὁ δὲ ἀρισταροῖο 
με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται 
10 ἐνώπιον τῶν ἄγγελων τοῦ Θεοῦ. καὶ πᾶς 
ὁς ἐρεί λόγον εἰς τὸν νῦν τοῦ ἀνθρώπου, 
ἀφεθήσεται αὐτῶ τῷ δὲ εἰς τὸ "Λαγιν 
Πνεύμα βλασφημήσαντι οὐκ ἀφεθήσεται. 
11 ὅταν δὲ προσφέρωσιν 3 ύμᾶς ἐπὶ τὰς συνα-
γωγὰς καὶ τὰς ἁρχὰς καὶ τὰς ἐξουσίας, μὴ 
μεμυρνάτε 4 πῶς ἢ τί ἀπολογήσησθε, ἢ τί 
4 μεμυρνήσητε 
12 ἐπῆτε τὸ γὰρ "Λαγιν Πνεύμα διδάζει ύμᾶς 
ἐν αὐτῷ τῇ ὁρᾷ, ἢ δει εἰπέτω. 
13 Ἐπεὶ δὲ τις αὐτῷ ἐκ τοῦ ἄγιου 5, Διδα-
σκαλε, ἐπεὶ τὸ ἀδελφόν μου μερίστασθαι μετ' 
14 ἐμοῦ τῷ κληρονομίῳ. ὁ δὲ ἐπῆτε αὐτῷ, "Ἀν-
who made me a judge, or a divider over you?

15 And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then shall those things be which thou hast prepared; but thou hast not prepared for the morrow; which is God's doth thou think to store up for himself in perishable things?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life what ye shall eat, neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have store-chamber nor barn, and God provideth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit? In like manner therefore shall not the heavenly kingdom be obtained by thought and careful suspense.

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the Lilies how they grow; they toil not, nor spin.

28 And yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

29 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

30 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

6 κρυτήν

7 πάσης

8 τῶν σιτῶν

9 ομ. μον

10 λέγω ύμῶν

11 om. ύμῶν

12 add ύμῶν

13 add γάρ

14 om. ἔνα

15 om. οὔδὲ

16 οὔτω, καὶ αὐρίον εἰς κλι-βανόν βαλλόμενον, ο Θεός οὕτως ἀμφιε-νεῖ οὐ κοπιᾶ, οὔδὲ νήθει· λέγω δὲ ύμῖν, οὔδὲ 

17 καὶ

18 om. ητέθη τῷ φάγητε, γ" τί πίητε'' ἐν ἄγρῳ τῶν χόρτων, ὡς σήμερον

19 καὶ ὑμείς μὴ ζητεῖτε τῷ φάγητε, ἡ τί πίητε'
1611 nations of the world seek after: and your father knoweth that ye have need of these things.
31 § But rather seek ye the kingdom of God, and all these things shall be added unto you.
32 Fear not, little flock, for it is your father’s good pleasure to give you the kingdom.
33 Sell that ye have, and give alms:
34 For where your treasure is, there will your heart be also.

1881 nations of the world seek after: but your Father knoweth that ye have need of these things.
31 Howbeit seek ye his kingdom, and these things shall be added unto you.
32 Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lights burning.
36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.
37 Blessed are those servants, whom the Lord when he cometh, shall find watching: Verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the son of man cometh at an hour when ye think not.
41 § Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
42 And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?
43 Blessed is that servant, whom his Lord when he cometh, shall find so doing.
44 Of a truth, I say unto you, that he will make him ruler over all that he hath.
45 But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and maidservants, and to eat and drink, and to be drunken:

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* Matt. 6. 20.
* 1 Pet. 1. 13.
* Matt. 24. 45.

1 Many ancient authorities read the kingdom of God.
2 Gr. bond-servants.
3 Or, But this ye know
4 Gr. digged through.
5 Or, the faithful steward, the wise man whom ye.
6 Gr. bond-servant.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

31 ἔθη τοῦ κόσμου ἐπιζήτει· υμῶν δὲ ὁ πατήρ
32 προστεθέσατε υμῖν. μὴ φοβοῦ, τὸ μικρόν ποιμένον· ὅτι εὐδοκήσεν ὁ πατὴρ υμῶν δοῦναι υμῖν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα.

33 πωλήσατε τὰ ὑπάρχοντα υμῶν καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαίωσεν, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζῃ, οὐδὲ σής διαφθείρει.

34 ὅπου γὰρ ἐστιν ὁ θησαυρὸς υμῶν, ἐκεῖ καὶ ἡ καρδία υμῶν ἐσται.

35 "Εστωσαν υμῶν αἱ υστρίες περιεξομέναι,
36 καὶ οἱ λύχνοι καὶ νικηφόροι· καὶ υμεῖς ὁμοίως ἀνθρώποι προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσετε  ζ ὡς τῶν γάμων, ἵνα ἐλθότως καὶ κρούσαντος, ευθέως ἀνοίξασθεν.

37 αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλήφαν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω υμῖν ὅτι περιζώσεται καὶ ἀνακληνεῖ αὐτοὺς, καὶ παρελθὼν διακωνήσει αὐτοῖς.

38 καὶ ἐὰν ἔλθῃ ἐν τῇ δεύτερᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὑρήσῃ υἱόν, μακάριοι εἰς ὅσον οἱ δοῦλοι ἐκεῖνοι. τούτῳ δὲ γινώσκετε, ὅτι εἰ ἤδει οὐκ εἰκοδεσποτὴς ποιᾷ ὅρα οἶκος τοῦ θεοῦ ἐρχεται, ἐγρηγορήσεις ἀν, καὶ οὐκ ἄν ἀφήκης διωρυγήσας τῶν οἴκων αὐτοῖς.

39 καὶ υμεῖς οὖν γίνεσθε ἐτομοῖς ὅτι ἄρα ὅρα οὐδεὶς ὁ κύριος τοῦ ἀνθρώπου ἐρχεται.

40 Ἔπει δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ἐπεῖ δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φύλακας, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδάσκας ἐν καιρῷ τὸ στιτομέτριον;

41 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔληφαν ὁ κύριος αὐτοῦ εὐρήσει παρασίτας οὕτως. ἂλλος λέγω υμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρξισιν αὐτοῦ καταστήσει αὐτῶν.

42 Ἐπεὶ δὲ εἰς τὰς ταὐτὰς ταῦτα πάντας, ἠρένθη δὲ ὁ Κύριος, ἤρενθη ἐκεῖνος, ἔπει δὲ ὁ Κύριος, ἔπει δὲ ὁ Κύριος, καὶ ἤρενθη δὲ ὁ Κύριος, καὶ ἤρενθη δὲ ὁ Κύριος, καὶ ἤρενθη δὲ ὁ Κύριος.
<table>
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<th>Page 1611</th>
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<td>46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled? 50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished? 51 ¶ Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division. 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. 54 ¶ And he said also to the people, ¹When ye see a cloud rise out of the West, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the South wind blow, ye say, There will be heat, and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, Thou shalt not depart thence, till thou hast paid the very last ²mite.</td>
<td>46 the lord of that ¹servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ²cut him asunder, and shall appoint his portion with the ungodly. 47 with the ungodly. And that ¹servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many ³stripes: 48 but he that knew not, and did things worthy of stripes, shall be beaten with few ³stripes. And to him shall much be required: and to whom they commit much, of him will they ask the more. 49 ¶ I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished? 50 ¶ Think ye that I am come to give peace on earth? I tell you, Nay; but rather division: 51 ¶ for there shall be five in one house divided, three against two, and two against three. 52 They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law, and daughter in law against her mother in law. 53 ¶ And he said also to the multitudes, ¹When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 54 And when ye see a south wind blowing, ye say, There will be a ²scorching heat; and it cometh to pass. Ye hypocrites, ye know how to ³interpret the face of the sky and the heaven: but how is it that ye know not how to ⁴interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. 55 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last ⁵mite.</td>
</tr>
</tbody>
</table>
46 ἦξει οἱ κύριοι τοῦ δοῦλου ἐκείνου ἐν θέραι
47 μετὰ τῶν ἀπίστων θῆσει. ἐκείνος δὲ ὁ δοῦ-
λος ὁ γρούς τὸ θέλημα τοῦ κύριον ἐαυτοῦ23, ἦ
καὶ μὴ ἐτοιμάσας μηδὲ20 πούμας πρὸς τὸ
θέλημα αὐτοῦ, διαρήσεται πολλάς· ὁ δὲ μὴ
γρούς, πούμας δὲ ἄξια πληγῶν, διαρήσεται
οὐλίγας. πατὶ δὲ ὧ εἴσθη πολὺ, πολὺ ζη-
τηθῆσαι παρ’ αὐτοῦ· καὶ ὧ παρέδειντο
πολὺ, περισσότερον αἰτήσουσιν αὐτῶν.
49 Πέτρ ἤλθον βαλείν εἰς20 τὴν γῆν, καὶ τί ἐπὶ
50 θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἐξω
βαπτισθῆται, καὶ πῶς συνέχομαι ἐώς ὦ31 ὦν
51 τελεσθῇ. δοκεῖτε ὅτι εἰρήνην παρεγενώμην
δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἄλλ’ ἦ
52 διαμερισμῶν. ἔσονται γὰρ ἀπὸ τοῦ νῦν
πέντε ἐν οἴκῳ ἐν22 διαμερισματικῷ, τρεῖς
53 ἐπὶ δυὸ, καὶ δίῳ ἐπὶ τρισὶ. διαμερισθήσε-
ται23 πατὴρ ἐφ’ υἱό, καὶ νῦν ἐπὶ πατρί’
μητὴρ ἐπὶ θυγατρί24, καὶ θυγάτηρ ἐπὶ μη-
τρ25; πενθερὰ ἐπὶ τὴν νύφην αὐτῆς, καὶ
νύμφη ἐπὶ τὴν πενθεράν αὐτῆς26.
54 Ἐλεγε δὲ καὶ τοῖς ὁχλοις, Ἡταν ἱδοῦτε
τὴν27 νεφέλην ἀνατελλούσαν ἀπὸ33 δυσμῶν,
eὐθέως λέγετε28 „Ομβρος ἔρχεται καὶ γίνε-
tαι οὕτω. καὶ ὅταν νότον πνέουτα, λέγετε
55 ὅτι Καύσων ἔσται καὶ γίνεται, ὑποκριτά,
tὸ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς29· ὥσ
diáste δοκιμάζεις τὸν δὲ καιρὸν τοῦτον πῶς
56 οὐ δοκιμάζετε31; τὶ δὲ καὶ ἄφ’ ἐαυτῶν οὐ
57 κρίνετε τὸ δίκαιον; ὡς γὰρ ὑπάγεις μετά
tοῦ ἀντίδικου σου ἐπὶ ἄρχοντα, ἐν τῇ ὀδῷ
δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ· μὴ-
pοτε κατασέργη σε πρὸς τὸν κρῖτην, καὶ ὁ
κρῖτης σε παραδώσει32 τῷ πράκτορι, καὶ ὁ
59 πράκτορ ς βάλλῃ33 εἰς φυλακὴν. λέγω34 βαλεῖ
50 σοι, οὐ μὴ ἐξελθῆς ἐκείθεν, ἐως οὐ καὶ τὸ
ἐσχατὸν λεπτὸν ἀποδόσ.
13 There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 And he spake also this parable; A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people.

There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
13 Παρῆσαν δὲ τινες ἐν αὐτῷ τοῦ καιροῦ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλαταίων, ἵνα τὸ αἷμα Πιλάτου ἐμβεί μετὰ τῶν ὤνισιν 2 αὐτῶν, καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔπειν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλαταίοι οὕτως ἀμαρτολοὶ παρὰ πάντας τοὺς Γαλαταίους ἐγέ- 3 νοῦτο, ὅτι τοιοῦτα2 πεπώθασιν; οὔχι, λέγω ὑμῖν ἀλλ’ ὑμῖν μὴ μετανοήτε, πάντες ὠσα- 4 τως3 ἀπολείποντε. ἦ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ’ οὓς ἐπέσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτειναν αὐτούς, δοκεῖτε ὅτι οὗτοι4 ἀβε- λείται ἐγένοντο παρὰ πάντας5 ἀμέτρητοι 5 τοὺς κατοικοῦντας ἐν6 Ἱερουσαλήμ; οὔχι, λέγω ὑμῖν ἀλλ’ ἐὰν μὴ μετανοήτε, πάντες 6 ὀμολογεῖ1 ἀπολείποντε. Ἑλεγε δὲ ταύτην τήν παραβολήν7 Συκῆν εἴξε τις ἐν τῷ ἀμπελώνι αὐτοῦ πεφυτευμένην8 καὶ ἢλθε καρπὸν ξη- 7 τοῦ9 ἐν αὐτῇ, καὶ οὐχ εὑρέθε. εἰπε δὲ πρὸς τὸν ἀμπελώνιον, Ἰδοὺ, τρία ἐτῆ10 ἔρχομαι ξητῶν καρπῶν ἐν τῇ συκῇ ταύτη, καὶ οὐχ εὑρίσκω ἐκκοψον αὐτήν ἱπτάτι καὶ τὴν γῆν 8 καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἀφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἐως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν; 9 καὶ μὲν ποιήσῃ καρπὸν εἰ δὲ μήγε, εἰς τὸ μελλόν11 ἐκκόψεις αὐτήν. 10 Ἡν δὲ διδάσκων ἐν μιᾷ τῶν συναγω- 11 γῶν ἐν τοῖς σάββασι καὶ Ἰδοὺ, γυνὴ ἤν12 πνεύμα ἔχουσα ἀσθενείας ἐτη δέκα καὶ ὀκτώ, καὶ ήν συγκάτωσα, καὶ μὴ δυσαμενὴ 12 ἀνακύψας εἰς τὸ παυτελές. Ἰδοὺ δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσα τής ἀσθενείας σοῦ, καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας καὶ παραχρῆμα 13 ἀνορθάθη, καὶ ἐδόξαζε τὸν Θεόν. ἀποκρι- 14 θεὶς δὲ ὁ ἀρχισυνάγων, ἀνακατών ὅτι τῷ σαββάτῳ ἐδερπέσσεσον ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἔξ ἡμέρα ἐστίν εἰς αἰς δεῖ ἐργαζέσθαι ἐν ταύταις,13 οὖν ἐρχόμενοι θε- 15 ρεπεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά- 15 τοῦ. ἀπεκρίθη οὖν11 αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ὡσπορκωτά,15 ἐκατοσ τοῦ ὑμῶν τῷ σαββά- 15 τῷ ὑμῶν τῷ σαββάτῳ οὐ λύει τῶν βων αὐτοῦ ἡ τῶν ὄνων ἀπὸ τῆς φάτνης, καὶ ἀπαγαγόν χοτίζει.
16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, to these eighteen years, be loosed from this bond on the Sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 * Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 * And he went through the cities and villages, teaching and journeying unto Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 * But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.

30 And behold, there are last, which shall be first; and there are first, which shall be last.

16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, to these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

20 And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

23 And one said unto him, Lord, are these few that be saved? And he said unto them, it is impossible for a man, once entered into the house of his master, to thrust out the servants, and shut up the door.

24 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets.

27 But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves shall be thrust out.

29 And they shall come from the east and from the west, and from the north and the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first; and there are first which shall be last.

* Matt. 18. 31.

† See marginal note on Matt. xiii. 33.

‡ Or, able, when once

§ Gr. recline.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

16 παύτην δὲ, θυγατέρα Ἀβραὰμ οὐσαν, ἥν ἐδόθην ὡς Σαμαίας, ἵδον, δέκα καὶ ὀκτώ ἑτη, οὐκ ἐδεί λαβήναι ἀπὸ τοῦ δεσμοῦ τούτου
17 τῇ ἡμέρᾳ τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ, κατηχοῦντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὀχλος ἔχαρεν ἐπὶ πᾶσι τοῖς ἐνδοξοῖς τοῖς γυνομένοις ὑπ’ αὐτοῦ.

18 "Ελεγεν δὲ Ἡβασιλεῖα τοῦ Θεοῦ· καὶ τίνι ὄμοιοί σω ἀντί; ὃ ὄμοια ἐστὶ κόκκῳ συνάπεως, ὅν * λαβὼν ἀνθρώπως ἐξιδίων εἰς κῆπον ἑαυτοῦ· καὶ ἦν ἄνυση, καὶ ἐγένετο εἰς δείνορον μέγα· καὶ τὰ πετεινὰ τοῦ συραποῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. καὶ πάλιν εἶπε, Τίνι ὄμοιοί σω τήν βασιλείαν τοῦ Θεοῦ; ὃ ὄμοια ἐστὶν ἴμη, ἥν λαβοῦσα γεννὴ ἐνέκρυψεν· εἰς ἀλεύρου σάτα τρία, ἐσοῦ ὃ ἐξυμώθη διὸν.
20 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκον, καὶ πορείαν ποιοῦμενος εἰς Ιερού-
21 σαλήμ. εἶπε δὲ τις αὐτῷ, Κύριε, εἰ ὡλγοι
22 οἱ σωκόμενοι; ὃ δὲ εἶπε πρὸς αὐτούς, Ἀγω-
23 νίσσεθε εἰςελθεῖν διὰ τῆς στενῆς πόλης· οὕτω πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελ-
24 θείν. καὶ οὐκ ἰσχύσουσιν. ἀφ’ οὗ ἢ εἴ ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν
τύραν, καὶ ἀρέσθη εἰς ἔστίναι καὶ κρούειν τὴν ὑφαν, λέγοντες, Κύριε, Κύριε· ἢ δὲ ἦν
26 υἱὸν καὶ ἀποκρεθεὶς ἐρεί ὑμῖν, Οἷς οἶδα
27 υἱὸς, πόθεν ἐστε· τότε ἀρέσθη λέγειν, Ἐφάγομεν ἐνώπιον σου καὶ ἐπίσκοπεν, καὶ ἐν
28 ταῖς πλατείαις ἡμῶν ἐδίδαξας, καὶ ἔρει, Ἰδών υἱόν, οὐκ οἶδα ὑμᾶς πόθεν ἐστε· ἀπόστητε ἀπ’ ἐμοῦ πάντες οἱ ἐργάται τῆς· ἢ δὲ εἴπαμεν οὗτοι
29 ἀδίκιας, ἐκεῖ ἦσσαν ὁ κλαυθμός καὶ ὁ βρυγ-
30 μος τῶν ὄδωρων, οὕτω ὄψηθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προσήτας εἰς τῇ βασιλείᾳ τοῦ Θεοῦ, υἱὸς δὲ ἐκβαλλο-
31 μένοις ἔξω, καὶ ἐξούσιοι ἀπὸ ἀνασκόλων καὶ ὄνυμα, καὶ ἀπὸ βορρᾶ καὶ νότον, καὶ ἀνα-
32 κλήσονται εἰς τῇ βασιλείᾳ τοῦ Θεοῦ, καὶ ἴδοι, εἰσίν ἔχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔχατοι.
31 ¶ The same day there came certain of the Pharisees, saying unto him, "Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, "Go ye and tell that Fox, Behold, I cast out devils and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem.

34 *O Jerusalem, Jerusalem, which killest the Prophets, and stoneth them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

2 And behold, there was a certain man before him, which had the dropsy.

3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held his peace. And he took him, and healed him, and let him go,

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden; when he marked how they chose out the chief rooms, saying unto them,

8 When thou hast bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him,

9 And he that bade thee and him come, and say to thee, Give this man place: and thou begin with shame to take the lowest room.

31 In that very hour there came certain Pharisees, saying to him, "Get thee out, and go hence: for Herod will fear kill thee.

32 And he said unto them, "Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

33 ¶ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not? But they held their peace. And he took him, and healed him, and

5 let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway pull him up on a Sabbath day?

6 And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats: saying unto them,

8 When thou bittest of any man to a marriage feast, sit not down in the chief seat; lest he that bade thee and him shall come and say to thee, Give this man place: and thou shalt begin with shame to take the lowest place.

1 Gr. demons.
2 Many ancient authorities read a son. See ch. xiii. 19.
3 Gr. rect. not.
ἘΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΔΟΥΚΑΝ. 319

23 ὄφρα

25 προσῆλθὼν τινες Φαρισαῖοι, λέγουσծ αὐτῷ, "Ἐξέλθε καὶ πο- πεύου ἐπετέθει, ὅτι Ἡρῴδης σθελε σε ἀπο-

26 ἀποτελῶ

29 κτείνα, καὶ εἶδεν αὐτοίς, Πορευθέντες εἶ- πατε τῇ ἀλώσκε ταύτη, Ἰδοὺ, ἐκβάλλω διαμόνα καὶ ίδας τῇ ἐπιτελῶ σήμερον καὶ

33 αὐριον, καὶ τῇ τρίτῃ τελειώματι, πλὴν δὲι

35 με σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ πο- πευσθήσατε· ὅτι οὐκ ἐνδέχεται προφητὴν ἀπο-

34 λέσθαι ἔξω Ἰερουσαλήμ. Ἰερουσαλήμ, Ἰε-

37 ῥουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφητας,

40 καὶ λιθοβολουσα τοὺς ἀπεσταλμένους πρὸς

42 αὐτῆς, ποσάκις ἤθελσα ἐπισυνάξαι τὰ τέκνα

45 σου, ὅτι τρόπον ὄρις τὴν ἐαυτῆς νοσοῦν

48 υπὸ τὰς πέρυμας, καὶ οὐκ ἤθελήσατε· Ἰδοῦ,

49 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρήμως.· ἀμήν

50 δὲ λέγῳ 28 ύμῖν ὅτι. Οὐ μὴ με ἴδητε ἡσος

53 ἂν ἦς, ὅτε 29 ἐπὶ, Ἐιλογγημένοι ὁ ἐρχόμενος εἰς ὀνόματι Κυρίου.

14 Καὶ ἔγνετο ἐν τῷ ἐλθεῖν αὐτῶν εἰς οἰκῶν

56 τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παραπρομέ-

59 νοι αὐτῶν. καὶ Ἰδοὺ, ἀνθρωπός τις ἡν ὑδρο-

60 πικὸς ἐμπροσθεν αὐτοῦ, καὶ ἀποκριθεὶς ὁ

66 Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρι-

69 σαίους, λέγω, Ἐι ἐξετεί τῷ σαββάτῳ

70 Θεραπευόνωσι; οἱ δὲ ἠσύχασαν, καὶ ἔπι-

73 λαξόμενοι ὕστατο αὐτῶν, καὶ ἀπέλυσε. καὶ

76 ἀποκριθεῖς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν

80 ὅνοι 4 ἦ βοῦς εἰς γρεάρ ἔμπεσεται, καὶ οὐκ

82 εὐθέως ἀναστάσει αὐτῶν ἐν τῇ ἡμέρᾳ τοῦ

85 σαββάτου; καὶ οὐκ ἦσαν ἀνταποκρίθη-

88 ναι αὐτῷ7 πρὸς τὰῦτα.

7 *Ελεγε δὲ πρὸς τοὺς κεκλημένους πα- ραβολήν, ἐπέχου τῶς τᾶς πρωτοκλισίας

8 εξελέγυστο, λέγων πρὸς αὐτοὺς, "Ὅταν

9 καὶ κληθῆς ὑπὸ τῶν εἰς γῆμοι, μὴ κατα-

21 κλήθης εἰς τὴν πρωτοκλισίαν" μήποτε ἐν-

22 τιμώτερός σου ἢ κεκλημένος ἑπ αὐτοῦ,

27 οὐκ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεί

29 σου, Δῶς τοῦτο τόπον καὶ τάτε ἄρξη

30 μετ' αἰσχύνης τὸν ἐσχατὸν τόπον κατέχειν,
10 *But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.  
11 *For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.  
12 Then said he also to him that bade him, When thou maketh a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.  
13 But when thou makest a feast, call *the poor, the maimed, the lame, the blind;  
14 And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.  
15 *And when one of them sat at meat with him, heard these things, he said unto him, *Blessed is he that shall eat bread in the kingdom of God.  
16 Then said he unto him, A certain man made a great supper, and bade many:  
17 And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready.  
18 And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.  
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.  
20 And another said, I have married a wife: and therefore I cannot come.  
21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.  
22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.  
23 And the lord said unto the servant,
10 ἀλλ' ὅταν κληθῆσιν, πορευθεὶς ἀνάπεσον εἰς τὸν ἐσχατον τόπον ὑπα, ὅταν ἐλθῇ ὁ κεκλη-
κός σε, εἶπεν 8 σοι, Φίλε, προσανέβητε ἀνώ-
tερον' τότε ἔσται σοι δόξα ἐνώπιον9 τῶν

11 ζυνανακειμένων σοι. ὅτι πάς ὁ ψυχὴν ἑαυ-
tῶν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτῶν
ὑψωθήσεται.

12 Ἐλεγε δὲ καὶ τῷ κεκληκτῷ αυτῶν, "Ὅταν
ποίησιν ἁριστῶν ἡ δείπνων, μὴ φάνει τοὺς
φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ
tοὺς συγγενεῖς σου, μηδὲ γείτονας πλου-
σίους· μὴ ποτὲ καὶ αὐτοί σε ἀντικαλέσωσι,

13 καὶ γένηται σοι ἀντάποδομα.10 ἀλλ' ὅταν
ποίησις δοξήν, κάλει πτωχοῦς, ἀναπήρους,

14 χολοῦς, τυφλοὺς καὶ μακάρους ἐστὶ, ὅτι οὐκ
ἐχόνων ἀνταποδοῦναι σοι ἀνταποδοθήσεται
γαρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δὲ τες τῶν συνανακειμένων ταῖ-

10 (-ται) ἀνταπόδομασοι
11 ὡστις

18 πάντα.13 καὶ ἦρξαντο ἀπὸ μίας παρατεί-

19 σθαί πάντες14. ὁ πρῶτος ἐπεν αὐτῷ,

20 Ἀγρόν ἡγύρασσα, καὶ ἔχω ἀνάγκην ἐξελθεῖν

21 idēn αὐτῶν ἐρωτῷ σε, ἔχε με παρῄ-

22 πημένων. καὶ ἔτερος ἔπει, Ζεύγη βωών

23 ἡγύρασσα πέντε, καὶ πορεύομαι δοκιμάσαι

24 αὐτά· ἐρωτώ σε, ἔχε με παρατημένουν. καὶ

25 ἔτερος ἔπει, Γυναῖκα ἐγγυμα, καὶ διὰ τοῦτο

21 οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ

22 δοῦλος ἑκένωσ16 ἀπῆγγειλε τῷ κυρίῳ αὐτοῦ

23 ταῦτα, τότε ὁρίσθησιν ῥοῖ κοινοδεσπότης εἰπε

24 τῷ δοῦλῳ αὐτοῦ, Ἐξελθε παχέως εἰς τὰς

25 πλατείας καὶ μᾶς τῆς πύλεως, καὶ τοὺς

26 πτωχοὺς καὶ ἀναπήρους καὶ χολοὺς καὶ τυ-

27 φλοὺς17 εἰσάγαγε ὅδε. καὶ ἔπειν ὁ δοῦλος,

28 κύριε, γέγονεν ὡς18 ἐπέταξας, καὶ ἔποι ὁποῖος
Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, that none of those men which were bidden, shall taste of my supper.

¶ And there went great multitudes with him: and he turned, and said unto them,

¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

Then drew near unto him all the Publicans and sinners, for to hear him.

And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

¶ And he spake this parable unto them, saying,

¶ What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness,

Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

Or what king going to make war against another king, sitteth not down first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned?

It is neither fit for the land, nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness,
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24 μοι. Λέγω γὰρ ὡμίν ὅτι οὔδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γένεται μου τοῦ δείπνου.

25 Συνεπερεύοντο δὲ αὐτῷ ὁ χλοῖς παλλαί καὶ 26 στραφεῖς ἐπεὶ πρὸς αὐτούς. Εἰ τις ἔρχεται πρὸς με, καὶ αὐ μισεί τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἐτὶ δὲ

27 θητής εἶναι, καὶ ὃστις οὐ βασταζέι τῶν σταυρῶν αὐτοῦ καὶ ἔρχεται ὡπίσω μου, οὐ

28 δύναται μου εἶναι μαθητής. τὸς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρὸ-

29 τὸν καθίσας ψηφίζει τὴν δομὰν, εἰ ἔχει

30 αὐτῷ, λέγοντες ὅτι Οὔτος ὁ ἀνθρωπὸς ἤρθα-

31 τὸ οἰκοδομεῖ, καὶ οὐκ ἱσχύστως ἐκτελέσαι,

32 καὶ η ἀπαρτισμοῖς; ὡς μήποτε, θέντο

33 αὐτοῦ θεμέλιον καὶ μὴ ἰσχύστως ἐκτελέσαι, πάντες οἱ θεοροῦντες ἀρέσκεται ἐμπαιζον

34 αὐτῷ, λέγοντες ὅτι Οὔτος ὁ ἀνθρωπὸς ἢρθα-

35 τὸ οἰκοδομεῖ, καὶ οὐκ ἱσχύστως ἐκτελέσαι.

15 Ἡσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τε-

33 λῶναι καὶ οἱ ἀμαρτωλοί, ἄκοψεν αὐτῶς. καὶ

34 διεγόγγυζον οὐν ἡμεῖς καὶ οἱ γραμματεῖς

35 λέγοντες ὅτι Οὔτος ἀμαρτώλους προσδέχε-

36 τα, καὶ συνεσθείε αὐτοῖς.

3 Εἴπετε δὲ πρὸς αὐτούς τὴν παραβολὴν ταῦ-

4 την, λέγον, Τίς ἀνθρωπὸς ἐξ ὑμῶν ἔχων ἑκα-

5 τοῦ πρόβατα, καὶ ἀπολέσας ἐν ἐξ αὐτῶν, οὐ

6 καταλείπεται τὰ ἐννενκοσταεννέα ἐν τῇ ἐρήμῳ,
and go after that which is lost, until he find it?
5 And when he hath found it, he
layeth it on his shoulders, rejoicing.
6 And when he cometh home, he
calleth together his friends, and
neighbours, saying unto them,
Rejoice with me, for I have found
my sheep which was lost.
7 I say unto you, that likewise joy
shall be in heaven over one sinner
that repenteth, more than over ninety
and nine just persons, which
need no repentance.
8 ¶ Either what woman having
ten pieces of silver, if she lose one
piece, doth not light a candle, and
sweep the house, and seek diligently
till she find it?
9 And when she hath found it, she
calleth her friends and her neigh-
bours together, saying, Rejoice with
me, for I have found the piece which
I had lost.
10 Likewise I say unto you, there is
joy in the presence of the Angels of
God, over one sinner that repenteth.
11 ¶ And he said, A certain man
had two sons:
12 And the younger of them said to
his father, Father, give me the por-
tion of goods that faileth to me.
And he divided unto them his living.
13 And not many days after, the
younger son gathered all together,
and took his journey into a far
country, and there wasted his sub-
stance with riotous living.
14 And when he had spent all,
there arose a mighty famine in that
land, and he began to be in want.
15 And he went and joined himself
to a citizen of that country, and he
sent him into his fields to feed
swine.
16 And he would fain have filled his
belly with the husks that the swine
did eat: and no man gave unto him.
17 And when he came to himself, he
said, How many hired servants of
my father's have bread enough and
to spare, and I perish with hunger?
18 I will arise and go to my father,
and will say unto him, Father, I
have sinned against heaven and
before thee,
19 And am no more worthy to be
called thy son: make me as one of
thy hired servants.
20 And he arose and came to his
father.

and go after that which is lost,
5 until he find it? And when he
hath found it, he layeth it on
6 his shoulders, rejoicing. And
when he cometh home, he calleth
together his friends and his
neighbours, saying unto them,
Rejoice with me, for I have found
my sheep which was lost.
7 I say unto you, that even so there shall
be joy in heaven over one sinner
that repenteth, more than over ninety
and nine righteous persons,
which need no repentance.
8 Or what woman having ten
pieces of silver, if she lose one
piece, doth not light a lamp, and
sweep the house, and seek
diligently until she find it?
9 And when she hath found it, she
calleth her friends and her neigh-
bours, saying, Rejoice with me, for
I have found the piece which
I had lost.
10 Likewise I say unto you, there is
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younger son gathered all together,
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country, and there wasted his sub-
stance with riotous living.
14 And when he had spent all,
there arose a mighty famine in that
land, and he began to be in want.
15 And he went and joined himself
to a citizen of that country, and he
sent him into his fields to feed
swine.
16 And he would fain have filled his
belly with the husks that the swine
did eat: and no man gave unto him.
17 And when he came to himself, he
said, How many hired servants of
my father's have bread enough and
to spare, and I perish with hunger?
18 I will arise and go to my father,
and will say unto him, Father, I
have sinned against heaven and
before thee.
19 And am no more worthy to be
called thy son: make me as one of
thy hired servants.
20 And he arose and came to his

1 Drach-
ma here
translated a
piece of
silver, is
the eighth
part of an
ounce, which
cometh to
seven
pence
half-
penny, and is
equal to the
Roman
penny.
Matt. 18.
28.

1 Gr. drach-
ma, a coin
worth about
eight pence.

2 Gr. the
carob
tree.

5 Gr. the
pods of
the carob
tree.
καὶ πορεύεται ἐπὶ τὸ ἀπολολοῦσ, ἐως εὐρήν 5 αὐτῷ; καὶ εὐρών ἐπιτίθησαν ἐπὶ τοὺς ὁμοί

6 ἐαυτοῦ χαῖρων. καὶ ἔλθων εἰς τῶν οἰκῶν, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ

7 προβάτων μου τὸ ἀπολολοῦσ. λέγω υἱὸν ὧτι οὕτω χαρὰ ἐστά ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτώλῳ μετανοοῦντι, ἡ ἐπὶ ἐννεηκονταενε-

νέα δικαίως, ὧτι χρείαν ἔχουσι μετα-

νοίαις.

8 Ἡ τῆς γυνῆ δραχμᾶς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτεῖ λύχνον, καὶ σαρχὶ τῆν οἰκίαν, καὶ ἤπει ἐπιμέλεια ἐως

9 ὦτου εὐρήν; καὶ εὐρώσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχά-

ρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἢ ἀπό-

λεσα. οὕτω, λέγω υἱὸι, χαρὰ γίνεται ἐν

10 ὡσπὸσ τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτώλῳ μετανοοῦντι.

11 Ἐπὶ δὲ, "Ἀνθρωπὸς τις εἶχε δύο νιοὺς·

12 καὶ εἶπεν ὁ νεκτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας.

13 καὶ διειλεῖν αὐτοῖς τῶν βιῶν, καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἀπαύνα ὁ νεκτε-

ρος νῖος ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόπησε τῆς οὐσίαν αὐτοῦ, ζῶν

14 αὐτῶν. δαπανήθησαν δὲ αὐτοῦ πάντα, ἐγένετο λιμός ἴσχυρος κατὰ τὴν χώραν ἐκε-

15 νη, καὶ αὐτὸς ἤρχατο ὑπερείσθαι. καὶ πο-

ρεθεὶς ἐκκολλήθη ἐν τῶν πολείτων τῆς χώρας ἐκείνης καὶ ἐπερεψεν αὐτοῦ εἰς τοὺς ἄγροιν

16 αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμη γεμί-

σαε τὴν κολλαν αὐτοῦ ἀπὸ τῶν κερατίων ὅν ἦσθιον οἱ χοίροι· καὶ οὐδεὶς ἐδίδοι

17 αὐτῷ. εἰς ἑαυτὸν δὲ ἐδίδασκε ἐπεῖ, Πόσοι μίαθε τοῦ πατρός μου περισσεύοντον;

18 ἄρτων, ἔγω δὲ λιμὸς ἀπάλλυμαι ἀναστάτω

πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτέως εἰς τῶν οὐρανῶν

19 καὶ ἐνάπτιον σου· καὶ οὐκέτι εἰμὶ ἄξιος

κληθήναι νῖος σου' ποιησον με ὡς ἐνα τῶν

20 μαθήματος σου. καὶ ἀναστάς ἤλθε πρὸς τῶν

χορτασθῆλιν ἐκ

ἐφὴ

περισσεύονται

add ὡς

om. καὶ

om. καὶ
father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

16 And he said also unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within

father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him.

29 And he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son was come, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. But it was meet to make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship: for thou canst not be no longer steward.
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πατέρα ἐαυτοῦ. ἔτι δὲ αὐτῷ μακρὰν ἀπέ-χοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτὸν.

21 ἐπεὶ δὲ αὐτῷ ὁ νῖος, Πάτερ, ἡμαρτὼν εἰς τὸν οὐρανὸν καὶ ἐκπόντων σου, καὶ13 οὐκέτι εἶμι

22 ἄξιος κληθῆναι νῖος σου.14 εἰπὲ δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, ἔξενεγκατε τὴν16 στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐ-τόν, καὶ δότε δακτύλων εἰς τὴν χειρὰ αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας καὶ ἑνέγκαν-
tες17 τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ

24 φαγόντες εὐφρανθήμενοι ὅτι οὖν ὁ νῖος μου νεκρὸς ἤν, καὶ ἀνέξησεν καὶ ἀπολώλει ἡν18, καὶ εὐρέθη, καὶ ἤρξατο εὐφραίνεσθαι, ἦν δὲ ὁ νῖος αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγυσε τῇ οἰκίᾳ, ἤκουσε σωμ-

26 φωνίας καὶ χρώμων, καὶ προσκαλεσάμενος ἦν τῶν παιδῶν, ἐπινυθάνετο τῇ10 εἰς ταῦτα.

27 ὁ δὲ εἶπεν αὐτῷ ὅτι 'Ὁ ἀδελφός σου ἦκει καὶ ἔδώσεν ὁ πατήρ σου τὸν μόσχον τῶν σιτευτῶν, ὅτι ὑγαίνοντα αὐτῶν ἀπέλαβεν.

28 ὡρίζεθη δὲ, καὶ οὐκ ἠθελεν εἰσελθεῖν ὁ ὅνων20 πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτῶν.

29 ὁ δὲ ἀποκρίθηεσ εἶπε τῷ πατρὶ, 'Ἰδοὺ, το-

σαίτα ἐτὶ δουλεύω σου, καὶ οὐδέποτε ἐντο-

λὴν σου παρήλθον, καὶ έμοί οὐδέποτε ἔδωκας ἐρήμων, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30 ὅτε δὲ ὁ νῖος σου οὖν ὁ καταφαγὼς σου τῶν βίων μετὰ22 παρὼν ἦλθεν, ἔδωκας αὐτῷ τὸν μόσχον τὸν σιτευτὸν.23 ὁ δὲ εἶπεν αὐ-

τῷ, Τέκνου, σὺ πάντα μετ' ἐμοῦ εἰς, καὶ

32 πάντα τὰ ἐμα ςά ἐστιν, εὐφρανθήμεν δὲ καὶ χαρῖν ἔδει ὅτι ὁ ἀδελφός σου οὖν νε-

κρός ἤν, καὶ ἀνέξησε21 καὶ ἀπολῶλες ἡν25, καὶ εὐρέθη.

16 Ἠλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐ-
tοῦ, 'Ἄνθρωπος τις ἦν πλοῦσιος, ὃς εἶχεν οἰκονόμῳ καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ υπάρχουσα αὐτοῦ.

2 καὶ φωνήσας αὐτόν εἶπεν αὐτῷ, Τί τούτο ἄκουσ περὶ σου; ἀπόδος τοῦ λόγου τῆς οἰκονομίας σου οὐ γὰρ δυνήσῃ ἡν2 ἐτι2 δόνῃ

3 οἰκονομεῖν. εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,
himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 ¶ The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 But when the publican had returned to his house, he said, God be thanked, that giveth to them that seek.

18 And beseech thee therefore the Father of mercies, and the God of all comfort,

19 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
Τι ποιήσω, ὅτι ὁ κύριός μου ἀφαίρεται τὴν ὁικονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἴσχύω,
4 ἔπαινεν αἰσχύνομαι. ἔγγον τι ποιήσω, ὅταν μεταστάθη τῆς ὁικονομίας, δέξανται
5 με εἰς τοὺς οἴκους αὐτῶν. καὶ προσκαλε- 2 add ἐκ
4 ἐστῶν
όμοιον ἐνα ἐκαστον τῶν χρωσφελετῶν τοῦ κυρίου ἐαυτοῦ, ἐλεγε τῷ πρῶτῳ, Πόσον
6 ὁφελείας τῷ κυρίῳ μου; ὃ δὲ εἶπεν, Ἐκατὸν
7 πετύχοντα. ἔτειτα ἐτέρῳ εἶπε, Σὺ δὲ πάρ-
8 γράμμα, καὶ γραφόν ὄγδοηκοῦτα. καὶ ἐπή-
9 φώτος εἰς τὴν γενεάν ἐαυτῶν εἰσί. κάθω
10 δέξασαι χάρας εἰς τὰς αἰωνίους σκηνᾶς. ὁ
11 πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός
12 πιστεύετε; καὶ εἰ ἐν τῷ ἀδίκῳ μαμονᾷ
13 τῷ Ιησοῦν τὸ ἁπάντα καὶ τὸ ἐστίν; ὁ
14 Μαρ. ἡμέτερον
15 ὁ θεὸς θεοῦ ὁ δέξασαι ὑμῖν
16 ὁ λατρεύων διὰ ταῦτα πάντα καὶ ὁ Φα-
17 om. καὶ
18 muκτηρίζων αὐτῶν. καὶ εἶπεν αὐτῶι,
19 'Ἡκονον δὲ ταῦτα πάντα καὶ οἱ Φα-
20 πρισαίοι φιλάργυροι ύπάρχοντες, καὶ ἐξε-
21 'Ιστήν
22 om. ἐστὶν 14 μέχρι
23 'Ιοάννου ἀπὸ τότῃ ἡ βασιλεία τοῦ Θεοῦ
24 εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.
17 *And it is easier for heaven and earth to pass, than one tittle of the law to fall.
18 *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.
19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,
21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom: the rich man also died, and was buried.
23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom:
24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.
26 And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.
27 Then he said, I pray thee therefore father, that thou wouldest send him to my father's house:
28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the Prophets, let them hear them.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery.
19 Now there was a certain rich man, and he was clothed in purple and fine linen, and fared sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man was come into hell, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:
24 In his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now here he is comforted, and thou art tormented.
26 And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from hence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the Prophets, let them hear them.
30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.
17 εὐκοπώτερον δὲ ἐστὶ τὸν οὔρανον καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μιᾶς κεραιῶν
18 πεσεῖν. πᾶς ὁ ἀπολύων τὴν γυναίκα αὐτοῦ καὶ γαμῶν ἑτέρων μοιχεύει· καὶ πᾶς ὁ ἀπολύλημεν ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
19 "Ἄνθρωπος δὲ τῆς ἁπλοῦσις, καὶ ἐνεδύκας τορφὸν καὶ βάσσων, εὐφρανώμενος καθ’ ἡμέραν λαμπρῶς. πτωχὸς δὲ τίς τῆς ὁμοίατι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλόν αὐτοῦ ἠλκομένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἄλλα καὶ οἱ κύκλοι ἐρχόμενοι ἀπελείχον τῇ ἐλκῃ αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτῶν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ 'Ἄβρααμ', ἀπέβαλε δὲ καὶ ὁ πλουσίος, καὶ ἐτάφη. καὶ ἐν τῷ ὀδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὕπαρχον ἐν βασάνοις, ὡς τὸν 'Ἅβρααμ απὸ μακροθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, καὶ αὐτὸς πωνησάς εἶπε, Πάτερ Αβραάμ, ἐλέησον με, καὶ πέμψον Λάζαρον, ὅτι βάψῃ τὸ ἄκρον τοῦ βακτέλου αὐτοῦ ὕδατος, καὶ καταψήξῃ τὴν γλώσσαν μου· ὅτι ὀδυνώμαι ἐν τῇ φλογῇ ταύτη. εἶπε δὲ 'Αβραάμ, Τέκνων, μνησθήτι στὶς ἀπελαβαίς σοῦ τὰ ἀγαθὰ σου ἐν τῇ ἡωθή σου, καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ δὲ παρακαλεῖται, σὺ δὲ ὀδυνάσαι, καὶ ἐπὶ νασαίοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσαμα μέγα ἐστίρικται, ὅπως οἱ θέλοντες διαβάζεται ἐντεθεῖν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἴκει νεκρὸν ἀπεφέρωσον. εἰπε δὲ, Ἐρωτῶ σὺν σε, πάτερ, ἢν πεμψῆς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, ἔχω γὰρ πέντε ἐδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἢν καὶ αὐτοὶ ἐλθοῦσιν εἰς τὸν τόπον τοῦ τῆς βασάνου. λέγει αὐτῷ Ἄβρααμ, Ἐχονυ Μωσεῖ καὶ τοὺς προφήτας ἀκοουσάς τῶν σοι ἐπὶ, ἢγε αὐτῶν. ὡς δὲ εἶπεν, Ὁὐχὶ, πάτερ Ἄβρααμ ἀλλ' εἶαν τὶς ἀπὸ νεκρῶν πορεύθη
10 πρὸς αὐτῶν, μετανοήσασθεν, εἴπε δὲ αὐτῷ, Εἶ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκοουσίν οὐδὲ, εἶὼ τὶς ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.
1611

17 Then said he unto the disciples, *It is impossible but that offences will come, but woe unto him through whom they come.
2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 *Take heed to yourselves: *If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.
5 And the Apostles said unto the Lord, Increase our faith. And
6 *And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.
7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.
9 Doth he thank that servant, because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
11 *And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.
13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, *Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.
15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God;

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17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come.
2 They come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith. And
6 Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
9 Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.
11 And it came to pass, *as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.
13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, *Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorifying God;

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* Matt. 18. 7.
* Matt. 18. 21.
* Matt. 17. 20.
* Lev. 11. 2.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

17 Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἱεροουσιά, καὶ αὐτὸς δι᾿ ἥρακτον διὰ μέσου

1 αἰὼν αὐτῷ

2 τὰ σκάνδαλα μὴ ἐλθεῖν

3 πλὴν οὐαί

4 Λόθος μυλικός

5 τῶν μικρῶν τούτων, προσέχετε ἡμοῖς, εἰς τῇ ἡμέρᾳ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψη ἐπὶ σε, λέγων, Μετανοῶ, ἐφησεις αὐτῷ.

6 Καὶ εἶπον οἱ ἄστολοι τῷ Κυρίῳ, Πρόσθες

7 ἦμιν πίστιν. εἶπε δὲ ὁ Κύριος, Εἰ εἴχετε πίστιν ὡς κόκκου σινάπεως, ἔλεγεν ἀν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθη ἐν τῇ βαλάσσῃ καὶ υπῆκουσέν αὐτῷ ὡμῖν.

8 τῆς δὲ ἐξ υμῶν δοῦλον ἔχων ἁπτομένα ἢ παρονίνιστα, ὥς εἰσελθόντι ἐκ τοῦ ἁγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι ὁ λόγος αὐτοῦ, καὶ οὐχὶ ἐρεῖ αὐτῷ, Ἐστοίμασον τῷ δειπνήσῳ, καὶ περιζωσόμενοι διακόνες μοι, ἐοὶ φῶς καὶ πίω με, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ; μὴ χῶριν ἐχεῖ τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διασχέσαι αὐτῷ, οὐ δοκῶ. οὐτὸ τίμησε καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διασχέται ὑμῖν, λέγετε ὅτι Δοῦλοι ἄχρεοί ἐσμενε ὅτι ὁ οὐρανὸς ποιήσαι πεποιήκαμεν. τί, καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτῶν εἰς Ἱερουσαλήμ, καὶ αὐτὸς δι᾿ ἥρακτον διὰ μέσου Σαμαρείας καὶ Γαλααίας. καὶ εὐερχομένοις αὐτῶν εἰς τινα κόμην, ἀπήντησαν αὐτῷ δέκα λεπροί ἄνδρες, οἱ ἐστηθαν πάρρῳβεν καὶ αὐτοὶ ἤραν φωνῆν, λέγουσες, Ἱησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοῖς τοῖς ἱερεύσει καὶ ἐγένετο ἐν τῷ ἐπάγειν αὐτοὺς, ἐκαθαρίσθησαν, εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἱάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τῶν Θεῶν.
16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering, said, Were there not ten cleansed, but where are the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.
21 Neither shall they say, Lo here, or Lo there: for behold, the kingdom of God is within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
23 ¶ And they shall say to you, See here, or see there: Go not after them, nor follow them.
24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 ¶ And as it was in the days of Noe: so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.
28 ¶ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:
29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 ¶ Remember Lot's wife.

10 Or, There were none found... save this stranger.
11 Or, alien.
12 Or, among you.
13 Gen. 7.
14 Matt. 24, 23.
15 Gen. 19.
16 Gen. 19, 26.
17 2 Or, saved thee.
18 3 Or, in the midst of you.
19 Some ancient authorities omit in his day.
καὶ ἔπεσεν ἐπὶ πρῶσωπον παρὰ τῶν πῦδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σα-

17

μαραίνεις. ἀποκρυθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
Οὐχὶ οἱ δεκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα
ποῦ; οὐχ εὑρέθησαν ὑποστρέφαντες δού-
ναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος.20
καὶ εἶπεν αὐτῷ, 'Ἀναστάς πορεύον' ἦ πίστις

19

σον σεσωκε σε.
33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life for my sake, shall save it.

34 And if ye shall say, Lo, Lord, we are come; and shall not do the things that I bid you, it shall be, because ye knew not the righteousness of God, and sought not to know it.

1011
33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life for my sake, shall save it.

34 And if ye shall say, Lo, Lord, we are come; and shall not do the things that I bid you, it shall be, because ye knew not the righteousness of God, and sought not to know it.

1831
33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life for my sake, shall save it.

34 And if ye shall say, Lo, Lord, we are come; and shall not do the things that I bid you, it shall be, because ye knew not the righteousness of God, and sought not to know it.
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33 ὅς εὖν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτὴν καὶ ὅς εὖν ἀπολέσῃ αὐτὴν ἄνευ τῆς νυκτὸς ἐσονται δύο ἐπὶ κλίνος μᾶς· ὁ εἰς παραληφθῆσαι, καὶ ὁ ἔτερος ἀφεθῆσαι. 34 δόο ἐσονται ἄφησον στὶ τὸ αὐτῷ· ή μία παραληφθῆσαι, καὶ ἡ ἐτέρα ἀφεθῆσαι. 35 δύο ἐσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθῆσαι, καὶ ὁ ἔτερος ἀφεθῆσαι. 36 καὶ ἀποκριθέντες λέγοντιν αὐτῷ, Ποῦ, Κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὑπὸ τὸ σῶμα, ἐκεῖ συναχθῆσονται οἱ ἄντων· 37 Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκαίαειν· 2 κεῖν· λέγων, Κριτής τις ἢν ἐν ταῖς πόλει, τὸν Θεὸν μὴ φοβοῦμενος, καὶ ἀνθρώπον μὴ ἐν τῇ πόλει ἐκείνη, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδικήσων με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἔδεισεν· ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν αὐτῷ, Ἐι καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἂν ἄνθρωπον οὐκ ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτῃ, ἐκδίκησω αὐτὴν· ὥσ τί ἔστω εἰς τέλος ἐρχομένη ὑποτικά; 3 κεῖν· εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτής τῆς τῆς ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βασιλίων πρὸς αὐτοῦ· ἡμέρας καὶ νυκτός· καὶ μακροθυμῶν· ἐπὶ αὐτοῖς· λέγων· μὴ ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ νῦν τὸν ἄνθρωπον ἐλθὼν ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; 5 Εἶπε δὲ καὶ πρὸς τίνας τοὺς πεποιθότας ἐφ᾿ ἐαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦσας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· ἂν ἄνθρωποι δύο ἀνεβήσαντο εἰς τὸ ἱερὸν προσεύχεσθαι· ὁ εἰς Φαρασαίοις, καὶ ὁ ἐτέρος κατεπαλαίωσε· ὁ Φαρασαῖος σταθεὶς πρὸς ἄντων πάντα προσεύχετο, ὁ Θεός, εὐχαριστοῦντος σοι ὅτι οὐκ εἰμὶ ὅσπερ σοι λοιποὶ τῶν ἄνθρωπων, ἀρταγείος, ἀδικαίος, μοιχή, ἡ καὶ ὡς, εἶπε δὲ ταῦτα πρὸς ἡμᾶς. ὁποτεύον δίς τοῦ σαββάτου, ἀποδεκατῶ πάντα δῶσα κτῶμαι. καὶ ὁ τελῶν, μακρόθεν ἐστῶς οὐκ ἔδε εἶπεν οὐδὲ τοὺς καὶ οἱ ἄντων ἔστων· ἀφεθήσονται· 15 om. καὶ

30 περιποίησαν
31 δός δ᾿ ἂν
32 om. αὐτήν
33 εἶπον δύο
34 ἡ δὲ
35 om, ver. 36 text, not marg.
36 καὶ οἱ ἄντων ἐπισυνε- αφθήσονται
37 om. καὶ
38 τοῦ κατεπαλάσθη
39 οὐδέ ἄνθρωπον
40 σοφία
41 αὐτῷ
42 μακροθυμεῖ
1611 eyes unto heaven: but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: For every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 *And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? None is good save one, that is God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowful, for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 *Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake,
11 ἐπάραι εἰς τὸν οὐρανὸν ἔπαρα
12 (οτιον) οτι εἰς
13 ἐπετίμων
14 προσκαλέσατο αὐτὰ
 λέγων
15 om. σου
16 om. ταύτα
17 τοῖς οὐρανοῖς
18 ἐγενήθη
19 om. περιλυπον γενόμενον
20 ἐπετίμων
21 αφέντες τὰ ἑδια
22 ἡγούμενα, ἡ ἀδελφοί, ἡ γυναίκα, ἡ τέκνα, ἔνεκεν τῆς βασιλείας τοῦ Θεοῦ,

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30 Who shall not receive manifold more in this time; and in the world to come everlasting.

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the son of man, shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spit upon: and they shall scourge him, and put him to death, and the third day he shall rise again.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging.

And hearing the multitude pass by, he asked what it meant.

And they told him that Jesus of Nazareth passeth by.

And he cried, saying, Jesus thou son of David, have mercy on me.

And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

And immediately he received his sight, and followed him, glorifying God; and all the people when they saw it, gave praise unto God.

And Jesus entered, and passed through Jericho.

And behold, there was a man named Zacchaeus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up

30 Who shall not receive manifold more in this time; and in the world to come everlasting.

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written 2 by the Prophets shall be accomplished unto the

Son of man. For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and they shall scourge him: and the third day he shall rise again.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging.

And hearing the multitude pass by, he asked what it meant.

And they told him that Jesus of Nazareth passeth by.

And he cried, saying, Jesus thou son of David, have mercy on me.

And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

And he entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up

2 Or, through
30 ὅσιον ἑπιλάβη πολλαπλασίων ἐν τῷ
cαιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἑρχομένῳ
ζωὴν αἰώνιον.

31 Ὁραλαβών ὁτὲ τοὺς δώδεκα, εἶτε πρὸς
αὐτοὺς, 'Ἰδοὺ, ἀναβαίνομεν εἰς Ἰεροσόλυμα,
καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ
τῶν προφητῶν τῶν υἱῶν τοῦ ἀνθρώπου. πα-
ραδοθήσεται γὰρ τοῖς ἐθνεῖς, καὶ ἐμπαιχθή-
σεται, καὶ ὑβρισθήσεται, καὶ ἐμπυτυβήσεται,

32 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτούς· καὶ
33 τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. καὶ αὐτοὶ
οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ μῆνα τούτο
κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγώνωσκον
τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτῶν εἰς Ἰε-
ριχῶ, τυφλὸς τίς ἐκάθετο παρὰ τὴν ὄδον
36 προσατῶν· ἄκούσας δὲ άχλου διαπορευ-
37 μένου, ἐπυνθάνετο τι ἐν τούτῳ. ἀπηγγελαν
38 δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχε-
41 ται. καὶ ἐβήσετε, λέγων, Ἰησοῦν, νῦν Δαβίδ,
40 ἐλέησον με. καὶ οἱ προαγούστες ἐπετίμων
41 αὐτῷ ἵνα σωτηρίσῃ αὐτὸς δὲ πολλῷ μᾶλ-
42 λον ἔκραξεν, Υἱὲ Δαβίδ, ἐλέησον με. στα-
θεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἄχθηναι
43 πρὸς αὐτόν· ἐγγίσαστος δὲ αὐτοῦ ἐπηρώ-
44 ταις αὐτῶν, λέγων, Τί σοι θέλεις ποι-
45 ήσο; ὃ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω.
46 καὶ οὗ Ἰησοῦς εἶπεν αὐτῷ, 'Ἀνάβλεψον' ἥ
47 πίστις σου σέσωκε σε. καὶ παραχῦμα
48 ἀνέβλεψε, καὶ ἦκολουθεὶ αὐτῷ, δοξάζων
tὸν Θεόν· καὶ τᾶς ὁ λαὸς ἑδῶν ἔδωκεν
49 αἰνῶν τῷ Θεῷ.

19 καὶ οἰστελθὼν διήρχετο τὴν Ἰεριχώ. καὶ
ἰδοὺ, ἀνὴρ ὄνοματι καλούμενος Ζαχαίας, καὶ
40 αὐτὸς ἐν ἁρχιτελώνης, καὶ οὗτος ἦν ἕν
πλούσιος. 1 αὑτῶς
3 καὶ ἐξῆλθεν ἡδεῖν τὸν Ἰησοῦν τίς ἦν ἐστι, καὶ οὐκ
ηδόνατο ἀπὸ τοῦ ἄχλου, ὡς τῇ ἡλικίᾳ μι-
4 κρός ἦν. καὶ προδραμῶν 2 ἐμπροσθεν ἀνέβη 2 ἀπὸ eis to
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into a sycomore tree to see him, for he was to pass that way.
5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchaeus, make haste, and come down, for to day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.
9 And Jesus said unto him, This day is salvation come to this house; forasmuch as he also is the son of Abraham.
10 * For the son of man is come to seek and to save that which was lost.
11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
12 * He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Lord, thy pound hath gained five pounds.
19 And he said likewise to him, Be thou also over five cities.
20 And another came, saying, Lord,

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into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully, And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.
11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an embassage after him, saying, We will not that this man reign over us. And it came to pass, that when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over five cities. And the other came, saying, Lord,
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ἐπὶ ὑποκωμοραίαν ἀνα ἴδη αὐτῶν ὅτι δὲ ἐκεῖ· ὁμ. δὲ
5 νῦς ἦμελλε διέρχεσθαι. καὶ ὁς ἦλθεν ἐπὶ
tὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἰδὲν αὐτῶν,
καὶ ἐπὶ πρὸς αὐτῶν, Ζακχαῖε, σπεύσας
κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ
με μείναι. καὶ σπεύσας κατέβη, καὶ ὑπέ-
6 δέξατο αὐτὸν χαίρων. καὶ ἰδόντες ἀπαντεῖ·
dιεγόγγυζον, λέγοντες ὅτι Παρὰ ἀμαρτωλὸν
8 ἀνθρωπός εἶσηλθεν καταλῦσαι. σταθεῖς δὲ Ζακ-
χαῖος ἐπὶ πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίσθ
τῶν ἄπαρχόντων μου, Κύριε, δίδωμι τοῖς
πτωχοῖς· καὶ εἶ τινὸς τῇ ἐστυκοφάντησα,
9 ἀποδίδομε τετραπλοῦν. ἐπὶ δὲ πρὸς αὐτοῦ ὁ Ἰη-
σοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ
tουτό ἐγένετο, καθάπητι καὶ αὐτὸς ὑḍὲ Λ. ἠμαὶ
10 ἐστιν. ἢλθεν γὰρ τοῦ ὑδός τοῦ ἀνθρώπου ἐγίνησα
καὶ σώζαι τὸ ἀπολολός.
11 Ἀκούσαντος δὲ αὐτῶν ταύτα, προσθεῖς εἴπε
παραβολήν, διὰ τὸ ἐγγὺς αὐτῶν εἶναι Ἰερου-
σαλήμ, καὶ δοκεῖν αὐτοῖς ὅτι παραχάρα
μέλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι,
12 εἶπεν οὖν, Ἄνθρωπος τις εὐγενὴς ἔπορεύθη
eἰς χῶραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν,
13 καὶ ὑποστρέψατι. καλέσας δὲ δέκα δοῦλους
ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε
πρὸς αὐτοὺς, Πραγματεύσασθε ἑώς ἔρχωμαι.
14 οἱ δὲ πολίται αὐτοῦ ἐμίσουσαν αὐτῶν, καὶ ἀπέ-
στειλαν πρεσβείαν ὅπως αὐτοῦ, λέγοντες,
Ὅ δὲ θέλομεν τοῦτον βασιλεύσασθαι ἐφ᾽ ἡμᾶς.
15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτῶν λα-
βῶνα τὴν βασιλείαν, καὶ εἶπε φωνηθήραι
αὐτῷ τοὺς δοῦλους τούτους, οἷς ἔδωκεν τὸ
ἀργυρίον, ἣν γὰρ τίς τῇ διεπραγματεύ-
σατο. παρεγένετο δὲ ὁ πρῶτος, λέγων, τῇ διεπραγματεύσατο
Κύριε, ἢ μνα σου προσεγράψατο δέκα μνᾶς.
17 καὶ εἶπεν αὐτῷ, Ἐλ, ἀγαθὲ δουλέ· ὅτι ἐν
ἐλαχίστῳ πιστῶν ἐγένο, ἵστα ἐξουσίαν ἐχὼν
18 ἐπίῳ δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος,
λέγων, Κύριε, ἢ μνα σου ἐποιήσῃ πέντε
19 μνᾶς. εἶπε δὲ καὶ τούτῳ, Καὶ οὗ γίνον ἐπάνω
20 πέντε πόλεων, καὶ ἐτέρος ἢλθε, λέγων, Κύριε, ἢ add ὁ
behold, here is thy pound which I have kept laid up in a napkin:
21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
25 And they said unto him, Lord, he hath ten pounds.
26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went before, ascending up to Jerusalem.
29 *And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you, in the which at your entering ye shall find a Colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent, went their way, and found even as he had said unto them. 33 And as they were loosing the Colt, the owners thereof said unto them, Why loose ye the Colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast their garments upon the Colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

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Ιδού, η μνά σου, ἥν εἶχον ἀποκειμένην ἐν σωματίων ἐφοβοῦμην γάρ σε, ὅτι ἄνθρωπος αὐτήρος εἶ· αὕρεις ὁ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἐσπειρα. λέγει δὲ ἄντι, 'Εκ τοῦ στόματός σου κρυὼ σε, πονηρὰ δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐτήρος εἰμί, αὕρεις ὁ οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἐσπειρα' καὶ διατι ὁ οὐκ ἔδωκας τὸ ἀργύριον μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἰν ἐπραξα αὐτῷ; καὶ τοῖς παρεστώσιν εἶπεν, "Δρατε ἀπ' αὐτοῦ τὴν μνα, καὶ δότε τῷ τάς δέκα μνᾶς ἔχοντι. καὶ εἶπον αὐτῷ, 'Κύριε, ἔχει δέκα μνᾶς. λέγω γὰρ ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὅ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. πλὴν τοὺς ἐχθροὺς μοι ἐκένους, τοὺς μὴ διελεύσαι με βασιλεύσαι ἐπ' αὐτοῖς, ἀγάγετε ὁδὸς, καὶ κατασφάξατε ἐμπροσθέν μου.

Καὶ εἶπον ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαινόντως εἰς Ἱεροσόλυμα.

Καὶ ἐγένετο ὁς ἤγγασεν εἰς Βηθφαγῆ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἕλαιον,

ἀπέστειλε δίοι τῶν μαθητῶν αὐτοῦ, εἰπὼν, 'Υπάγετε εἰς τὴν κατέναντι κάμην' εἰς η ἐισπρο-ρεύματοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὅν οὐδεὶς πόστο τὸ καθάσε ἄνθρωπον εὐλατες

αὐτῷ ἀγάγετε. καὶ ἐὰν τις ὁ μάς ἐρωτᾷ, Διατί λύσετε; οὖν ἔρειτε αὐτῷ ὅτι Ο Κύριος αὐ-

τοῦ χρείαν ἔχει. ἀπελθόντες δὲ οἱ ἀπεσταλ-

μένοι εὖρον καθὼς εἶπεν αὐτοῖς. αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοῖς, Τῇ λύσετε τὸν πὼλον; οἱ δὲ εἶπον,

"Ο Κύριος αὐτοῦ χρείαν ἔχει. καὶ ἤγαγον αὐτὸν πρὸς τὸν ἱησοῦν καὶ ἐπιρρέφαντες έαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεζει-

βάρσαν τὸν ἱησοῦν. πορευομένου δὲ αὐτοῦ, ὑπεστρώνην τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
37 And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,
38 Saying, Blessed be the King that cometh in the Name of the Lord, peace in heaven, and glory in the Highest.
39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.
41 ¶ And when he was come near, he beheld the city and wept over it,
42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.
44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.
45 ¶ And he went into the Temple, and began to cast out them that sold therein, and them that bought,
46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
47 And he taught daily in the Temple. But the chief Priests and the Scribes, and the chief of the people sought to destroy him,
48 And could not find what they might do: for all the people were very attentive to hear him.
50 And it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief Priests and the Scribes came upon him, with the Elders,
2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
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1 Gr. powers.
2 Or. Teacher
3 Or. 0 that thou hadst known
4 Gr. pali-саде.
37 ἐγγίζοντος δὲ αὐτοῦ ἡ δι πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἠρέατο ἀπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνείν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὃν εἶδον
38 δυνάμεως λέγοντος, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀμώματι Κυρίου εἰρήνη
39 ἐν οὐρανῷ, καὶ δόξα ἐν ψυχῆς. καὶ τινες τῶν Φαρίσαιων ἀπό τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς
40 σοῦ. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δέγω ὑμῖν ὅτι, ἐὰν αὐτοὶ σωφρόσωσιν, οἱ λίθοι κεκράζονται.

19 om. (v) αὐτοῖς
20 σωφρόσουσιν
21 κράζουσι
22 om. καὶ σὺ
23 om. καὶ γε
24 om. σου
25 add καὶ σὺ
26 om. σου

41 Καὶ ὡς ἠγγυσεν, ἠδὼν τὴν πόλιν, ἐκλαύσεν
42 ἐπ' αὐτῷ, λέγον ὅτι Εἶ ἐγγνω καὶ σῦ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν
43 σου. ὅτι ἦτοι τῶν ἡμέρας ἐπὶ σὲ, καὶ περιβαλόντων οἱ ἕχθροι σου χάρακα σου, καὶ περικυκλώσασθε σε, καὶ συνεξούσι σε πάντα
44 τοις, καὶ ἐδαιμονίσει σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφῆσον σου ἐν σοι λίθον ἐπὶ λίθῳ. ἀνθ' ὅν οὐκ ἐγνώς τὸν καρὸν τῆς ἐπισκοπῆς σου.

27 λίθον ἐπὶ λίθον ἐν σοὶ ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ιερόν, ἠρέατο ἐκβάλλον τοὺς πωλούντας ἐν αὐτῷ καὶ ἀγοραζοντας
46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἰκός μου οἰκός προσευχῆς ἐστίν. ὁμείς δὲ αὐτῶν ἐποίησαν σπῆλα ψυχαῖς.

28 om. ἐν αὐτῷ καὶ ἀγοραζοντας
29 Καὶ ἦσαν ὁ οἰκός μου οἰκός προσευχῆς

47 Καὶ ἦν διδάσκοντος τὸ καθ' ἡμέραν ἐν τῷ ιερῷ οἱ ἡ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἔξηγον αὐτῶν ἀπολέσαται, καὶ οἱ πρῶτοι τοῦ λαοῦ καὶ οὐχ εὑρίσκον τὸ τι ποιήσωσιν, ὁ λαὸς γὰρ ἀπας ἐξεκρέματο αὐτοῦ ἄκουσιν.

48 om. ἐκείνων

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τῶν λαῶν ἐν τῷ ιερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτόν, λέγοντες, Εἶπε, λέγοντες πρὸς αὐτόν ἦμῖν, ἐν ποιά ἐξουσίᾳ ταύτα ποιεῖς, ἣ τῆς ἐστιν ὁ δοῦν σοι τῆς ἐξουσίας ταύτης;
3 And he answered, and said unto them, I will also ask you one thing, and answer me.
4 The Baptism of John, was it from heaven, or of men?
5 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?
6 But and if we say, Of men, all the people will stone us: for they be persuaded that John was a Prophet.
7 And they answered, that they could not tell whence it was.
8 And Jesus said unto them, Neither tell I you by what authority I do these things.
9 Then began he to speak to the people this parable: *A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty.
11 And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty.
12 And again he sent the third, and they wounded him also, and cast him out.
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
17 And he beheld them, and said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* 2
18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

3 And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?
4 But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.
5 Then began he to speak to the people this parable: *A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 6* And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 7 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.
8 And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. 9 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. 10 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. But he looked upon them, and said, What is this that is written, *The stone which the builders rejected, the same is become the head of the corner?* 2
11 Every one that falleth on that stone, shall be broken: but on whomsoever it shall fall, it will scatter him as dust.
3 ἀποκρίθεις δὲ εἶπε πρὸς αὐτούς, Ἐρωτήσω 4 ύμᾶς κἀγὼ ἔνα λόγον, καὶ εἶπατέ μοι. Τὸ 5 βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἡ ἐξ ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἐαυτούς, λέγοντες ὅτι Ἐὰν εἴσωμεν, Ἐξ οὐρανοῦ, ἐρεί, Διατι οὖν οὐκ ἐπιστεύσατε 6 αὐτῷ; ἐὰν δὲ εἴσωμεν, Ἐξ ἀνθρώπων, τάς 7 ὁ λαὸς ἑκατεράζει ἡμᾶς πεπεισμένοι γὰρ ἐστιν Ἰωάννης προφήτην εἶναι. καὶ ἀπεκρίθη 8 θησαν μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 9 *Ἡράκλεω δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην Ἀνθρωπὸς τις ἐφύτευσεν ἀμπελώνα, καὶ ἐξέδωκεν αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους Ικανοὺς καὶ ἐνί καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνος δώσων αὐτῷ ἐὰν δὲ γεωργοὶ δείχαντες αὐτὸν ἐξαπέστειλαν 10 κενῶν. καὶ προσέβησεν πέμψαι ἄτερον δοῦλον οἱ δὲ κάκειν δείχαντες καὶ ἀτιμάσταντες 11 σαντες ἐξαπέστειλαν κενῶν. καὶ προσέβησεν πέμψαι τρίτον οἱ δὲ καὶ τοῦτον τραυμάτισται. 12 σαντες ἐξέβαλον, εἰπε δὲ οἱ κύριοι τοῦ ἀμπελώνος, Τί ποιήσω; πέμψω τὸν ἴσον μοι τῶν ἀγαπητῶν ἵσως τοῦτον ἰδόντες 13 ἐντραπήσονται. ἰδόντες δὲ αὐτῶν οἱ γεωργοὶ διελογίζοντο πρὸς ἐαυτοὺς, λέγοντες, Οὗτὸς ἐστιν ὁ κληρονόμος δεῦτε, ἀποκτείνω μεν αὐτὸν, ἣν ἤμοι γένηται ἡ κληρονομία. 14 καὶ ἐκβαλόντες αὐτῶν ἐξο τοῦ ἀμπελώνος, ἀπέκτειναν, τί οὖν ποιήσει αὐτοῖς οἱ κύριοι τοῦ ἀμπελώνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τοῦτον, καὶ δώσει τὸν ἀμπελώνα ἄλλοις. ἀκούσαντες δὲ εἶπον, Μὴ 15 γένοιτο. ο δὲ ἐμβλέψας αὐτοὺς εἶπε, Τί οὖν ἔστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦσι, οὗτος ἐγε- 16 νὴθε εἰς κεφαλὴν γυναίκα; πᾶς ὁ πεσὼν ἐπὶ εἰκόνιν τὸν λίθον συνθελασθήσεται ἐφ' ὅν δ' ἂν πέσῃ, λικνήσει αὐτῶν.
19 ¶ And the chief Priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, *Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. But* he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a *penny: whose image and superscription hath it?* They answered, and said, Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ *Then came to him certain of the Sadducees (which say that there is any resurrection) and they asked him,*

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21 And they asked him, saying, *Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. But* he perceived their craftiness, and said unto them, Why tempt ye me?

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33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

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35 But they which shall be accounted worthy to obtain that world, and the

1 Or, 
Teacher

2 See marginal note on Matt. xviii. 22.
19 Καὶ ἐξήγησαν οἱ ἄρχερεσι καὶ οἱ γραμματεῖς ἐπὶ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ἁρᾷ, καὶ ἐφοβήθησαν τὸν λαὸν ἐγνωσαν γὰρ ὅτι πρὸς αὐτούς τὴν παρα-
20 βολὴν ταύτην ἔπε. καὶ παραστήρησαν ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἐαυ-
τοὺς δικαίους εἶναι, ὡς ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸν παραδοῦναι αὐτὸν τῇ ἁρχῇ ἐπὶ
21 καὶ τῇ ἐξουσίᾳ τοῦ ἰδιομόνος. καὶ ἐπιρω-
τήσαν αὐτόν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὧρθος λέγεις καὶ διδάσκεις, καὶ οὐ λαμ-
βάνεις πρόσωπον, ἀλλ' ἐπὶ ἀληθείας τὴν
22 ὁδὸν τοῦ Θεοῦ διδάσκεις. ἐξέστιν ἡμῖν ἡμῖν
23 Καίσαρι φόρον δοῦναι, ἢ οὐ; κατανοήσας
24 δὲ αὐτῶν τὴν πανοργίαν, εἶπε πρὸς αὐτοὺς,
25 Τῇ με πειράζετε; ἐπιδείξατε μοι δὴ-

nymον τὸν ἕχει εἰκόνα καὶ ἐπιγραφὴν;
26 ἀποκριθέντες δὲ εἶπον, Καίσαρος, ὁ δὲ
eιπὲν αὐτοῖς, Ἀπόδοτε τοῖς τάν τις Καίσαρος
27 Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ οὐκ

ἐσχυναν ἐπιλαβέσθαι αὐτοῦ ἐπὶ τῶν τοῦ λαοῦ· καὶ ἑαυτάσαστε ἑπὶ τῇ ἀπο-

cρίσει αὐτοῦ, εἰςγῆσαν,
28 Προσελθόντες δὲ των τῶν Σαδδουκαίων, οἱ

ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτη-
29 σαν αὐτῶν, λέγοντες, Διδάσκαλε, Μωσῆς ἔγρα-

ψεν ἡμῖν, εἰπὸς τοὺς ἀδελφὸς ἀποθάνῃ ἐφο

gναία, καὶ οὕτος ἀτεκνὸς ἀποθάνῃ, ἔνα
21 λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα, καὶ ἐξα-

ναστήτη στέμμα τῷ ἀδελφῷ αὐτοῦ. ἐπὶ τοῦ
30 οὐν ἀδελφοί ἦσαν· καὶ ὁ πρῶτος λαβὼν

γυναίκα ἀπέθανεν ἀτεκνός, καὶ ἐλάβεν ὁ
dεύτερος τὴν γυναίκα, καὶ οὕτος ἀπέθανεν
31 ἀτεκνὸς, καὶ ὁ τρίτος ἐλάβεν αὐτὴν, ἀπο-

ταυτός δὲ καὶ οἱ ἐπὶ τοῦ κατέ-
32 λαπὸν τέκνα, καὶ ἀπελάνων, ὡς τοῖς πάν-
33 τοῖς ἀπέθανεν καὶ ὥσπερ ἔν τῇ οὐν ἀναστά-

σει, τίνος αὐτῶν γίνεται;  ὁ γὰρ ἔπτα
34 ἔχον αὐτὴν γυναίκα. καὶ ἀποκριθέσις ἐπὶ τοῦ

αὐτοῦ ὁ Ἰεροῦς, Οἱ νῦν τοῦ αἰῶνος τοῦτον
35 γαμοῦνται ἐκαμοῦνται τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς
1611 resurrection from the dead, neither marry, nor are given in marriage.
36 Neither can they die any more; for they are equal unto the Angels, and are the children of God, being the children of the resurrection.
37 Now that the dead are raised, *even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38 For he is not a God of the dead, but of the living; for all live unto him.
39 ¶ Then certain of the Scribes answering, said, Master, Thou hast well said.
40 And after that, they durst not ask him any question at all.
41 And he said unto them, *How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand,
43 Till I make thine enemies thy footstool.
44 David therefore calleth him Lord, how is he then his son?
45 ¶ Then in the audience of all the people, he said unto his disciples,
46 *Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts:
47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

21 And he looked up, *and saw the rich men casting their gifts into the treasury.
2 And he saw also a certain poor widow, casting in thither two mites.
3 And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all.
4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.
5 ¶ *And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said,
6 *As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.

1881 resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, *even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38 Now he is not the God of the dead, but of the living: for all live unto him. And certain of the scribes answering said, *Master, thou hast well said. For they durst not any more ask him any question.
41 And he said unto them, How say they that the Christ is David's son?
42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
43 Till I make thine enemies thy footstool.
44 David therefore calleth him Lord, how is he then his son?
45 And in the hearing of all the people he said unto his disciples,
46 *Beware of the scribes, which desire to walk in long robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chief places at feasts; which devour widows' houses, and for a shew make long prayers: these shall receive greater condemnation.
41 And he looked up, 2and saw the rich men that were casting their gifts into the treasury.
2 And he saw also a certain poor widow, casting in thither two mites.
3 And he said, Of a truth, I say unto you, This poor widow cast
4 in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.
5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

1 Or, Teacher 2 Or, and saw them that... treasury, and they were rich.
21 Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δόρα αὐτῶν ἔις τὸ γαζοφυλάκιον. 1

1 εἰς τὸ γαζοφυλάκιον τὰ δόρα αὐτῶν 2 (δὲ) οἷς, καὶ

2 σίως εἶδε δὲ καὶ τυπά κεὶ πειροχρῶν 1

3 βάλλονταν ἐκεῖ δύο λεπτά, καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χῆρα ἡ πτωχή αὐτῆς

4 πλειον πάντων ἔβαλεν ἄπαντες 3 γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτῶς ἐβάλον εἰς τὰ δόρα τοῦ Θεοῦ 4, αὐτὴ δὲ ἐκ τοῦ ὀστερήματος αὐτῆς ἄπαντα 5 τοῦ βίου ἐν εἶχεν ἔβαλε.

5 καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθος καλοὶ καὶ ἀναθήματι κεκόκκινοι,

6 σμηται, εἶπε Ταῦτα ἀ θεωρεῖτε, ἐλευθεροῦσαι ἥμερα ἐν αἰῶν οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ 6, ὅς οὐ καταλύθησεται, 7 αἰών ἀιών
7 And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass?
8 And he said, Take heed that ye be not deceived: for many shall come in my Name, saying, I am Christ, and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.
10 *Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and rulers for my Name's sake.
13 And it shall turn to you for a testimony.
14 *Settle it therefore in your hearts, not to meditate before what ye shall answer.
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.
16 And ye shall be betrayed both by parents and brethren, and kinsfolks and friends, and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my Name's sake.
18 *But there shall not a hair of your head perish.
19 In your patience possess ye your souls.
20 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter therein.
22 For these be the days of vengeance, that all things which are written may be fulfilled.

1681
7 And they asked him, saying, 
1 Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass? 
2 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye 
3 not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

* Matt. 24. 7.

1 Or, Teacher

2 Gr. you being brought.

3 Or, shall they put to death

4 Or, lives
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

7 ἐπηρώτησαν δὲ αὐτῶν, λέγοντες, Διδάσκαλε,
πῶτε ὦν ταῦτα ἔσται; καὶ τί τῷ σημείῳ,
8 ὅταν μέλλῃ ταῦτα γίνεσθαι; ὃ δὲ εἶπεν,
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλευθεροῦνται ἐπὶ τῷ ὄνοματί μου, λέγοντες ὅτι Ἐγὼ εἰμί καὶ ὁ καρπὸς ἡγγικε. μὴ σῦν
9 πορευθῆτε ὁπίσω αὐτῶν. ὅταν δὲ αἰκουσθῆτε πολέμους καὶ ἀκαταστάσεις, μὴ πτηθῆτε· δεί γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.
10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἐθνος
11 ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν' σεισμοὶ τε μεγάλοι'κατὰ τόπους καὶ λαιμοὶ καὶ λομοὶ ἔσονται, φῶς ἀπὸ τὸ καί ἁμοία ἀπ' ἀπ' τοῦ τόπου,
12 οὐρανοῦ μεγάλα ἔσται. πρὸ δὲ τούτων ἀπάντησον ἐπὶ τῷ ἔθνῳ τούτῳ ἡμᾶς τὰς χεῖρας αὐτῶν, καὶ διάξονα, παραδοθήσετε εἰς τοὺς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλείας καὶ ἒρωμάσι, ἐνεκεν τοῦ ὄνομάτος μου. ἀποβήσεται ἐκ τῶν υἱῶν εἰς μαρτύριον.
13 θεόθεν ὅτι εἰς τὰς καρδίας ὑμῶν ὑμῖν στόμα καὶ σοφία, ἵνα δυνηθοῦνται ἀντεπειν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. παραδοθήσετε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ βαπτιστῶσιν εἰς υἱῶν. καὶ ἐσεσθε μισοῦμεν οὐ τῷ πάντων διὰ τὸ ὄνομά μου. καὶ ἄριστος εἰς τῆς κεφαλῆς υἱῶν οὐ μὴ ἀπολη
tai. εὐ τῇ ὑπομονῇ υἱῶν κτήσασθε τὰς ψυχὰς υἱῶν. ὁ Ὁταν δὲ ἔδοχε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλήμ, τότε γρώτε ὁτι ἡγγικεν ἢ ἐρήμωσις αὐτῆς. τότε εἰς τὴν Ἰουδαία φιέρεται εἰς τὰ ὄρη καὶ εἶν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ εἶν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτὲς τῆς. ὁτι ἠμέρα εὐδοκίας αὐταί εἰσι, τοῦ πλησθήσαντα πάντα τὰ γεγραμμένα.
23 But woe unto them that are with child and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the Sea and the waves roaring,

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: For the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig tree, and all the trees.

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, this generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 * And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

37 And in the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the Temple, for to hear him.

1 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath upon this people.

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16 And all the people came early in the morning to him in the Temple, for to hear him.
23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
θηλασσείαις ἐν ἐκείναις ταῖς ἁμέραις, ἔσται
γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργὴ
24 ἐν τῷ λαῷ τούτῳ. καὶ πεσοῦνται στόματα
μαγαρᾶς, καὶ ἀλχιμαλωσίαν ἔσται εἰς πάντα
tὰ ἔθνη καὶ Ἰερουσαλήμ ἔσται πατομένη
ὑπὸ ἐθνῶν, ἅρμι πληρωθῶσι καὶ ροί ἐθνῶν.
25 καὶ ἔσται 20 σμήνεια ἐν ἡλίῳ καὶ σελήνῃ καὶ
ἀστραίοις, καὶ ἐπὶ τῆς γῆς συνοχῆ ἔθνων ἐν
ἀπορία, ἡχοῦσις 21 βαλάσσας καὶ σάλοι,
26 ἀποψυχώσων ἀνθρώπων ἀπὸ φόβου καὶ
προσδοκίας τῶν ἐπερχόμενων τῇ οἰκουμένῃ
αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
27 καὶ τότε ὑστεροῖ τῶν ὕδωρ τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ
28 δύσης πολλῆς. ἐρχόμενοι δὲ τούτων γίνε-
σθαι, ἀνακύψατε καὶ ἐπάφατε τὰς κεφαλὰς
ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
29 Καὶ εἴπετε παραβολὴν αὐτοῖς, "Ἰδετε τὴν
30 συκῆν καὶ πάντα τὰ δέντρα· ὅταν προβήλω-
σων ἡδη, βλέπουστε ἀφ' ἐαυτῶν γινόσκετε
31 ὅτι ἡδη ἐγγύς τοῦ θέρους ἐστίν. οὐτω καὶ
ὑμεῖς, ὅταν ἓστε ταῦτα γυμνομεία, γινόσκετε
32 ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ἀμὴν
λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη,
33 ἐως ἐν πάντα γένηται, οἱ δὲ λόγου μου οὐ μὴ
παρέλθουσιν. 22

31 Προσέχετε δὲ ἐαυτοῖς, μήποτε βαρυθῶ-
σιν 23 ύμῶν αἱ καρδίαι ἐν κραπάλῃ καὶ μέθῃ
καὶ μερίμναις βιωτικαί, καὶ αἰφνίδιοι ἐφ'
35 ύμᾶς ἐπιστη ἡ ἡμέρα ἐκείνη ὀς παγίς 24 γάρ
ἐπελεύσθαι 25 ἐπὶ πάντας τοὺς καθημένους
36 ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε
οὖν 36 ἐν παντὶ καιρῷ δεόμενοι, ὅπερ καταξω-
θήτε 27 ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
gίνοσθαι, καὶ σταθήσετε ἐμπροσθὲν τοῦ νεῦρον
τοῦ ἀνθρώπου.

37 Ἡν δὲ τὰς ἁμέρας ἐν τῷ ἱερῷ διδάσκων
τὰς ἐν νῦκται ἐξερχόμενος ηὐλίζετο εἰς τὸ
38 ὄρος τοῦ καλούμενου ἐλαιῶν· καὶ πᾶς ὁ λαὸς
ἀφρυίζει πρὸς αὐτόν ἐν τῷ ἱερῷ ἀκούειν
αὐτοῦ.
22 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief Priests and Scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief Priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went, and found as he had said unto them, and they made ready the Passover.

14 ¶ And when the hour was come, he sat down, and the twelve Apostles with him.

15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the Vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto
22 Ἡγγίζε δὲ ἡ ἑορτὴ τῶν ἀξίμων, ἡ λεγο-
2 μένη πάσχα. καὶ ἐξήτουν οἱ ἄρχερεις καὶ
οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτῶν ἐφο-
βοῦτο γάρ τὸν λαὸν.
3 Εἰσήλθε δὲ ὁ Σατανᾶς εἰς Ἰουδαῖν τῶν
ἐπικαλούμενον Ἰσκαριώτην, ὅτα ἐκ τοῦ
ἀριθμοῦ τῶν δώδεκα. καὶ ἀπελθὼν συνελά-
ὐσε τοῖς ἄρχερευν καὶ τοῖς στρατηγοῖς
τὸ πῶς αὐτῶν παραδόθη αὐτοῖς. καὶ ἐχάρη-
σαν, καὶ συνέθεσεν αὐτῷ ἀργύριον δοῦναι.
6 καὶ ἐξωμολόγησε, καὶ ἐξῆτε εὐκαίριον τοῦ
παραδώσετε αὐτῶν αὐτοῖς ἀτερ ὄχλον.
7 Ἡλθε δὲ ἡ ἡμέρα τῶν ἀξίμων, ἐν ἦ ἔδει
θυσσαὶ τὸ πάσχα. καὶ ἀπέστειλε Πέτρων
καὶ Ἰωάννην, εἰπὼν, Πορευθείτε ἐτοιμάσατε
9 ἡμῖν τὸ πάσχα, Ἱωάννης. οἱ δὲ εἶπον
αὐτῷ, Ποῦ θέλεισ εἰτομάσωμεν; ο ὁ δὲ εἶπεν
αὐτοῖς, Ἰδοὺ, εἰσελθῶντοι ὑμῶν εἰς τὴν
πόλιν, συναντήσει ὑμῖν ἀνθρώπος κεραμίου
ὑδατος βασιλέως ἀκολουθήσατε αὐτῷ εἰς
11 τὴν οἰκίαν οὗ εἰσπροείτεσα. καὶ ἐρέτε τῷ
οἰκοδομήσῃ τῆς οἰκίας, Δέγει σοι ὁ διδάσκα-
λος, Ποῦ ἔστι τὸ κατάλυμα, ὅπου τὸ πάσχα
12 μετὰ τῶν μαθητῶν μου φάγω; κακεῖνος
ὑμῖν δεῖξει ἀνάγκην μέγα ἐστραμμένον ἐκεῖ
13 ἐτοιμάσατε. ἀπελθὼν δὲ εὑρὼν καθὼς
ἐφηκέν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα. 4 εἰρήκει
14 Καὶ ὅτε ἐγένετο ἡ ὁρὰ, ἀνέπεσε, καὶ οἱ
15 δώδεκα ἀπόστολοι σὺν αὐτῷ. καὶ εἴπε πρὸς
αὐτοῖς, Ἐπιθύμησε ἐπεθύμησα τούτο τὸ πάσ-
χα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.
16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ξ
αὐτοῦ, ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
17 τοῦ Θεοῦ. καὶ δεξαμενος ποτήριον, εὐχαρι-
στήσας ἐίπε, Λάβετε τοῦτο, καὶ διαμερίσατε
18 ἐαυτοῖς λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἐως ὅτου
9 ἦ βασιλεία τοῦ Θεοῦ ἔλθῃ καὶ λαβὼν
ἀρτον, εὐχαριστήσας ἐκλάση, καὶ ἐδωκεν
8 eis ἐαυτοῖς
9 add ἀπὸ τοῦ νῦν
S. LUKE XXII. 19—36.

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them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

21 But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined, but woe unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The Kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.

26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me,

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve Tribes of Israel.

I Pet. 5. 8. *

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them, saying, This is my body which is given for you; this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

21 But behold, the hand of him that betrayeth me is with me on the table.

22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23 And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them is accounted to be greatest.

25 And he said unto them, The Kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that is sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, establish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death.

33 And to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now,
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ. 361

αὐτοῖς, λέγων, Τοῦτο ἐστὶ τὸ σῶμα μου, τὸ ὑπὲρ ὑμῶν διδόμενον' τούτο ποιεῖτε εἰς

20 τὴν ἐμὴν ἀνάμυρσιν. ἀσάυτως καὶ τὸ

ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο

tὸ ποτήριον ἡ κακή διαθήκη ἐν τῷ αἵματι

21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. πλὴν

ἰδοὺ, ἢ χείρ τοῦ παραδίδοσα με, εἰ μή τις

ἐπὶ τῆς τραπέζης. καὶ ὁ μὲν υἱὸς τοῦ

αὐτρόπου πορεύεται κατὰ τὸ ὁρισμένον.

22 πλὴν οὐκ ἦν τὸ ἀνθρώπος ἐκείνος δι' οὗ παρα-

δίδοται. καὶ αὐτοὶ ἦρξαν συνήτειν πρὸς

ἐαυτοὺς τὸ τίς ἄρα εἰ, εἰς αὐτῶν ὁ τοῦτο

μέλλων πράσσειν.

24 Ἐγένετο δὲ καὶ φιλονεκία ἐν αὐτοῖς τὸ

25 τὸς αὐτῶν δοκεῖ εἶναι μεῖζον. ὁ δὲ εἶπεν

αὐτοῖς, Οἱ βασιλεῖς τῶν ἑθῶν κυριεύουσιν

αὐτῶν, καὶ οἱ ἐξουσιαστεῖς αὐτῶν εὐφέρεται

26 καλουτά. μένεις δὲ οὐχ ὦτος' ἄλλος ὁ

μεῖζων ἐν ὑμῖν γενέσθω, ὁ νεώτερος καὶ

27 οἱ γοῦνειον ὁ διακονοῦν. τίς γὰρ μεῖζων,

ὁ ἀνακείμενος ἢ ὁ διακότων; οὐκὶ οὗ ἀνακε-

μενος; ἡγεῖτο εἰ μὴ ὑμῶν ὁ δια-

28 κονὼν, μένεις δὲ ἐστε οἱ διαμερευκότες μετ' εἰς

29 ἐμοῦ ἐν τοῖς πειρασμοίς μου' καθὼς διατίθε-

μαι ὑμῖν, καθὼς διεθέτο μοι ὁ πατὴρ μου,

30 βασιλείας, ἵνα ἐστίνητε καὶ πάντες ἐπὶ τὴν

τραπέζην μου ἐν τῇ βασιλείᾳ μου, καὶ κα-

31 θισθήσετε ἐπὶ βρῶνον, κρίνουσα τὰς δώδεκα

32 φυλὰς τοῦ Ἰσραήλ. εἰπε τῇ ὁ Κύριος,

33 Σύμων, Σίμων, ἵδον, ὁ Σατανᾶς ἐξητῆσαι

34 ὑμᾶς, τῷ συνιάσαι ὡς τὸν σῖτον' ἐγὼ δὲ

ἐδέσθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις

35 σου' καὶ σὺ ποτὲ ἐπιτρέπεσαι στὴμενον τοὺς

36 ἀδελφοὺς σου. ὁ δὲ εἶπεν αὐτῷ, Κύριε,

37 (Marg. μον βασι-

38 λείαν,)

39 καθίσεσθε

40 om. εἶπε δὲ ὁ Κύριος

41 Σύμων, Σίμων, ἵδον, ὁ Σατανᾶς ἐξητῆσαι

42 ὑμᾶς, τῷ συνιάσαι ὡς τὸν σῖτον' ἐγὼ δὲ

ἐδέσθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις

38 σου' καὶ σὺ ποτὲ ἐπιτρέπεσαι στὴμενον τοὺς

39 ἀδελφοὺς σου. ὁ δὲ εἶπεν αὐτῷ, Κύριε,

40 μετὰ σοῦ ἐτοιμὸς εἰμι καὶ εἰς φυλακὴν καὶ

41 εἰς θάνατον πορεύεσθαι. ὁ δὲ εἶπεν, Λέγω

42 σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἄλεκ-

τωρ, πρὶν ἡ τρίς ἀπαρνήσῃ μὴ εἰδέναι

43 (tríς) με ἀπαρνήσῃ εἰδέναι

44 καὶ εἰπεν αὐτοῖς, ὁτε ἀπέστειλα ὑμᾶς

atro Βαλαντίου καὶ τῆς καὶ ὑποδη-

ματῶν, μὴ τινος ὑπερήφανος; οἱ δὲ εἶπον,

45 Οὐδενὸς. εἶπεν οὖν ἔτει, Ἀλλὰ νῦν

46 ο δὲ εἶπεν
<table>
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<th>1811</th>
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<tbody>
<tr>
<td>He that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.</td>
<td>He that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his clog, and buy a sword.</td>
</tr>
<tr>
<td>37 For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: For the things concerning me have an end.</td>
<td>37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.</td>
</tr>
<tr>
<td>And they said, Lord, behold, here are two swords. And he said unto them, It is enough.</td>
<td>And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou wilt be willing, remove this cup from me: nevertheless not my will, but thine be done. And there appeared an Angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And said unto them, Why sleep ye? Rise, and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as against a thief, with swords and staves?</td>
</tr>
<tr>
<td>38 Nevertheless, I say unto you, The Son of man is set of the Elders, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves?</td>
<td></td>
</tr>
</tbody>
</table>
ο ἔχον βαλάντιον ἄρτῳ, ὄμοιος καὶ πήραν καὶ οὗ ἔχον, πωλησάτο τὸ ἴμιτον αὐτοῦ, 25 καὶ ἀγορασάτο μάχαιραν. 26 λέγω γὰρ ὑμῖν ὅτι ἔτι τούτῳ τὸ γεγραμμένον δεῖ τελεσθῆναι εἰς ἑμοί, τὸ Καὶ μετὰ ἀνόμων έλογίσθη.

καὶ γὰρ ταῦτα περὶ ἐμοῦ τέλος ἔχει. οἱ δὲ εἶπον, Κύριε, ἱδοῦ, μάχαιραι ὁδε δύνα. οὐ δὲ εἶπεν αὐτοῖς, ἦκαν ὡστε.

30 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὅρος τῶν ἑλαιών ἤκολούθησαν δὲ αὐτῷ καὶ 31 οἱ μαθηταὶ αὐτοῦ. 32 γενόμενος δὲ ἔπι τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσέλθητε.

33 Θεῖοι εἰς πειρασμὸν. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὁσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσήχετο, λέγων, Πάτερ, εἰ βούλει, παρένεγκε τὸ ποτήριον τούτο ἐπὶ έπιλήν τὸ ἠθικήμα μου, ἀλλὰ τὸ σῶν 35 γενέσθω. 31 ὁφθή δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐν εἰσαχώριον αὐτῶν. καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενεστερὸν προσήχετο. ἔγενετο δὲ ὁ ἱδρώς αὐτοῦ ὁσεὶ θρόμβοι αἵματος

45 καταβαίνοντες ἐπὶ τὴν γῆν. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς αὐτοῦ, εἴρην αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

47 "Εστὶ δὲ αὐτοῦ λαλοῦντος, ἴδοι, ἄχλος, καὶ ὁ λεγόμενος Ἰσόδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγυσε τῷ Ἰησοῦ 48 φιλήσας αὐτοὺς, ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰσόδα, φιλήματι τὸν νῦν τοῦ ἀνθρώπου

49 παραδίδος; ἐδόντες δὲ οἱ περὶ αὐτῶν τὸ εὔομενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν 31 οἰκομενικοὶ συντομοτριχοφόροι καὶ ἀφελεῖν

51 αὐτὸν τὸ οὐς τὸ δεξίων. ἀποκριθέις δὲ ὁ Ἰησοῦς εἶπεν, Ἐάτε ἐως τοῦτον. καὶ ἀφαίμενος τοῦ αὐτοῦ αὐτοῦ, ἱάσατο αὐτῶν. 35 om. αὐτοῦ 52 εἴπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτῶν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων; 36 εξήλθετε
53 When I was daily with you in the Temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the Elders of the people, and the chief Priests and the Scribes came together, and led him into their Council, saying,

67 Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then

1 Gr. him.
53 ἐκείνων αὐτὸς μου μεθ' υἱῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμὲ. ἀλλ' αὕτη υἱῶν ἐστίν ἡ ὁρὰ, καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συναλλαγόντες δὲ αὐτῶν ἡγαγον, καὶ εἰσῆγαγον αὐτῶν35 εἰς τὸν ὀίκον τοῦ ἀρχιερέως.  37 om. αὐτῶν

55 ὁ δὲ Πέτρος ἦκολούθει μακρῶθεν. ἀφάντων33 ἐπὶ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν39, ἐκάθετο ὁ Πέτρος 38 περαγάντων

56 ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτῶν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα

57 αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν, ὁ δὲ ἡρῴσατο αὐτὸν40, λέγων, Γέναι, οὐκ οἶδα

58 αὐτῶν41. καὶ μετα βραχὺ ἐτέρων ἰδὼν αὐτῶν ἐφη, Καὶ σὺ εἶ αὐτῶν εἰ. ὁ δὲ Πέτρος 41 οὐκ οἶδα αὐτῶν, γινομεν

59 εἶπεν42, Ἀνθρωπε, οὐκ εἰμὶ. καὶ διαστάσης ὡσεί ὃρας μίας, ἄλλος τις διδυσχυρίζετο, λέγων, 'Επι' ἄληθειας καὶ οὗτος μετ' αὐτοῦ

60 ἦν' καὶ γὰρ Γαλιλαίος ἐστιν. εἶπε δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὁ λέγεις. καὶ παραξῆμα, ἢτι λαλοῦντος αὐτοῦ, ἐφώνησεν

61 ὁ43 ἀλέκτωρ. καὶ στραφεὶς οἱ Κύριος ἐνέβλεψε τῷ Πέτρῳ. καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου44 τοῦ Κυρίου, ὥς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι45, ἀπαρνήσῃ με

62 τρίς. καὶ ἐξελθὼν ἦξω ὁ Πέτρος46 ἐκλαυσε πικρῶς.

63 Καὶ οἱ ἀνδρεῖς οἱ συνέχοντες τὸν Ἰησοῦν17

64 εὐπαίαζον αὐτῷ, δέροντες. καὶ περικαλυψάντες αὐτῶν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ43 επηρώτων αὐτῶν, λέγοντες, Προφήτης τευσον τίς ἐστιν ὁ παῖςας σε; καὶ ἐτέρα πολλὰ βλασφημοῦντες ἐλεγον εἰς αὐτῶν.

65 Καὶ ὡς εὐγενετο ἡμέρα, συνῆχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτῶν εἰς τὸ συν- έδριν ἔαντων50, λέγοντες, Εἰ σὺ εἶ ὁ 50 αὐτῶν

66 Χριστός, εἶπε ἡμῖν. εἶπε δὲ αὐτοῖς, Ἐὰν ἦμῖν εἰπο, οὐ μὴ πιστεύσητε εἰὰν δὲ καὶ51 ἐρωτῆσθαι; οὐ μὴ ἀποκριθῇτε μοι, ἦ ἀπὸ- 51 om. καὶ

67 λυτρῷ52. ἀπὸ τοῦ νῦ53 ἐσται ὁ νῦς τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνα- 52 (θητε) om. μοι, ἦ ἀπολύσῃτε

69 τοῦ Θεοῦ, εἶπον δὲ πάστες, Σὺ οὖν εἰ 53 add ἤ
the Son of God? And he said unto them, 'Ye say that I am.'
71 And they said, What need we any further witness? For we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him unto Pilate.
2 They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a king.
3 'And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it.
4 Then said Pilate to the chief Priests, and to the people, I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6 When Pilate heard of Galilee, he asked whether the man were a Galilean.
7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.
9 Then he questioned with him in many words, but he answered him nothing.
10 And the chief Priests and Scribes stood, and vehemently accused him.
11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12 ¶ And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves.
13 ¶ And Pilate, when he had called together the chief Priests, and the rulers, and the people,
14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.
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1 Τίμας λέγετε, ὅτι ἐγώ εἰμι, οἱ δὲ εἶπον, Τί ἐστιν ἥχοι ἐν μαρτυρίᾳ; αὐτοὶ γὰρ ἥκουσαν ἀπὸ τοῦ στόματος αὐτοῦ.

23 Καὶ ἀναστὰς ἦσαν τὸ πλῆθος αὐτῶν, ἡγαγόν ἡγαγόν. 1

1 γεν1 αὐτῶν ἔπι τῶν Πιλάτων. ἡρῴαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτων εὑρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντας ἑαυτὸν Χριστὸν βασιλέα εἶναι. ὁ δὲ Πιλάτος ἐπερώτησεν1 αὐτῶν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκρίθης αὐτῷ ἔφη, ἢν ὁδοι ὑπὸ τῶν ἀρχιερεῖς καὶ τῶν ὁχλοῦς, Οὐ θύσατε εὐρίσκων αὐτὸν ἐν τῷ ἀνθρώπῳ τούτῳ, να τε ἐπίσχυν, λέγοντες ὅτι 'Ἀνασείει τῶν λαῶν, διδάσκαλοι καὶ θλίψεις τῆς Ἰουδαίας, ἀρξάμενος πρὸς τὴν Γαλαταίαν ἑως ὅλης. Πιλάτος δὲ ἀκούσας Γαλαταίαν6 ἐπερώτησεν εἰ ὁ ἄνθρωπος7 πὸς Γαλαταίας ἐστι. καὶ ἐπερώτησεν ὅτι ἐν τῇ ἐξουσίᾳ Ἰησοῦν ἑστίν, ἀνέπεμψεν αὐτὸν πρὸς ἸΗσοῦν, ὡστε καὶ αὐτὸν ἐν Ἰερουσαλήμ οὐ πρὸς ταύτας τοῖς ἡμέρας.

8 'Ο δὲ ἸΗσοῦς ἱδὼν τῶν Ἰησοῦν ἐξάρῃ λίων ἡ γὰρ θέλων ἐξ ἰκανοῦ7 ἱδεῖν αὐτόν, δίκτυ τὸ ἀκούσας πολλὰ8 περὶ αὐτοῦ καὶ ἦλπιζε τὶ σημείον ἱδεῖν ὑπ' αὐτοῦ γενόμενον. ἐπαράτα ἐν αὐτὸν ἐν λόγοις ἰκανοῖς9 μενον. ἐπερώτησεν δὲ αὐτὸν ἐν λόγοις ἰκανοῖς.10 αὐτὸς δὲ ἀνεύρη ἀπεκρίνατο αὐτῷ. εἰσῆλθεν δὲ αἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εἰσῆλθαν κατηγοροῦντες αὐτοῦ. ἔζουσαν μᾶς δὲ αὐτὸν ὁ ἸΗσοῦς σὺν τοῖς στρατεύμασι αὐτοῦ, καὶ ἐμπαιζας, περιζωλὼν αὐτοῦ9 ἐσθήτα λαμπρῶν, ἀνεπέμψεν αὐτὸν τῷ Πιλάτῳ.

12 ἐγένετο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ ἸΗσοῦς10 ἐν αὐτῇ τῇ ἑμέρᾳ μετ' ἀλλήλων προστήρχων γὰρ ἐν ἔχθρα ὄντες πρὸς ἑαυτοὺς.

13 Πιλάτος δὲ συγκαλεῖσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχιερεῖς καὶ τὸν λαὸν, εἶπε πρὸς αὐτοὺς, Προσκύνησκατε μοι τὸν ἀνθρώπον τούτον, ὡς ἀποστρέφοντα τὸν λαὸν καὶ ἸΗσοῦς, ἐγὼ ἐναρκτῶν ὑμῶν ἀνακρίνας οὐδὲν ἐφυν ἐν τῷ ἀνθρώπῳ τούτῳ αὐτὸν ὃς κατηγορεῖτε κατ' αὐτοῦ.
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15 No, nor yet Herod: for I sent you to him, and Io, nothing worthy of death is done unto him.
16 I will therefore chastise him, and release him.
17 For of necessity he must release one unto them at the Feast.
18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas.
19 Who for a certain sedition made in the city, and for murder, was cast into prison.
20 Pilate therefore willing to release Jesus, spake again to them:
21 But they cried, saying, Crucify him, crucify him.
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.
23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief Priests prevailed.
24 And Pilate gave sentence that it should be as they required.
25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will.
26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.
28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
30 Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.
31 For if they do these things in a green tree, what shall be done in the dry?
32 And there were also two other, malefactors, led with him, to be put to death.

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15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. 1 But they cried out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him. 2 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in the green tree, what shall be done in the dry?
32 And there were also two others, malefactors, led with him to be put to death. 

* Or, descended.
* Matt. 27. 32. 
* Is. 2. 19.
* Hos. 10. 8.
* Rev. 6. 16.
* 1 Pet. 4. 17.
* Matt. 27. 38.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ

13 ἀλλ’ οὔτε Ἰωάννης ἀνέπεμψε,11 γάρ ὑμᾶς πρὸς αὐτὸν12, καὶ ίδοι, οὔτε ἄξων βαπτίζων
14 ἐστὶ πεπραγμένον αὐτῷ. παιδεύσας οὖν
15 αὐτὸν ἀπολύσας,13 ἀνάγκην δὲ εἶχεν ἀπο-
16 λύειν αὐτοὺς κατὰ ἐστὶν ἐνα. ἀνέκραξαν
dὲ παμπληθεῖ, λέγουσα, Αἴρε τοὺς, ἀπὸ-
17 λυσον δὲ ἡμῶν τῶν Βαραββᾶν ὅστις ἦν διὰ
cεκάτοις των γενομένην ἐν τῇ πόλει καὶ φῶνον
18 βεβλημένον εἰς φυλακὴν,11 πάλιν οὖν15 ὁ
Πιλάτος προσφέροντες10, θέλων ἀπολύσαι
21 τὸν Ἰησοῦν. οlicence έπεφώνων, λέγουσες,
22 Σταύρωσον, σταύρωσον αὐτὸν. ο licence τρίτον
εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησαν
23 παιδεύσας οὖν αὐτὸν ἀπολύσας. οἱ δὲ ἐπέ-
κεινό φωναῖς μεγάλαις, αὐτούμνοι αὐτὸν
σταυροθήναι καὶ κἀτίσχον αἱ φωναὶ αὐ-
21 τῶν καὶ τῶν ἀρχιερέων.17, ο δὲ18 Πιλάτος
25 ἐπέκρινε γενέσθαι τὸ αὐτήμα αὐτῶν. ἀπέ-
λυσε δὲ αὐτοῖς19 τὸν διὰ στάσεως καὶ φῶνον
βεβλημένον εἰς τὴν20 φυλακὴν, ὡς ἦτούτων
tὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐ-
21 τῶν.
26 Καὶ ὁ άπήγαγον αὐτῶν, ἐπιλαβόμενοι Σι-
μωνὸς τινὸς Κυρηναίου τοῦ ἐρχομένου22 ἀπ’ ἀγροῦ, ἐπέθηκαν αὐτῷ τῶν σταύρων, φέρειν ὑπεθεῖν τοῦ Ἰησοῦ.
27 Ἡκολουθεῖ δὲ αὐτῷ πολὺ πλῆθος τοῦ
28 Καὶ γυναικῶν αἱ καὶ23 ἐκόπτοντο καὶ
29 ἐβρήκαν αὐτῶν. στραφεὶς δὲ πρὸς αὐτός
ἀ’ Ἰησοῦν εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ
κλαίετε ἐν ἐλπίδα, πλὴν ἐφ’ ἑαυτῶς κλαίετε
καὶ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ίδοι, ἔρχονται
ημέραι εἰς ἐας ἐροῦσι, Μακάριαί, αἱ στείραι,
καὶ24 κολλάτε αἱ οὐκ ἐγένεσθαι, καὶ μαστοί
30 ὁ οὗ ἐβῆλασαν.25 τότε ἔρχονται λέγειν
tοῖς ὀρεσί, Πέσεις ἐφ’ ἡμᾶς καὶ τοῖς
31 βονοις, Καλύψατε ἡμᾶς, ὅτι εἰ ἐν τῷ
32 υγρῷ ἔλφῃ ταῦτα ποιοῦσιν, ἐν τῷ ἔηρα τί
gένεται;
33 Ἡγουτο δὲ καὶ ἔτερον δύο κακοῦργοι σὺν
αὐτῷ ἀναιρεθήναι.
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33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost.

35 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

36 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

37 And all his acquaintance, and the women that followed him from

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33 And when they came unto the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, this day shalt thou be in Paradise.

44 And it was now about the sixth hour, and there was darkness over all the earth, until the ninth hour.

45 And the Sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost.

47 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
33 Καὶ ὅτε ἀπῆλθον 35 ἐπὶ τῶν τόπων τῶν κακοῦμενον Κρανίου, ἐκεῖ ἐσταύρωσαν αὐτῶν, καὶ τοὺς κακοῦργους, ὥν μὲν ἐκ δεξιῶν, ὅν ἐκ δεξιῶν. ὁ δὲ Ἰησοῦς ἔλεγεν, Πάπερ, ἀφες αὐτοῖς οὖ γὰρ οἴδασι τι ποιοῦσι. 37 διαμεριζόμενοι δὲ τὰ ἰμάτια αὐτῶς.
35 τοῦ, ἐβαλὼν κλῆρον, καὶ εἰσῆλθε ὁ λαὸς θεωρῶν. ἐξεμυκτήρευον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγουσι, "Ἀλλοις ἐσωστε, σωσάσατε ἑαυτούς, εἰ αὐτός ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός 32. οἰκεῖαι σὺν αὐτῷ καὶ οἱ στρατιώται, προσφερόμενοι καὶ 30 ἄρεις προσφέροντες αὐτῷ καὶ λέγοντες, Ἐι σὺ εἰ ὁ Βασιλεὺς τῶν Ιουδαίων, σώσον σεαυτόν.

33 ἢν ὁ δὲ καὶ ἐπιγραφῇ γεγραμμένη 31 ἐπ’ αὐτῷ γράφθησιν Ἑλληνικὸς καὶ Ρωμαιικὸς καὶ Ἐβραίκος 32, Οὐτός ἐστιν ὁ βασιλεὺς τῶν Ιουδαίων 33.

39 Ἐις δὲ τῶν κρεμασθέντων κακοῦργων ἐβιβάσθη ὁ Βασιλεὺς τῶν Ιουδαίων, λέγων, Ἐι 34 σὺ εἰ ὁ Χριστός, τὸν σωσάσαν καὶ ἡμᾶς ἀποκριθεὶς δὲ ὁ ἔτερος ἐπέτιμα αὐτῷ, λέγων 35, Οὐδὲ φοβήσει σὺ τὸν Θεόν, ὅτε ἐν τῷ αὐτῷ κρίματι εἰ.

41 καὶ ἤμεινε μὲν δικαίως, ἅξια γὰρ ὁν ἐπιράξαμεν ἀπολαμβάνομεν οὕτως δὲ οὐδὲν ἀτοπον ἐπράξε. καὶ ἔλεγεν τῷ Ἱησοῦ, Μνήσθητι 37 μου, Κύριε 38, ὅταν ἔλθῃς ἐν τῷ βασιλείᾳ 39 σου, καὶ ἔπειν αὐτῷ ὁ Ἱησοῦς 40, ἀμὴν λέγω σοι, σήμερον μετ’ ἐμοῦ ἐσθη ἐν τῷ παραδέισῳ.

44 Ἡν δὲ 41 ὡσεὶ ὡρα ἐκτη, καὶ σκότος ἐγενενεφ’ ὅλην τὴν γῆν ἔως ὁρᾶς οἰνότητος.

45 καὶ ἔσκοτήθη ὁ ἥλιος, καὶ ἔσχολσθη 42 τὸ καταπέτασμα τοῦ ναιοῦ μέσον. καὶ φωνήσας φωνὴ μεγάλη ὁ Ἰησοῦς εἶπε, Πάπερ, εἰς χειρᾶς σου παραθήσομαι 44 τὸ πνεῦμα μου καὶ ταῦτα 45 εἰπὼν ἐξέστησεν. ἦδιν δὲ ὁ ἐκατώτατος σὺ τὸν γενόμενον ἠδόξασε 46 τὸν Θεόν, λέγων, "Οὖτος οὗ ἀνθρωπος οὗτος δίκαιος ἦν.
48 καὶ πάντες οἱ συμπαραγενόμενοι ὁχλοὶ ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες 47 τὰ γενόμενα, τυπτοῦσι ταύτων 48 τὰ στήθη ὑπεστρεφον. 49 εἰσήκειασα δὲ πάντες οἱ γραυτοῖς αὐτοῦ 49 ἐκ μακροθεν, καὶ γυναικεῖς αἱ συνακαλούθη-
Galilee, stood afar off, beholding these things.

50 And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just.

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God.)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the Preparation, and the Sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

24 Now upon the first day of the week, very early in the morning, they came unto the Sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the Sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the Sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles.

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Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a counsellor, a good man and a righteous man of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things unto the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles.
ταύτα.  

50 Καὶ ἄδου, ἀνύρικυματί Ἰωσήφ, θεολογὴς ἡ τῆς Γαλατίας, ὑράσαει ταύτα.  

51 Ὅποις ἀνύρικυματί Ἰωσήφ, θεολογὴς, ἀνύρικυματί Ἰωσήφ, θεολογὴς ἡ τῆς Γαλατίας, ὑράσαει ταύτα.  

52 om. καί  

53 om. καὶ ἄδου
1611 11 And their words seemed to them as idle tales, and they believed them not.
12 *Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden, that they should not know him.
17 And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet, mighty in deed and word before God, and all the people.
20 And how the chief Priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22 Yea, and certain women also of our company made us astonished, which were early at the Sepulchre:
23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive,
24 And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not.
25 Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken:

1881 11 And these words appeared in their sight as idle talk; and they disbelieved them. 2 But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen clothes by themselves; and he departed to his home, wondering at that which was come to pass.
13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened.
15 And it came to pass, while they communed and questioned together, that Jesus himself drew near.
16 But their eyes were holden that they should not know him. And he said unto them, 3 What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, 4 Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.
20 And when God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.
25 Then he said unto them, O foolish men, and slow of heart to believe 5 in all that the Prophets have spoken!

1 Some ancient authorities omit ver. 12.
2 Or, departed, wondering with himself.
3 Or, What words are these that ye have one with another.
4 Or, Dost thou alone sojourn in Jerusalem, and knowest not the things.
5 Or, after.
11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὁσεὶ λήρος τὰ
12 ῥήματα αὐτῶν ὑστον αὐταίς. 13 ο ἔ 
δὲ Πέτρος ἀναστὰς ἔθραμεν ἐπὶ τὸ μνημεῖον, 
καὶ παρακλήσας βλέπει τὰ θόντα κέιμενα 14
μόνα καὶ ἀπῆλθε πρὸς ἕαυτον θαυμάζων τὸ 
γεγονός.
13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι 
ἐν αὐτῇ τῇ ἡμέρᾳ 15 εἰς κόμην ἀπέχουσαν 
σταθήσαν ἐξήκοντα ἀπὸ ᾿Ιερουσαλήμ, ἢ ὠνομα 
῾Ερμαίου. καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλή- 
λους περὶ πάντων τῶν συμβεβηκότων τού- 
των. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ: 
συζητεῖν, καὶ αὐτὸς ὁ ᾿Ισσοῦς ἑγγὺςα συνε-
πορεύετο αὐτοῖς. οἱ δὲ ὀφθαλμοί αὐτῶν 
ἐκματαικτοῦ τοῦ μὴ ἐπιγρῶναί αὐτὸν. εἰπέ 
δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι οὐσ 
ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες,
18 καὶ ἐστε σκυθρωποί, 16 ἀποκριθεῖς δὲ ο’ ὡς 
εἰς, ᾿ἡ οὖνα 18 Κλεόπας, εἰπε πρὸς αὐτὸν, 
Σὺ μόνος παροικεῖς εἰς ᾿Ιερουσαλήμ, καὶ οὐκ 
ἐχρῶν τα γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις 
ταύταις; καὶ εἰπε αὐτοῖς, Ποιὰ; οἱ δὲ εἰ- 
πον αὐτῷ, Τὰ περὶ ᾿Ισσοῦ τοῦ Ναζωραῖου, 
δὲ ἐγένετο ἀνὴρ προφήτης δυνατός ἐν ἥργο 
καὶ λόγοι ἑκατον τοῦ Θεοῦ καὶ παντὸς τοῦ 
20 λαοῦ ὅπως το παρέδωκαν αὐτὸν οἱ ἀρχιε- 
ρεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανά- 
του, καὶ ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἢλ- 
πίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυ- 
τρούσας τόν ῾Ισραήλ. ἀλλὰ γε 21 σὺν πᾶσι 
τούτοις τρίτην ταύτην ἡμέραν ἀγει σήμε-
22 ρον 22 ἀφ’ οὔ ταύτα ἐγένετο. ἀλλὰ καὶ 
γυναίκες τινες εἰς ἡμῶν ἐξεστησαν ἡμᾶς, 
23 γενόμενοι ὄρθριοι 23 ἀπὶ τὸ μνημεῖον καὶ 
μὴ εὑρόνα πᾶ τό σῶμα αὐτοῦ, ἦλθον λέγου-
σαι καὶ ὀπτασίαν ἀγγέλοις ἐωρακέναι, οἱ 
24 λέγουσιν αὐτῶν ζῆν. καὶ ἀπῆλθον τινες 
tῶν σύν ἡμῖν ἀπὶ τὸ μνημεῖον, καὶ εὗρον 
obὸ καθὼς καὶ 24 οἱ γυναίκες εἶπον αὐτῶν 
25 δὲ οὐκ εἴδον. καὶ αὐτῶν εἰπε πρὸς αὐτοῖς, 
Ο ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πι- 
stενείν ἐπὶ πάσιν οἷς ἡλάλησαν οἱ προφήται:
26 Ought not Christ to have suffered these things, and to enter into his glory?
27 And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.
28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.
29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in, to tarry with them.
30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of their sight.
32 And they said one unto another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?
33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34 Saying, The Lord is risen indeed, and hath appeared to Simon.
35 And they told what things were done in the way, and how he was known of them in breaking of bread.
36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
37 But they were terrified, and afrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40 And when he had thus spoken, he shewed them his hands and his feet.
41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honeycomb.
43 And he took it, and did eat before them.

26 Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit.
38 And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. ¶ And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here any meat?
40 And they gave him a piece of a broiled fish and of an honeycomb. And he took it, and did eat before them.
οὐχὶ ταῦτα ἔδει παθεῖν τῶν Χριστῶν, καὶ
eἰσελθένει εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ-φήτων, διηρμήνευσεν23 αὐτοῖς ἐν πάσαις ταῖς
γραφαῖς τὰ περὶ έαυτοῦ. καὶ ἤγγισαν εἰς
tὴν καμήν οὐ ἐπορεύόντος καὶ αὐτὸς προσέ-
pουείτο πορρωτέρω παρεῖνεθαί, καὶ παρε-
βιάσαντο αὐτῶν, λέγοντες, Μείνων μεθ’ ἡμῶν,
ἵνα ἔτη ἐστέραν ἑστι, καὶ κέκλικεν25 ἡ
ἡμέρα. καὶ εἰσήλθε τοῦ μείνα σὺν αὐτοῖς. 
καὶ ἐγένετο ἐν τῷ κατακληθῆναι αὐτῶν μετ’
αὐτῶν, λαβὼν τὸν ἄρτον εὐλάβησε, καὶ κλά-
σας ἐπεδίδου αὐτοῖς. αὐτῶν δὲ διηροίχθη-
σαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτῶν.
καὶ αὐτὸς ἀφανετός ἐγένετο ὅπ’ αὐτῶν. καὶ
ἐπον πρὸς ἀλλήλους. Οὐχὶ ἡ καρδία ἡμῶν
καμομεθ’ ἡμῖν ἐν ἡμῖν, ὡς ἔλαλη ἡμῖν ἐν τῇ
όδῷ, καὶ22 ὡς διημογεν ἡμῖν τὰς γραφὰς;
καὶ ἀναστάντες αὐτὴ τῇ ὥρᾳ ὑπέστρεψαν εἰς
'Ἰερουσαλήμ, καὶ εὐφορ συνηθρουσμένους23
τοὺς ἐνδέκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας
ὅτι Ἡγέρθη ὁ Κύριος ὄντως29 καὶ ὠφθῆ
Σίμωνος. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ
όδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
ἀρτοῦ.
Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτός ὁ Ἰη-
σοῦς30 ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐ-
τοῖς, Ἐἰρήνη ὑμῶν,31 πτοπθέντες δὲ καὶ
ἐμφαβία γενόμενοι εὐδόκουν πνεῦμα θεωρεῖν.
καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ
diasth dialologismoi anabainouan εν ταῖς καρ-
diask31 ὑμῶν; ἢδετε τὰς χεῖρας μου καὶ τοὺς
πόδας μου, ὅτι αὐτῶς ἐγώ εἰμί,33 πνεύμα-
σατε καὶ ἠδετε, ὅτι πνεῦμα σάρκα καὶ
ἀστέα αὐτῇ ἐχει, καθὼς ἐμὲ θεωρεῖτε ἑχοντα.
καὶ τοῦτο ἐπίων ἐπέδειξαν35 αὐτοῖς τὰς
χεῖρας καὶ τοὺς πόδας. ἢτι δὲ ἀπαστούντων
αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐξετέ τι βραδύμων ἐνθάδε; 31
οἱ δὲ ἐπέθεκαν αὐτῷ ἰχθύος ὡστὸν μέρος,
καὶ ἀπὸ μελισσοῦν κυρίου36 καὶ λαβῶν
ἐνδόπων αὐτῶν ἑφαγεν.
44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his Name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out until they were over against Bethany; and he lift up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the Temple, praising and blessing God. Amen.

1 Some ancient authorities read unto.

2 Or, nations. Beginning from Jerusalem, ye are witnesses.

3 Some ancient authorities omit and was carried up into heaven.

4 Some ancient authorities omit worshipped him, and.
Εἰπέ δὲ αὐτοῖς ὁ δὲ ὁ λόγος, ὅτι ἐλάλησα πρὸς ὑμᾶς ἐπὶ ώς σὺν ὑμῖν, ὅτι δὲι πληροθῆναι πάντα τὰ γεγραμμένα εἰν τῷ νῷ Μοσεός καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ, τότε διηνοιξέν αὐτῶν τῶν νυν, τούτων συνεῖν τὰς γραφὰς καὶ εἰπεν αὐτοῖς ὅτι Οὐτω γέγραπται, καὶ οὐτως ἐδει παθεῖν τὸν Χριστόν, καὶ ἀναστήναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ. καὶ κηρυχθήναι ἐπὶ τῷ ὑψίτῳ αὐτοῦ μετάνοιαν καὶ ἀφεδέν ἀμαρτίων εἰς πάντα τὰ ἐδή, ἀρξάμενον ἀπὸ Ἰερουσαλήμ. λήμ. ύμεῖς δέ ἐστε μάρτυρες τούτων. καὶ ἤδε, ἐγὼ ἀποστέλλω τὴν ἐπιγέλιαν τοῦ πατρὸς μου ἐφύ ύμοις ύμεῖς δὲ καθίσατε ἑν τῇ πόλει Ἰερουσαλήμ. ἦσον ὑμᾶς ἐνδυσαμεν δύναμιν ἐξ ψυσσ. Ἐξῆγαγε δὲ αὐτοὺς ἐξω ἐν ἐν ἑλ. τις χειρὰς αὐτοῦ εὐλογη- σον αὐτοῖς, καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτῶν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρη ἐς τὸν οὐρανὸν καὶ αὐτοὶ προσκυνήσαντες αὐτῶν, ὑπέστρεφαν εἰς Ἰερού- σαλήμ μετὰ χαρᾶς μεγάλης καὶ ἦσαν διὰ πάντος ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἰ.Αμήν.
1611
1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 *The same was in the beginning with God.
3 *All things were made by him, and without him was not anything made that was made.
4 In him was life, and the life was the light of men.
5 And the light shineth in darkness, and the darkness comprehended it not.
6 ¶ There was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the light, that all men through him might believe.
8 He was not that light, but was sent to bear witness of that light.
9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and *the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 ¶ And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

1881
1 Is the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.
2 There was a man sent from God, whose name was John.
3 The same came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light.
4 There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name:
5 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
6 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
7 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.

1 Or, through every man, was coming.
2 Or, was not anything made. That which hast been made was Life in him; and the life was. Or, overcame. See ch. xii. 55 (Gr.).
3 Or, The true light, which lighteth every man, was coming.
4 Or, The true light, which lighteth every man, as he cometh.
5 Gr. his own things.
6 Or, was begotten of a father.
7 Gr. bloodes.
8 Gr. tabernacled.
9 Gr. an only begotten from a father.
10 Some ancient authorities read (this was he that said).
11 Gr. first in regard of me.
ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν τῶν Θεών, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν τῷ Θεῷ.
2 Ἐγενέτο ἀνθρώπων ἀπεσταλμένος παρὰ Θεοῦ, ἵνα μαρτύρησην περὶ τοῦ φωτός, ἵνα πᾶν ποιητὴς πιστεύσωσιν τοῦ αὐτοῦ. οὗτος ἦν ἐν τῷ φῶς, ἵνα ἀνακηρύσσῃ περὶ τοῦ φωτός, ἵνα πᾶν ποιητὴς πιστεύσωσιν τοῦ αὐτοῦ.
3 ὁ λόγος ἦν ἐν τῷ φωτί, ἵνα πᾶν ποιητὴς πιστεύσωσιν τοῦ αὐτοῦ.
4 Ἐγενέτο ἀνθρώπων ἀπεσταλμένος παρὰ Θεοῦ, ἵνα μαρτύρησην περὶ τοῦ φωτός, ἵνα πᾶν ποιητὴς πιστεύσωσιν τοῦ αὐτοῦ.
16 And of his fulness have all we received, and grace for grace.

17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not: but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias.

24 And they which were sent were of the Phari sees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you, whose ye know not.

27 He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record saying, I saw the Spirit descending from heaven, like a Dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, 

16 For of his fulness we all received, and grace for grace.

17 For the law was given by Moses; grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?

20 And he confessed, and denied not; and he confessed, I am not the Christ.

21 The Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said Esaias.

24 Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not,

25 Even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

26 These things were done in Bethabara beyond Jordan, where John was baptizing.

27 On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

28 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

29 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

30 And John bare record saying, I saw the Spirit descending from heaven, like a Dove, and it abode upon him.

31 And I knew him not: but he that sent me to baptize with water,
16 καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἦμεις πάντες ὅτι
17 ἐλάβομεν καὶ χάριν ἀντὶ χάριτος, ὅτι ὁ νόμος διὰ Μωσέως ἔδοθε, ἡ χάρις καὶ ἡ
18 ἀλλήλεια διὰ Ἰσχοῦ Χριστοῦ ἐγένετο. Θεὸς
19 οὔτε ἐώοκε πόσιτε, ὅμοιος νόσος, 5 Marg. om. ὅ
20 ὁ ὁ ὁν εἰς τῶν κύτων τοῦ πατρός, ἐκεῖνος 6 Marg. Θεὸς
ἐξήγησαν.
21 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,
22 ὅτε ἀπέστειλαν ὅσ' Ιουδαῖος ἐκ Ἰεροσόλυμος
23 τῶν, ἔσεσθε εἰς καὶ ὁμολογησεν καὶ ὅσ' ἠρνήσατο καὶ ὁμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ
24 ὁ Χριστός. καὶ ἠρώτησαν αὐτός, Τί οὖν;
25 Ἡλίας εἰς; καὶ λέγει, Οὐκ εἰμὶ. ὁ προ-
26 φήτης εἰς; καὶ ἀπεκρίθη, Οὐ. εἶπον οὖν
27 αὐτό, Τίς εἰς; ὃ ἀπόκρισαν δῶμεν τοῖς
28 πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτόν;
29 ἐβρή, Ἑγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.
30 Ἐνθύνατε τὴν ἐδών Κυρίου, καθὼς εἶπεν
31 Ἰσαάς ὁ προφήτης. καὶ οἶ ἀπεσταλμένοι
32 ἴησαν εκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐ-
33 τόν, καὶ εἶπον αὐτῷ, Τί οὖν ἑπταδεκάτω, εἰς τίνι
34 οὐκ εἰς ὁ Χριστός, οὕτε Ἡλίας, οὕτε ὁ προ-
35 φήτης; ἀπεκρίθη αὐτῶς ὁ Ἰωάννης λέγων,
36 Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δεῖ ὑμῶν
37 ἀμαρτηκαίν ὃς ὑμεῖς οὐκ ἀισθαντεῖ. αὐτὸς ἀστυν
38 στηκεν ὁ ὁπίσω μου ἐχόμενος, ὃς ἐμπροσθέν μου
39 γέγονεν οὖν εἶχον ὁ Οὐκ εἰμὶ ἕξιος ἦν λύκω
40 αὐτοῦ τῶν ἰμάτων τοῦ ὑποδήματος, ταῦτα ἐν Βηθαβαρείᾳ ἐγένετο πέραν τοῦ Ἰορδάνου,
41 ὅπου ἦν Ἰωάννης βαπτίζων.
42 Τῇ ἐπαύριον βλέπεις ὁ Ἰωάννης τῶν
43 Ιησοῦν ἐχόμενον πρὸς αὐτόν, καὶ λέγει,
44 ἑδὲ ὁ ἄμως τοῦ Θεοῦ, ὁ αἴρων τὴν ἀμαρ-
45 τίαν τοῦ κόσμου, οὐτός ἐστιν περὶ ὁ εἶπον, ὁ ὁπίσω μου ἐρχεται ἀνήρ ὃς
46 ἐμπροσθέν μου γέγονε, ὅτι πρῶτός μου
47 ἦν. καγὼ οὐκ ἤδειν αὐτῶν ἄλλος ἦν ἐν φα-
48 νερώβη τῷ Ἰσραήλ, διὰ τούτο ἠλθον ἐγὼ
49 ἐν τῷ ὕδατι βαπτίζων. καὶ ἐμαρτύρησεν
50 Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα
51 καταβαίνον ὃς ὅπως περιστεράν ἐξ οὐρανοῦ, ὃς
52 καὶ ἐμείναν ἐπὶ αὐτῶν. καγὼ οὐκ ἤδειν
53 αὐτῶν ἄλλος ἐπὶ πέριστερά με βαπτίζων ἐν ὕδατι,
the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the son of God.

35 Again the next day after John stood, and two of his disciples.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah, thou shalt be called Cephas. which is by interpretation, a stone.

43 The day following, Jesus went up into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him. We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

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he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

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Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης,
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, "Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ," καὶ ἦκουσαν αὐτοῦ οἱ δύο μαθηταί·

Λαλοῦντος, καὶ ἦκολοφήσαν τῷ Ἰησοῦ. στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενοι αὐτούς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββί (ὁ λέγεται ἐρμηνευόμενον), ποῦ μένεις; λέγει αὐτοῖς, "Ερχεσθε καὶ ἴδετε." Ἰδὼν καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἐμειναν τὴν ἡμέραν ἐκείνην ὥρα δεκατρίην ἡ ἡμέρα.

δεκατρίην, ἤν Ἀνδρέας ὁ ἀδελφὸς Σιμονος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῷ.

εὑρίσκει αὐτοὺς πρῶτοι τῶν ἀδελφῶν τῶν Ἰδιον Σιμώνα, καὶ λέγει αὐτοῖς, Εὐρήκαμεν τῶν Μεσσίαν (ὁ ἔστι μεθερμηνευόμενον), καὶ Χριστός).

ἴδουν, ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοὺς εἶπε, Σὺ εἰ Σιμών ὁ νῦν Ἰωάννα, σὺν κληρῆσῃ Κηφᾶς (ὁ ἐρμηνευεῖται Πέτρου).

Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς εξελθεῖν εἰς τὴν Γαλαάιαν, καὶ εὑρίσκει Φιλίππον,

καὶ λέγει αὐτῷ, Ἀκολούθει μοι. ἦν δὲ ὁ Φιλίππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀν-

δρεόν καὶ Πέτρου. εὑρίσκεις Φιλίππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁ εἶχεν ἔγραψεν ὁ Μω-

σῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν ὑιον τῶν Ἰωσήφ τού τοῦ ἐν τοῖς ἄν-

τον Ἰακωβ, καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Να-

ξαρέθ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φιλίππος, Ἔρχον καὶ ἴδε. εἶδον ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτῶν, καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄληθος Ἰσραήλίτης.

ἐν οἷς δόλως οὐκ ἦστι. λέγει αὐτῷ Ναθαναήλ, Πόθεν με γυνάκεια; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φιλίππον φωνήσαι, ἦστα ὑπὸ τὴν συκῆν, εἶδόν σε.
49 Nathanael answered, and saith unto him, Rabbi, thou art the Son of God; thou art King of Israel.
50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than those.
51 And he saith unto him, Verily, verily I say unto you, hereafter ye shall see heaven open, and the Angels of God ascending, and descending upon the son of man.

2 And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.
2 And both Jesus was called, and his disciples, to the marriage.
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.
6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.
43 ἀπεκρίθης Ἡδαναήλ καὶ λέγεις αὐτῷ, ἵνα ὁ ὄψις τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεύς τοῦ Ἰσραήλ. 33 om. καὶ λέγεις αὐτῷ
31 βασιλεύς εἶ
50 τοῦ Ἰσραήλ. ἀπεκρίθη Ἡσσοῖς καὶ εἶπεν αὐτῷ, Ἡ ὁ ἐπὶ τοῦ σοι, εἰ ὁ συνεῖς, πιστεύεις; μεῖξω τούτων ἄφει, καὶ λέγεις αὐτῷ, Ἡμῖν ἀρκεῖ λέγω ἕμιν, ἀπ' ἠρταὶ ἀνέγειρε τῶν ὀφανῶν ἀνέφοιτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τῶν νίων τοῦ ἀνθρώπου.
35 (om. ,) ἀπ' ἠρταὶ
51 ἦν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο εὖ Καὶ τῇ Γαλλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰσραήλ εἶκεν ἐκλήθη δὲ καὶ ὁ Ἰσραήλ καὶ οἱ μαθηταὶ αὐτοῦ εἰς τῶν γάμων. καὶ ὑστερήσατο οὖν, λέγεις ἡ μήτηρ τοῦ Ἰσραήλ πρὸς τοὺς, Οἶδαν οὐκ ἔχουσί, 1 λέγεις αὐτῷ ὁ Ἰσραήλ, Τί ἔμοι καὶ σοι, γύναι; οὕτω ἤκει ἡ ὥρα μου. λέγεις ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὦ τι ἂν λέγῃ ἕμιν, ποιήσατε. ἦραν δὲ ἐκεῖ ὑδραία λίθυνα ἕκει κατὰ τὸν καθαρασμὸν τῶν Ἰουδαίων, ἔχουσιν αὐτοῖς οὖν, λέγεις ἡ μήτηρ τοῦ Ἰσραήλ πρὸς τοὺς αὐτοὺς. ὁ ὁ ὀὐκ ἔχουσί, ἡ τρεῖς. λέγεις αὐτοῖς ὁ Ἰσραήλ, Γεμίσατε τὰς ὑδραίας ὕδατος. καὶ ἔγειρον αὐτός ἐως ἄνω. καὶ λέγεις αὐτοῖς, Ἀναλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ νῷ καὶ ἤγεγκαν. ὅσ δὲ ἐγέμισαν ὁ ἀρχιτρικλίνος τὸ ὕδρος οὖν γεγεννημένου, καὶ οὐκ ἤδει πόθεν ἐστίν (οἱ δὲ διὰ κοινοῦ ἤδεισαν οἱ ἤμπερχότες τὸ ὑδροῦ, φωνεῖ τῶν νυμφῶν ὁ ἀρχιτρικλίνος, καὶ λέγεις αὐτῷ, Πάντα ἀνθρώπως πρὸς τῶν καλῶν οἴνον τίθησι· καὶ ὅταν μεθυσθῶσι· τότε τῶν ἐλάσσω· σὺ τε· 6 ὁ τέτε
11 τήρηκας τῶν καλῶν οἴνον ἐως ἄρτι. ταύτην ἐποίησε τὴν ἄρχη ὑών σημείων ὁ Ἰσραήλ ἐν Κανά τῆς Γαλλαίας, καὶ ἐφανέρωσε τὴν δύον αὐτοῦ· καὶ ἐπέστειλαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
12 Μετὰ τούτῳ κατέβη ἐς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἄδελφοι αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὗ πολλοὺς ἡμέρας.
13 ¶ And the Jews’ Passover was at hand, and Jesus went up to Jerusalem.
14 And found in the Temple those that sold oxen, and sheep, and doves, and the changers of money sitting:
15 And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep and the oxen, and poured out the changers’ money, and overthrew the tables,
16 And said unto them that sold doves, Take these things hence, make not my father’s house an house of merchandise.
17 And his disciples remembered that it was written, *The zeal of thin house hast eaten me up.*
18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou dost these things?
19 Jesus answered, and said unto them, *Destroy this temple, and in three days I will raise it up.*
20 Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the Passover, in the feast day, many believed in his Name, when they saw the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew all men,
25 And needed not that any should testify of man: for he knew what was in man.

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3 Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How
13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν ᾿Ιουδαίων, καὶ
14 ἀνέβη εἰς ῾Ιεροσόλυμα ὁ ῾Ησυς. καὶ εὗρεν
ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόσκα καὶ πρό-
βατα καὶ περιστέρας, καὶ τῶν κερματιστάς
15 καθήμενος. καὶ ποιήσας φραγέλλων ἐκ
σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ
te πρόβατα καὶ τοὺς βόσκας καὶ τῶν κολλυ-
βιωτών ἐξέχει τὸ κέρμα, καὶ τὰς τραπέζες
16 ἀνέστρεψε· καὶ τοῖς τὰς περιστέρας πωλοῦ-
σαι εἶπεν, Ἀρατε ταῦτα ἐστεύθεν μὴ ποιεῖτε
tῶν ὀικῶν τοῦ πατρὸς μου ὀικον εἰμπορίου.
17 ἐμνήσθησαν δὲ ὁ μαθηταὶ αὐτοῦ ὅτι γε-
γραμμένον ἦστιν, Ὁ ζήλος τοῦ ὀικου σου
18 κατέφαγεν 11 με. ἀπεκρίθησαν οὐν οἱ ᾿Ιου-
δαῖοι καὶ εἶπον αὐτῷ, Ἡ σημεῖον δεικνύεις
19 ἤμι, ὅτι ταύτα ποιεῖς; ἀπεκρίθη ὁ ῾Ησυς
καὶ εἶπεν αὐτοῖς, Λῦστε τὸν ναὸν τούτον,
20 καὶ ἐν τρισίν ἡμέραις ἐγερθοῦ αὐτῶν. εἶπον
οὐν οἱ ᾿Ιουδαῖοι, Τεσσαράκοντα καὶ εξ ἔτεσιν
οῖκοδομής ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισίν
21 ἡμέραις ἐγερέσθης αὐτῶν· ἔκεινος δὲ ἐλεγε
22 περὶ τοῦ ναοῦ τοῦ σῶματος αὐτῶν. ὅτε οὖν
ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι τούτῳ ἐλεγεν αὐτοῖς καὶ ἐπί-
στευσαν τῇ γραφῇ καὶ τῷ λόγῳ οὗ εἶπεν ὁ
῾Ησυς. 10 om. δὲ
23 Ὅς δὲ ἦν ἐν ῾Ιεροσολύμων ἐν τῷ πάσχα,
ἐν τῇ ἐστήτῃ, πολλοὶ ἐπιστευσαν εἰς τὸ ὄνομα
αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ἄ ἐποίει.
24 αὐτὸς δὲ ὁ ῾Ησυς οὐκ ἐπίστευσεν ἐαυτὸν 13
25 αὐτοῖς, διὰ τὸ αὐτῶν γινώσκειν πάντας, καὶ
ὅτι οὐ χρείαν εἶχεν ῥα τῆς μαρτυρίας περὶ
tοῦ ἀνθρώπου αὐτοῦ γὰρ ἐγώνοκε τῇ ἑν ἐν
tῷ ἀνθρώπῳ.
2 Ὅν δὲ ἀνθρωπὸς ἐκ τῶν Φαρισαίων,
Νικόδημος ὄνομα αὐτῷ, ἀρχον τῶν ᾿Ιου-
2 δαίων οὗτος ἦλθε πρὸς τὸν ῾Ησυς ἵπ-
κτος, καὶ εἶπεν αὐτῷ, Ῥαββάλ, διδαμέν ὅτι
ἄτο Θεοῦ εἰλήφθα αὐτάδεν ὀνοτιδέος
αὐτῶν γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἀ
οὐ ποιεῖς, ἵνα μὴ ᾤ ο Θεὸς μετ' αὐτοῦ.
3 ἀπεκρίθη ὁ ῾Ησυς καὶ εἶπεν αὐτῷ, Ἰμήν
μὴ ἡμί λέγω σοι, εἰνα μὴ τις γεννηθῇ ἁνω-
θέν, οὐ δύναται ἰδείν τὴν βασιλείαν τοῦ
4 Θεοῦ. λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?</td>
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</tr>
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<td>5 Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.</td>
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</tr>
<tr>
<td>6 That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.</td>
<td>6 That which is born of the flesh is flesh; and that which is born of the spirit, is spirit.</td>
</tr>
<tr>
<td>7 Marvel not that I said unto thee, Ye must be born again.</td>
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<tr>
<td>8 The wind bloweth where it listeth, and thou heardest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.</td>
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<td>9 Nicodemus answered, and said unto him, How can these things be?</td>
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<td>10 Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?</td>
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</tr>
<tr>
<td>11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.</td>
<td>11 Verily, verily, I say unto thee, We speak that we do know and bear witness of that we have seen; and ye receive not our witness.</td>
</tr>
<tr>
<td>12 If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?</td>
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</tr>
<tr>
<td>13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.</td>
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</tr>
<tr>
<td>14 ¶ And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up:</td>
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<tr>
<td>15 That whosoever believeth in him should not perish, but have eternal life.</td>
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<td>16 ¶ For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.</td>
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<tr>
<td>17 ¶ For God sent not his Son into the world to condemn the world: but that the world through him might be saved.</td>
<td>17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.</td>
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<tr>
<td>18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.</td>
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</tr>
<tr>
<td>19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light; for their works were evil.</td>
<td>19 And this is the judgment, that the light is come into the world, and men loved darkness rather than light; for their works were evil.</td>
</tr>
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<td>20 For every one that doeth evil,</td>
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</table>
δύναται ἄνθρωπος γεννηθῆμα γέρων ὕψων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρός αὐτοῦ
5 δεύτερον εἰσελθεῖν καὶ γεννηθῆμα; ἀπεκρίθη ὁ Ἰησοῦς, 'Ἄμην ἀμήν λέγω σοι, εἰν μὲ τὴν γεννηθῆ ἐξ ὑδάτως καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
6 θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι' καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος
7 πνεύμα ἐστι, μὴ θαυμάσης ὅτι εἰπόν σοι,
8 δεί ὡς γεννηθῆμα ἀνωθεν. τὸ πνεῦμα ὅπου θέλει πνεύμα, καὶ τὴν φωνὴν αὐτοῦ ἀκούει, ἀλλ' ὡς οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει' οὕτως ἔστι πῶς ὁ γεγεννημένος
9 ἐκ τοῦ πνεύματος. ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;
10 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταύτα οὐ
11 γινώσκεις; ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἶδαι
12 μεναλούμεν, καὶ ὁ εἰρακάμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
13 εἰ τὰ ἐπίγεια εἶπον υἱὸν καὶ οὐ πιστεύετε,
14 τῶς, εἰν εἰπὼν υἱὸν τὰ ἐπουράνια, πιστεύ
15 σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν ὕψα-
16 νῶν, εἰ μὴ ὁ ἐκ τοῦ ὑψανοῦ καταβάς, ὁ υῖος
17 τοῦ ἄνθρωπου ὁ ὅν ἐν τῷ ὑψανῳ'. καὶ
18 καθὼς ὁ Μωσῆς ὑψωσε τῶν όφιν ἐν τῇ ἐρήμῳ, 3 ὁπῶς ὑψωθῆναι δεῖ τῶν όφιν τοῦ ἄνθρωπο
19 εἰνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπόληται,
20 ἀλλ' ἔχει χωρὶν αἰώνιον.
21 ὁ υἱὸς ὁ ἀριστερὸς τοῦ θεοῦ, οὗτος εἰς τὸν κόσμον, ὡστε τῶν υἱῶν αὐτοῦ τοῦ μονογενῆ ἐδώκει, ἕνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπολάβηται,
22 ἀλλ' ἔχει χωρὶν αἰώνιον. οὐ γὰρ ἀπήστευ
23 λεῖν ὁ θεός τῶν υἱῶν αὐτοῦ εἰς τὸν κόσμον ἔνα κρίμα τῶν κόσμων, ἀλλ' ἔνα σωθῆ
24 ὁ κόσμος δεῖ αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν ὡς κρίνεται ἐκ τῆς μητρὸς αὐτοῦ ἣν κέκριται,
25 ὁ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μο-
26 νογενοῦς υἱοῦ τοῦ θεοῦ. αὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἀνθρώποι μάλ-
27 τοῦ σκότους ἃ τὸ φῶς ἢ γὰρ πονηρὰ
28 αὐτῶν τὰ ἔργα, πᾶς γὰρ ὁ φαῦλα πράσσων
1611

I Or, discovered.

hateth the light, neither cometh to the light, lest his deeds should be reproved.

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

22 * After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, * and baptized.

23 § And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 * Then there arose a question between some of John’s disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered, and said, * A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridgroom: but the friend of the bridgroom, which standeth and heareth him, rejoiceth greatly because of the bridgroom’s voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all:

32 And what he hath seen and heard, that he testifieth, and no man receiveth his testimony:

33 He that hath received his testimony hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God: For God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

1881

I Or, convicted.

hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, * that they have been wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison. There arose therefore a questioning on the part of John’s disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it have been given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridgroom: but the friend of the bridgroom, which standeth and heareth him, rejoiceth greatly because of the bridgroom’s voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and speaketh of the earth: he that cometh from heaven is above all:

32 And what he hath seen and heard, of that he beareth witness: * he that cometh from heaven is above all.

33 But the friend of the bridgroom, which standeth and heareth him, rejoiceth greatly because of the bridgroom’s voice: this is my joy.

34 Therefore is fulfilled. He must increase, but I must decrease.

35 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: * he that cometh from heaven is above all.

36 What he hath seen and heard, of that he beareth witness: and no man receiveth his testimony.

37 He that hath received his witness hath set to his seal, that God is true.

38 For he whom God hath sent speaketh the words of God: For God giveth not the Spirit by measure unto him.

39 The Father loveth the Son, and hath given all things into his hand.

40 He that believeth on the Son hath eternal life: but he that believeth not the Son shall not see life, but the wrath of God abideth on him.

1 Or, discovered.

2 Or, because.

3 Gr. were many waters.

4 Some ancient authorities read he that cometh from heaven beareth witness of what he hath seen and heard.

5 Or, believeth not.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ. 393

μισεί τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς,

21 ὥσπερ οὖσα ἐγένετο τὰ ἔργα αὐτοῦ. δὲ δὲ ποιῶν 

τὴν ἁλλήλω κατὰ ἑαυτήν ἔρχεται πρὸς τὸ φῶς, ὥσπερ 

νεφεληθη αὐτὸν τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν 

eἰργασμένα.

22 Μετὰ ταῦτα ἤλθεν ὁ Ἰησοῦς καὶ οἱ μαθη-

ταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ

23 διετριβε μετ’ αὐτῶν καὶ ἐξάπτιζεν. ἦν δὲ 

καὶ Ἰωάννης βαπτίζων ἐν Λίδον ἐγγὺς τοῦ 

Σαλίμ, ὅτι ἠδοκεν πολλὰ ἦν ἐκεῖ καὶ παρεγί-

24 νούτο καὶ ἐξάπτιζοντο. οὕτω γὰρ ἦν βεβαι-

25 μένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ἐγένετο 

οὐν ζήτησε ἐκ τῶν μαθητῶν Ἰωάννου μετὰ

26 Ἰουδαίου περὶ καθαρισμοῦ. καὶ ἦλθον 

πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ἡραβηθί

δός ἦν μετὰ σοῦ πέραν τοῦ Ἰουδαίου, ὁ σὺ 

μεμαρτηρήκας, ἵδε οὗτος βαπτίζει καὶ πάντες

27 ἐρχομένως πρὸς αὐτῶν. ἀπεκρίθη Ἰωάννης 

καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν 

οὐδέν, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ 

οὐρανοῦ. αὐτοὶ χείρει μοι μαρτυρεῖτε ὅτι 

εἶπον. Οὐκ εἰμὶ ἐγώ ὁ Χριστὸς, ἀλλ’ ὅτι

28 ἀποσταλμένοι εἰμὶ ἐμπροσθεν ἐκείνου. ὁ 

ἐχὼν τὴν νύμφην νυμφίον ἐστὶν ὁ δὲ φίλος 

τοῦ νυμφίου, ὁ ἐστηκός καὶ ἀκούων αὐτοῦ, 

χαρά χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου

29 αὕτη οὖν ἡ χαρά ἡ ἐμὴ πεπληρωται. ἐκείνων 

dei αὐξάνειν, ἐμὲ δὲ ἐλαττοῦνθαι.

31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. 

ἂν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ 

τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος

32 ἐπάνω πάντων ἐστι9. καὶ9 ὁ ἐωράκει καὶ 

ἡκουσε, τοῦτο μαρτυρεῖ καὶ τῆς μαρτυρίαν

33 αὐτοῦ οὐδεῖς λαμβάνειν. ὁ λαβὼν αὐτοῦ τὴν 

μαρτυρίαν ἑσφράγισεν ὅτι ὁ Θεὸς ἀληθῆς

34 εστίν. ὁ γὰρ ἀπέστειλεν ὁ Θεὸς, τὸ ῥή-

ματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου

35 δίδωσιν ὁ Θεὸς10 τὸ Πνεῦμα. ὁ πατὴρ10 ὁ Θεὸς 

ἀγαπᾷ τὸν ὦν, καὶ πάντα δέδωκεν ἐν τῇ

36 κεφάλι αὐτοῦ. ὁ πατερεύον εἰς τὸν ὦν ἔχει 

ζωὴν αἰώνιον. ὁ δὲ ἀπεθάνων τῷ ὦν οὐκ 

ἀνέστη ζωήν, ἀλλ’ ἡ ὀργὴ τοῦ Θεοῦ μένει 

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

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4 When therefore the Lord knew how the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph, and Jacob's Well was there. Jesus therefore, being wearied with his journey, sat thus by the Well. It was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)
10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him. Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave us the Well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered, and said unto her, Every one that drinketh of this water shall thirst again:
14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into eternal life.
15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.
16 Jesus saith unto her, Go, call thy husband, and come hither.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

4. Ὅς οὖν ἔγω ὁ Κύριος ὃτι ἦκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
καὶ βαπτίζει ἡ Ἰωάννης (καί τοι γε Ἰησοῦς
αὐτὸς οὖν ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτ̣
τοῦ), αἵρετε τὴν Ἰουνίαν, καὶ ἀπῆλθε πάλιν
4 εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διερχεῖσθαι
5 διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν
τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον
tοῦ χωρίου ὁ ἐδωκεν Ἰακὼβ Ἰωάννης τῷ ύδ.
6 αὐτοῦ. ἦν δὲ ἐκεί πηγὴ τοῦ Ἰακώβ. ὁ οὖν
Ἰησοῦς κεκοπιάκως ἐκ τῆς ὀδοιπορίας ἐκα-
δέστη ὁπότες ἐπὶ τῇ πηγῇ. ἀρα ἦν ὡστε1 1 ὅσ
7 ἐκηρ. ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας αὐτλή-
σαί ὑδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι
8 πιεῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθει-
σαν εἰς τὴν πόλιν, ὡς τροφής ἀγοράσωσι.
9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πάς
τοῦ Ἰουνίας ὃν παρ' ἐμοῦ πιεῖν αὐτές, οὔπερ
γυναικὸς Σαμαρείτιδος; (οὐ γὰρ συγχρών-
10 τα Ἰουνίαι Σαμαρείταις) ἀπεκρίθη ἦν
Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν
tοῦ Θεοῦ, καὶ τίς ἐστών ὁ λέγων σοι, Δός
μοι πιεῖν, σὺ ἂν ἦπησας αὐτόν, καὶ ἔδωκεν
11 ἂν σοι ὑδωρ ζῶν. λέγει αὐτῷ ἡ γυνή,
Κύριε, οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ
ἐστι βαθὺ; πάθεν οὖν ἔχεις τὸ ὑδωρ τὸ
12 ζῶν; μὴ σὺ μείζον εἰ τοῦ πατρὸς ἡμῶν
Ἰακώβ, ὁς ἐδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
ἐξ αὐτοῦ ἐπιε, καὶ οἱ νῦι αὐτοῦ, καὶ τὰ
13 θρέμματα αὐτοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ
εἶπεν αὐτῇ, Πάς ὁ πίνων ἐκ τοῦ ὕδατος
11 τοῦτον, διψᾶτε πάλιν ὃς ὂ θ' ἂν πίῃ ἐκ
τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὗ μὴ
dιψήσῃ3 εἰς τὸν αἰῶνα. ἀλλ' τὸ ὑδωρ ὅ4
dώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδα-
15 τος ἀλλομένων εἰς ζωὴν αἰώνιον. λέγει
πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο
tὸ ὑδωρ, ἢν μὴ διψῶ, μηδὲ ἔρχωμαι5 ἐν-
16 διδάκτειν. λέγει αὐτῇ ὁ Ἰησοῦς, "Ὑπαγε,
φῶνησον τὸν ὄντα σοῦ, καὶ ελθὲ ἐνθάδε.
The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: In that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a Prophet.

20 Our fathers worshipped in this mountain, and ye say, that *in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.

24 *God is a Spirit, and they that worship him must worship him in spirit, and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am an he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seest thou, or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: Is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, ὁ δὲ ἔχω ἀνδρα. 6 add αὐτῷ
 λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι
 18 ἀνδρα οὐκ ἔχω· πέντε γάρ ἀνδρας ἔχεις,
 καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνήρ· τούτο
 20 ἀληθές εἶφηκας. λέγει αὐτῷ ἡ γυνὴ, Κύριε,
 29 θεωρῶ ὅτι προφήτης εἶ σὺ, οἱ πατέρες
 ἡμῶν ἐν τούτῳ τῷ ὀρεί προσκύνησαν καὶ
 21 ὁ τῶν ὀσπον δεῖ προσκυνεῖν. λέγει αὐτῷ ὁ
 Ἰησοῦς, Γίναι, πέντες ἄνδρας μου, ὅτι ἔρχε-
 22 ται ὁρα, ὅτε οὗτε εἰς τῷ ὀρεί τούτῳ οὗτε
 εἰς Ἱεροσόλυμα προσκύνησετε τῷ πατρί.
 23 ὡμεῖς προσκυνεῖτε ὁ οὐκ οἴδατε· ὡμεῖς προσ-
 κυνούμεν ὁ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν
 24 μισθώσας αὐτῶν. Πνεῦμα ὁ Θεὸς· καὶ τοῖς
 προσκυνοῦσας αὐτῶν, εἰς πνεύματι καὶ ἁλη-
 25 θεὰ δεῖ προσκυνεῖν. λέγει αὐτῷ ἡ γυνὴ,
 ὁδὰ ὅτι Μεσσίας ἔρχεται (ὁ λεγόμενος
 Χριστὸς)· ὅταν ἐλθῇ ἐκείνος, ἀναγγέλλει ἡμῖν
 26 πάντα. λέγει αὐτῷ ὁ Ἰησοῦς, Ἰηγώ εἰμι, ὁ
 λαλῶν σοι.
 27 Καὶ ἐπὶ τοῦτο ἠλθον οἱ μαθηταὶ αὐτοῦ,
 καὶ ἔθαμβασαν ἐστι· ἦν ἡ γυνὴ; ἦ, ἦν λαλεῖς
 28 καὶ ἄνθρώπως, Δεῦτε, ὑπερασπίζω-
 29 τὸ πάντα ὑμῖν αὐτοῖς, ὅπως μητί ἐστε, ἡ γυνὴ,
 καὶ ἀπέλθει εἰς τὴν πόλιν, καὶ
 30 λέγει τοῖς ἄνθρώποις, Δεῦτε, ὑπερασπίζω-
 31 τὸ πάντα ὑμῖν αὐτοῖς, ὅπως μητί ἐστε, ἡ γυνὴ,
 καὶ ἀπέλθει εἰς τὴν πόλιν, καὶ
 32 τοῖς ἄνθρώποις, Δεῦτε, ὑπερασπίζω-
 33 τὸ πάντα ὑμῖν αὐτοῖς, ὅπως μητί ἐστε, ἡ γυνὴ,
 καὶ ἀπέλθει εἰς τὴν πόλιν, καὶ
 34 μεταξύ ἧρως τῶν αὐτῶν οἱ μαθηταὶ, λέγου-
 τες, Ὁ ἄνθρωπος, ὁ δὲ εἶπεν αὐτοῖς, Ἰησοῦς Ἠρῴδης
 35 βρώσων ἔχω φαγεῖν ἡμῖν οὐκ οἴδατε. ἔλε-
 γων οὐν οἱ μαθηταὶ πρὸς ἅλλους, Μῆτις ἦν·
 36 νεγκεν αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς,
 Ἰησοῦς ἦρῴδης ἐστιν, ὡς ποιῶ ὑμῖν τοῦ
 37 τοῦ ἱεροσολυμίου· καὶ τοῦ θελημα τοῦ
 38 τοῦ θελημα τοῦ θεληματίου, καὶ τελειώσω αὐτῷ τὸ ἔργον.
35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: *for they are white already to harvest.
36 And he that receiveth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true: One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 * And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days.
41 And many more believed, because of his own word:
42 And said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 * Now after two days he departed thence, and went into Galilee:
44 For * Jesus himself testified, that a Prophet hath no honour in his own country.
45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the Feast: for they also went unto the Feast.
46 So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain 1 nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
49 The nobleman saith unto him, Sir, come down ere my child die.

1 Or, "while unto harvest. Already he that reapeth &c."
35 οὐχ οὓς λέγετε ὅτι ἔτι τετράμηνον εἴστι, καὶ ὁ θερισμός ἔρχεται; ἵδιο, λέγω ύμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ύμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσὶ πρὸς τοὺς θερισμοὺς ἥδη. 14 καὶ οἱ θερίζοντες μισθῶν λαμβάνειν, καὶ συνάγει καρπὸν εἰς ἥμην αἰ- ἰόνων ἓνα καὶ οἱ σπείρων ὀμοί χάρη καὶ τοῦ θερίζον πλήρως ὑμῖν θε- ρίζον εἰς ύμεῖς κεκοπιάκατε ἄλλως κε- κοπιάκασας καὶ ύμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληφθατε.

39 Ἐκ δὲ τῆς πολέως ἔκεινς πολλὰς ἐπι- στευσαν εἰς αὐτῶν τῶν Σαμαρείτων διὰ τῶν λόγων τῆς γνωαίκος μαρτυροῦσης ὅτι Εἰπέ μοι πάντα ὅσα ἐποίησα. ὅσον οὖν ἠλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἤρωτον αὐτῶν μείναι παρ' αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας, καὶ πολλά πλείους ἐπιστευσαν διὰ τῶν λόγων αὐτοῦ, τῇ τε γνωαίκῃ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σήν λαλῶν πιστεύομεν αὐ- τοῖς γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτος ἔστω ἀληθῶς ὁ Σωτῆρ τοῦ κόσμου, ὁ Ἱχθύς 17.

40 Μετὰ δὲ τὰς δύο ἡμέρας ἔξηλθεν ἐκεῖνος, καὶ ἀπῆλθεν 18 εἰς τὴν Γαλατιάν, αὐτὸς γὰρ ὁ Ἰησός ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἱδίᾳ πατρίδι τιμήν οὐκ ἔχει. ὅτε οὖν ἠλθεν εἰς τὴν Γαλατιάν, ἐδέξατο αὐτῶν τοὺς Γαλατιδοὺς, πάντα ἑαρακότες ἐποίησεν εἰς ἑρωολίμιος εἰς τῇ ἐορτῇ καὶ αὐτοὶ γὰρ ἠλθον εἰς τὴν ἐορτὴν.

41 Ἡλθεν οὖν ὁ Ἰησός πάλιν εἰς τὴν Κανά τῆς Γαλατιάς, ὅπου ἐποίησε τὸ υἱόν οὐν. καὶ ἦν τις βασιλικός, ὃς ὁ υἱὸς ἦσθεν εἰς τὴν Κανὰν οὗτος ἀκούσας ὅτι Ἰησός ἥκει εἰς τὴν ἱουδαίαν εἰς τὴν Γαλατιάν, ἀπῆλθε πρὸς αὐτῶν, καὶ ἠρώτα αὐτῶν ἓνα καταβῆ καὶ ἴδοντας αὐτὸν τῶν υἱῶν ἰμέλε γὰρ ἀποθη- 42 σκεῖν. ἐπεὶ οὖν ὁ Ἰησός πρὸς αὐτῶν, Ἐὰν μὴ σμηνείᾳ καὶ τέρατα ἔδης, οὐ μὴ πιστεύ- 43 σητε. λέγει πρὸς αὐτῶν ὁ βασιλικός, Κύριέ, καταβηθή πρὸς ἀποθανεῖν τὸ παιδίον μου.
50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

5 After *this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep marke$t, a pool, which is called in the Hebrew tongue Bethes$da, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: And on the same day was the Sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the Sabbath day: *it is not lawful for thee to carry thy bed.

11 He answered them, He that made

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spake unto him, and he went his way. And as he was now going down, his servants met him, and telling, saying, Thy son liveth.

52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judaea into Galilee.

5 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity.

6 When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, *Sir, I have no man to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed, and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made
50 λέγει αυτῷ ὁ Ἰησοῦς, Πορεύου· ὁ νίκης σου
51 φίλοι αυτῷ Ἰησοῦς, καὶ ἐπανεύτερο. ἦδη
52 δὲ αυτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ
53 ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέ-
54 γούς ὅτι ὁ παῖς σου ἦδη ἐπίθετο οὖν
55 παρ’ αὐτῶν τὴν ὁρὰν ἐν ἦ κομψότερον ἐσχε. καὶ ἐίπον αὐτῷ ὅτι Ἡθες ὀρὰν ἐξόμην
56 ἀφῆκεν αὐτῶν ὁ πυρετός. ἦγων οὖν ὁ πατὴρ ὑπενομῆν ἐν ἦ εἶπεν αὐτῷ ὁ Ἰησοῦς ὑπενομῆν ἐν τῇ Ἰουδαίᾳ ἐν τῷ Ἰουδαίᾳ.
57 Μετὰ ταῦτα ἦν ἑρτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἰεροσόλυμα.

2 Ἐστι δὲ ἐν τοῖς Ἰεροσόλυμοι ἐπὶ τῇ προ-

3 Βηθεσδά, πέντε στοάς ἦχουσα, ἐν ταύταις
4 κατέκευτο πλήθος πολυῖ τῶν ἀσθενώντων,
5 τυφλῶν, χωλῶν, ξηρῶν, ἕκδεχομένων τὴν
6 ὁ θάνατος κύνησιν. ἀγγελος γὰρ κατά
7 καὶ ἐνταῦθα κατέβαινεν ἐν τῇ κολύμβηθρᾳ, καὶ
8 ἐκάρασσε τὸ ὕδωρ· ὃ οὖν πρῶτος ἔμβαι
9 μετὰ τὴν παραχθήν τοῦ ὑδατος, ὑγής ἐγέ-
10 νετο, ὃ δὴποτε κατέχετο νοσήματι. ἢν δὲ
11 τις ἄνθρωπος ἐκεί τρίκουπτα καὶ ὁκτὼ ἐτη
12 ἔχων ἐν τῇ ἀσθενείᾳ. τοῦτον ἰδὼν ὁ Ἰη-
13 σοὺς κατακείμενον, καὶ γνών ὅτι πολὺν ἤδη
14 χρόνον ἔχει, λέγει αὐτῷ, Θελεῖς ὑγής γε-
15 νάσαι; ἀπεκρίθη αὐτῷ ὁ ἁσθενῶν, Κύριε,
16 ἄνθρωπον οὐκ ἔχω ἴνα, ὅταν παραχθῇ τὸ
17 ὕδωρ, βάλλει μὲ εἰς τὴν κολυμβήθραν· ἐν
18 ὃ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ κατα-
19 βάλει. λέγει αὐτῷ ὁ Ἰησοῦς, Ἑγερθείς, ἄρων
20 ὁ κράβζατον σου, καὶ περιπάτει. καὶ εὐ-
21 θεος ἐγένετο ὑγής ὁ ἄνθρωπος, καὶ ἢρὲ τὸν
22 κράζατον αὐτῷ καὶ περιπάτει.

3 Ἕν δὲ σάββατον ἐν ἑκείνῃ τῇ ἡμέρᾳ.
4 Ἐλεγον οὖν οἱ Ἰουδαίοι τῷ τεθεραπεύσῃ,
5 Σάββατον ἔστιν οὐκ ἔξεσθι σοι ἄρα τὸν
6 κράζατον. ἀπεκρίθη αὐτοῖς, ὁ ποιήσας
7 add αὐτῶν. ἦν δὲ σάββατον ἐν ἑκείνῃ τῇ ἡμέρᾳ.
8 Ἐλεγον οὖν οἱ Ἰουδαίοι τῷ τεθεραπεύσῃ,
9 add οὐδὲ
me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away; and a multitude being in that place.
14 Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
15 The man departed, and told the Jews that it was Jesus which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.
17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.
18 Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also, that God was his father, making himself equal with God.
19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise.
20 For the father loveth the son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.
22 For the Father judgeth no man: but hath committed all judgment unto the Son:
23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.
24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.
25 Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

με γύη, ἐκεῖνος μοι εἶπεν, Ἄρον τὸν κράβ-

12 βατὸν σου καὶ περιπάτει, ἱρώτησαν οὖν

αὐτόν. Τις ἔστω ὁ ἄνθρωπος ὁ εἰπὼν σοι,

*Αρον τὸν κράββατὸν σου*11 καὶ περιπάτει;

13 ο ὁ δε ἱαδεὶς οὐκ ἤδει τίς ἐστιν' ὁ γὰρ Ἰησοῦς

14 ἐξείπεσεν, ὁχλοῦ ὄντος ἐν τῷ τόπῳ, μετὰ
tαῦτα εὐρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ,

καὶ εἶπεν αὐτῷ, "Ἰδε γυὴς γέγονας" μηκέτι

ἀμάρτανεν, ἵνα μὴ χείρον τι σοι.12 γένηται,

15 ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς

Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποίησας αὐτὸν

16 γύῃ, καὶ διὰ τοῦτο ἐδιδόκον τὸν Ἰησοῦν

οἱ Ἰουδαῖοι13 καὶ ἐξήτον αὐτὸν ἀποκτεῖ-

17 ναι,11 ὅτι ταῦτα ἔποιει ἐν σάββατο. ὅ δὲ

Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατὴρ μου ἐως

18 ἀρτὶ εὐγάζεται, κἀγὼ εὐγάζομαι. διὰ τοῦτο

οὖν μᾶλλον ἐξήτον αὐτὸν οἱ Ἰουδαῖοι ἀπο-

κτέίνα, ὅτι οὐ μόνον ἔλυν τὸ σάββατον,

ἀλλὰ καὶ πατέρα τίδον ἔλεγε τὸν Θεόν, ἵσον

ἐαυτὸν ποιῶν τῷ Θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ-

τοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ

νός ποιεῖν ἂφε ἑαυτῶν οὐδὲν, ἐὰν μὴ τι

βλέπῃ τὸν πατέρα ποιοῦντα' ἀ γὰρ ἐν ἐκεῖ-

20 νοὶ ποιῇ, ταῦτα καὶ ὁ νός ὁμοίως ποιεῖ.

ὁ γὰρ πατὴρ φιλεῖ τὸν νός, καὶ πάντα δεί-

κνυσιν αὐτῷ ὁ αὐτὸς ποιεῖ καὶ μείζων τοῦ-

των δείξει αὐτῷ ἐργα, ἵνα υμεῖς θαυμάζητε.

21 ὅπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ

ξωποιεῖ, οὕτω καὶ ὁ νός οὐς θελεί ξωποιεῖ.

22 οὔδε γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν

23 κρίσιν πάσαν δέδωκε τῷ νόῳ· ἵνα πάντες
tιμῶσιν τὸν νός, καθὼς τιμώσι τὸν πατέρα.

ὁ μὴ τιμῶν τὸν νός, οὐ τιμᾷ τὸν πατέρα

21 τῶν περίφατσι αὐτῶν· ἀμὴν ἀμὴν λέγω ὑμῖν

ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων

tῷ περίφαστῳ μὲ, ἔχει ζωὴν αἰώνιον καὶ

eἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν

25 ἐκ τοῦ θανάτου εἰς τὴν ζωὴν· ἀμὴν ἀμὴν

λέγω ὑμῖν ὅτι ἔρχεται ἄρα καὶ νῦν ἐστιν,

ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ

νός τοῦ Θεοῦ, καὶ οἱ ἀκουστείς ζησοῦν.
26 For as the Father hath life in himself; so hath he given to the Son to have life in himself:
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth, *they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me.
31 *If I bear witness of myself, my witness is not true.
32 *There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.
33 Ye sent unto John, *and he bare witness unto the truth.
34 But I receive not testimony from man: but these things I say, that ye might be saved.
35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36 *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
37 And the Father himself which hath sent me, *hath borne witness of me. Ye have neither heard his voice at any time, *nor seen his shape.
38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
39 *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.
40 And ye will not come to me, that ye might have life.
41 I receive not honour from men.
42 But I know you, that ye have not the love of God in you.
43 I am come in my Father’s name, and ye receive me not: if another shall come in his own Name, him ye will receive.
44 *How can ye believe, which receive honour one of another, and

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1 Or, a son of man

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2 Or, practised
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ. 405

25 ὀσπερ γὰρ ὁ πατήρ ἔχει ὥρην ἐν ἑαυτῷ,
οὕτως ἔδωκε καὶ τῷ νηῷ ὥρην ἔχειν ἐπὶ
27 ἑαυτῷ· καὶ ἔξοδοι ἐδοκεν ἑαυτῷ καὶ τῇ κρίσι.
28 συν ποιεῖν, ὅτι νῦν ἀνθρώπου ἑστιν. μὴ δια-
μαίητε τούτῳ· ὅτι ἔρχεται ἡ ὥρα, ἐν ἧν πάντες
οἱ ἐν τοῖς μημεῖοις ἀκούσονται τῆς φωνῆς
29 αὐτοῦ, καὶ ἐκπορευόνται, οἱ τὰ ἀγαθὰ ποιή-
σαντες, εἰς ἀνάστασιν ὥρης· οἱ δὲ τὰ φαύλα
πράξαντες, εἰς ἀνάστασιν κρίσεως.
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἑμαυτοῦ οὐδέν
καθὼς ἀκούω κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δι-
καία ἐστίν· ὅτι οὐ ζητοῦ τὸ θέλημα τὸ ἐμὸν,
31 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός·
32 εἰ δὲ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω,
33 οὐκ ἐστιν ἡ μαρτυρία· ἐξ τούτῳ ὁ μαρ-
τυριός περί ἐμοῦ, καὶ οἶδα ὅτι ἡ μαρτυρία ἐστὶν.
34 ἡ μαρτυρία ἡ μαρτυρεῖ περί ἐμοῦ. ὑμεῖς
ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκα
35 τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπον τὴν
μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ὑμῖν
36 ὑμεῖς σωθήτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καί-
μενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλ-
λισθήσατε πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
37 ἐγὼ δὲ ἐγὼ τὴν μαρτυρίαν μείζον τῷ Ἰω-
άννου· τὰ γὰρ ἔργα ἔδωκεν ὑμῖν ὅτι ὁ πατήρ
38 ποικίλη, μαρτυρεῖ περί ἐμοῦ ὅτι ὁ πατήρ μὲ
39 ἀπεστάλκα, καὶ οἱ πέμψαντες με πατήρ, αὐ-
τός με μεμαρτύρηκε περί ἐμοῦ. οὖν ὡς φωνῇ
αὐτοῦ ἀκηκόατε πώς τοῖς; οὖν ἐιδοὺς αὐτοῦ
40 ἐσώματε καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε
41 μένοντα ἐν ὑμῖν, ὅτι οὐκ ἀπέστειλεν ἐκεῖνος,
42 τοῦτο ὑμεῖς οὐ πιστεύσατε. ἐρευνάτε τὰς γρα-
φὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτοῖς σωφρὸν ἀιῶνον
43 ἔχειν, καὶ ἐκεῖνα εἰσὶν αἱ μαρτυρίαις περί
44 ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ὡς ἢν ἐμῶν
45 ἔχετε. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·
46 ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ
47 οὐκ ἔχετε ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ
νόμῳ τοῦ πατρός μου, καὶ οὐ λαμβάνετε
48 μὲν ἄλλος ἔλεη ἐν τῷ νόμῳ τῷ ἱδίῳ,
49 ἐκείνον λήψασθε. πῶς δύνασθε ὑμεῖς πιστεύ-
50 σαί, δόξαν παρὰ ἀλλήλοις λαμβάνοντες, καὶ
seek not the honour that cometh from God only?
45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.
46 For had ye believed Moses, ye would have believed me: * for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words?

6 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias:
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3 And Jesus went up into a mountain, and there he sat with his disciples.
4 And the Passover, a feast of the Jews, was nigh.
5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
6 (And this he said to prove him: for he himself knew what he would do.)
7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.
14 Then those men, when they had seen the miracle that Jesus did, said,

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the glory that cometh from I the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope.
46 For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?
6 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.
2 And a great multitude followed him, because they saw his miracles which he did on them that were sick.
3 And Jesus went up into a mountain, and there he sat with his disciples.
4 Now the passover, the feast of the Jews,
5 was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy 2 bread, that these may eat?
6 And this he said to prove him: for he himself knew what he would do. Philip answered him,
7 Two hundred 50 pennyworth of bread is not sufficient for them, that every one may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two fishes, but what are these among so many? Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 Jesus therefore took the loaves, and having given thanks, he distributed to them that were set down; likewise also of the fishes, as much as they would.
12 And when they were filled, he said unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
13 So they gathered them together, and filled twelve baskets with the broken pieces from the five barley loaves, which remained over unto them that had eaten.
14 When therefore the people saw the sign which he did, they said,
τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ ὁμοίων, 1 ἡς ἔστω σὴν ὑπομονὴν συνεχὴς, καὶ καταδείξας τὸν θάνατον τῆς τρόπου τῆς ζωῆς, τὸς Θεὸν ἑλπικάτε, εἰ γὰρ ἐπιστεύετε Μωσήν, ἐπιστεύετε καὶ ἐμοὶ·

47 ὅτι γὰρ ἐμὸν ἑκείνων ἐγραφεν· ἐὰν δὲ τοῖς ἑκείνους γράφμασιν οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασι πιστεύετε;

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς βαλάνθης τῆς Ἑαλλαίας, τῆς Τιβερίαδος.

2 καὶ ἡκολούθε1 αὐτῷ ὄχλος πολὺς, ὅτι ἔστω2 αὐτοῦ3 τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν

3 ἀκολουθοῦντων. ἀνήλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν

4 αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτή τῶν

5 Ιουλίαιων. ἔπαρασι οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεσάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φιλίπ-πον, Πόθεν ἀγοράσομεν1 ἄρτους, ἵνα φά-5

6 γωσυν αὐτῶν; 1 τοῦτο δὲ ἔλεγε πειράζων αὐτῶν αὐτὸς γὰρ ἤδει τί ἐμελλε ποιεῖν.

7 ἀπεκρίθη αὐτῷ Φιλίππος, Διακοσίων δημα-ρίων ἄρτου οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἑκα-5

8 στὸς αὐτῶν5 βραχὺ τι λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελ-9 φῶς Ἔμιων Πέτρου, "Εστί ταῦτα ἡμᾶς ἔχει
d̉ε, ὅ ἐχει πέντε ἄρτους κρατίνους καὶ δύο

9 ὄψειρα· ἀλλὰ ταῦτα τί ἐστίν εἰς τοσοῦ-7 τοὺς; "ἐπε ῥὲ7 ὁ Ἰησοῦς, Ποιήσατο τοὺς 7 (ν) om. δὲ άνθρώπους ἀναπέσεων. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τῶν

10 ἀρδέμον ἄστε8 πεντακισχίλιοι. ἔλαβε δὲ9 ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας

dιέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταῖ10 τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὄψειρῶν

12 ὥσιν ἠθέλον. ὅς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Ἔναγάγετε τὰ πε-ρισσεύοντα κλάσματα, ἵνα μὴ τι από-

13 ληθαί. συνήγαγαν οὖν, καὶ ἐγέμισαν δώ-δεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρατίνων, ὁ ἐπερίσσευε τοῖς 11 Μαργ. ἐποίησε ση-

14 βεβαρωκόσιον. οἱ οὖν ἄνθρωποι ἰδοῦντες δ μεῖα

ἐποίησε σημείον11 ὁ Ἰησοῦς12, ἔλεγεν ὡς. 12 om. ὁ Ἰησοῦς
This is a truth that the Prophet that should come into the world.

15 \* When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain, himself alone.

16 And when even was now come, his disciples went down unto the sea, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ. 409

Οὔτός ἦστιν ἄληθῶς ὁ προφήτης ὁ ἔρχο-
μενος εἰς τὸν κόσμον.

15 Ἰησοῦς οὖν γνῶς ὅτι μελλονσιν ἔρχεσθαι καὶ ἄρπαξεν αὐτοὺς, ὃν ποιήσωσιν αὐτῶν βασιλείαν, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὅσι δὲ ὁψία ἐγένετο, κατέβησαν οἱ μαθη-
ταὶ αὐτὸν ἐπὶ τὴν βάλασαν, καὶ ἐμβάντες εἰς τὸ 13 πλοῖον, ἤρχοντο πέραν τῆς βα-
λάσαςς εἰς Καπερναούμ. καὶ σκοτία ἦγη ἐγέρνει, καὶ οὐκ ἐληλύθει πρὸς αὐτούς

18 ὁ Ἰησοῦς. ἦ τε βάλασαν ανέμου μεγάλου
πνευμόνως δυνήφετο. ἐληλυθότες οὐν ὡς
σταδίους εἰκοσιτετετράς τριάκοντα, θεαρώσα
τῶν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς βαλάσαςς,
καὶ ἐγγὺς τοῦ πλοίου γυνόμενον καὶ ἐφοβῆ-
θησαν. ὁ δὲ λέγει αὐτοῖς, Ἑγω ἐμί, μή

21 φοβεῖσθε, ἤθελον οὖν λαβεῖν αὐτῶν εἰς τὸ
πλοῖον' καὶ εὐθεῖος τὸ πλοῖον ἐγένετο ἐπὶ
tῆς γῆς εἰς ἥν ὑπῆγον.

22 Τῇ ἐπαύρων ὁ ὀχλος ὁ ἐστηκὼς πέραν
tῆς βαλάσαςς, ἰδὼν ὃτι πλοιάριον ἅλλο
οὐκ ἦν ἄλλο ἐκεῖ εἰς μῆς ἐκεῖνο εἰς τὸ ἐνεβήσαν
οἱ μαθηταὶ αὐτοῦ, καὶ ὃτι οὐ συνεισῆλθε
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλο-
ιαρίον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλ-
θον, (ἀλλὰ) δέ ἡδὲ πλοιάρια ἐκ Τιβε-
ριάδος ἔγγυς τοῦ τόπου ὅπου ἔφαγον τὸν

24 ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου) ὃτε
οὖν εἶδεν ὁ ὀχλος ὃτι ὁ Ἰησοῦς οὐκ ἔστιν
ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβῆσαν καὶ

29 αὐτοὶ εἰς τα πλοία. καὶ ἤθελον εἰς Καπε-
ριάμποις, ἤθελον τοὺς Ἰησοῦν, καὶ εὐρύτες

25 αὐτῶν πέραν τῆς βαλάσαςς, εἶπον αὐτῷ,

27 Ραββᾶ, ποτε ὥστε γέγονας; ἀπεκρίθη αὐ-
τοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω
ὑμῖν, ἤχετεί ὑμᾶς, ὃτι ὅτι εἶδεν σμηνεῖα, ἀλλ' ὅτι ἔφαγεν ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

29 ἐργάζεσθε μὴ τῇ ἁρπῇ τῇ ἁρπῇ ἐν ἑαυτοῖς ὅτι ἐν τῇ ἁρπῇ ἐν τῇ ἁρπῇ οὐκ ἔποιες τὸν γὰρ ὁ πατὴρ ἐσφυγμένη,

31 ὁ Θεὸς, εἶπον οὖν πρὸς αὐτούς, Τί ποι-

13 om. τὸ
14 οὖν
15 (om. ἤ) εἶδον
16 om. ἐκεῖνο εἰς ὃ ἐνεβῆσαν μαθηταὶ αὐτοῦ
17 πλοίον
18 ἀλλὰ
19 om. δὲ
20 om. καὶ
21 πλοιάρια
22 om. ἤπων
23 (om. ἤπων)
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td><strong>29</strong> Jesus answered, and said unto them, <em>This is the work of God, that ye believe on him whom he hath sent.</em></td>
<td><strong>29</strong> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? What worketh thou?</td>
</tr>
<tr>
<td><strong>30</strong> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?</td>
<td><strong>30</strong> Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.</td>
</tr>
<tr>
<td><strong>31</strong> *Our fathers did eat Manna in the desert, as it is written, <em>He gave them bread from heaven to eat.</em></td>
<td><strong>31</strong> <strong>1</strong> Or, <em>he sent</em></td>
</tr>
<tr>
<td><strong>32</strong> Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.</td>
<td><strong>32</strong> to eat. Jesus therefore said unto them, <em>Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down from heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread.</em>*</td>
</tr>
<tr>
<td><strong>33</strong> For the bread of God is he which cometh down from heaven, and giveth life unto the world.</td>
<td><strong>33</strong> Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me, shall never thirst.</td>
</tr>
<tr>
<td><strong>34</strong> Then said they unto him, Lord, evermore give us this bread.</td>
<td><strong>34</strong> But I said unto you, that ye also have seen me, and believe not.</td>
</tr>
<tr>
<td><strong>35</strong> And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst.</td>
<td><strong>35</strong> All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.</td>
</tr>
<tr>
<td><strong>36</strong> But I said unto you, that ye also have seen me, and believe not.</td>
<td><strong>36</strong> For I came down from heaven, not to do mine own will, but the will of him that sent me.</td>
</tr>
<tr>
<td><strong>37</strong> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.</td>
<td><strong>37</strong> And this is the will of the Father that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.</td>
</tr>
<tr>
<td><strong>38</strong> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.</td>
<td><strong>38</strong> For this is the will of my Father, that every one that believeth in the Son, should have eternal life; and <em>1</em> I will raise him up at the last day.</td>
</tr>
<tr>
<td><strong>40</strong> And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. <strong>2</strong> If I will raise him up at the last day.</td>
<td><strong>41</strong> The Jews therefore murmured concerning him, because he said, I am the bread which came down from heaven.</td>
</tr>
<tr>
<td><strong>42</strong> And they said, <em>Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?</em></td>
<td><strong>42</strong> And they said, <em>Is not this Jesus, the son of Joseph, whose father and mother we know? How doth he now say, I am come down out of heaven?</em></td>
</tr>
<tr>
<td><strong>43</strong> Jesus therefore answered, and said unto them, Murmur not among yourselves.</td>
<td><strong>43</strong> Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day.</td>
</tr>
<tr>
<td><strong>44</strong> No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day.</td>
<td><strong>44</strong> 45 <em>It is written in the Prophets, And they shall all be taught of God.</em></td>
</tr>
</tbody>
</table>
29 ἀπεκρίθη ὁ Ἰσχοῦς καὶ εἶπεν αὐτοῖς, 'Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύῃτε.
30 εἰς ὑμᾶς ἀπέστειλεν ἐκεῖνος. εἶπον ὑμῖν αὐτῷ, Τί ὁ θνεῖς σὺν σημείῳ, ἵνα ᾧμεν καὶ
31 πιστεύσωμεν σοι; τί ἐργάζῃ; οἱ πιστεύσωμεν τὸ μάνα ἐφαγὼν ἐν τῇ ἐρήμῳ, καθὼς ἦστι γεγραμμένον, Ἰφυτόν ἐκ τοῦ οὐρανοῦ·
32 ἐδωκεν αὐτοῖς φαγεῖν. εἶπεν ὑμῖν αὐτοῖς ὁ Ἰσραήλ, Ἁμήν ἀμήν λέγω ὑμῖν, ὅπως ἔδωκεν ἡμῖν τὸν ἀρτὸν ἐκ τοῦ οὐρανοῦ·
33 ἐκ τοῦ οὐρανοῦ τὸν ἄληθινον. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνον ἐκ τοῦ οὐ-
34 θανὸς καὶ ἔως διδοῦν τὸ κόσμῳ. εἶπον ὑμῖν πρὸς αὐτὸν, Κύριε, πάντωτε δός ἡμῖν τὸν ἀρτὸν τούτον, εἴπε δὲ αὐτοῖς ὁ Ἰσ-
35 σοῦς, 'Εγὼ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἔρ-
χομενος πρὸς με ὑμᾶν, μη διπλήσθε καὶ ὁ πιστεύον εἰς ὑμᾶν μη διπλήσθε πῦρτο. ἀλλ' εἶπον ἡμῖν ὅτι καὶ ἑωράκατε με, καὶ
36 οὗ πιστεύετε. πάν ὁ διδωσ οὗτον οὗτος οὗτος πρὸς ἡμᾶς ἐξ οὗτος καὶ τοῖς ἐρχόμενοι πρὸς με
37 οὗ μη ἐκβάλλω ἐξω. ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ὑμᾶν ποιῶ τὸ βέλημα τὸ ἐμοῦ. ἀλλὰ τὸ βέλημα τοῦ περιψαντός με.
38 τούτο δὲ ἐστὶ τὸ βέλημα τοῦ περιψαντός με πατρός, ὃν πᾶς ὁ διδώκε μοί μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τούτω δὲ ἐστὶ τὸ βέλημα τοῦ περιψαντός με, ὅτι σὺ πᾶς ὁ θεωρῶν τὸν ἐλάτατον καὶ πιστεῦει τὸν ἐλάτατον καὶ ἀναστήσαι αὐτὸν ἐγὼ τῷ ἐσχάτῳ ἡμέρᾳ.
39 Ἐγὼ γνώζων ὑμᾶς ὁ Ιουδαίοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμὶ ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. καὶ ἔλεγον, ὡς ὑμῖν ἐστιν Ἰσραήλ, ὁ λόγος ὁ Ιωάννης, ὡς ἡμεῖς οἴδαμεν τῶν πατέρων καὶ τὴν μητέραν; πῶς ὑμῖν λέγει οὕτως; ὁ Εκ τοῦ οὐρανοῦ κατα-
40 βεβήκεν; ἀπεκρίθη ὁ Ισραήλ καὶ εἶπεν αὐτοῖς, Ἔγω γεγονῦς μετ' ἀλλή-
41 λων, οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰς ἔκ χεὶς αὐτῶν, καὶ ἐγὼ ἀναστήσω αὐτῶν τῇ ἐσχάτῃ ἡμέρᾳ. ἐστὶ γεγραμμένον ἐν τοῖς προφη-
42 ταῖς, Καὶ ἐστοι πάντες διδακτοί τοῦ Θεοῦ,
Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father; save he which is of God, he hath seen the Father.

47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat Manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 * What and if ye shall see the son of man ascend up where he was before?

63 It is the Spirit that quickeneth, the flesh profiteth nothing: the
πάς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
μαθὼν, ἔρχεται πρὸς με. οὐχ ὅτι τῶν πα-
τέρα της ἐώρακεν, εἰ μὴ ὁ ὄν παρὰ τοῦ
Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. ἀμὴν δι-
κύριον λέγω ὑμῖν, οἱ πατέρες οὐς ἔμε; ἔχει
ζωὴν αἰώνιον. ἐγὼ εἰμὶ οὗτος τῆς ζωῆς.
οἱ πατέρες ὑμῶν ἐφαγοῦν τὸ μάννα ἐν τῇ
ἔρημῳ, καὶ ἀπέθάνων. οὕτως ἔστιν οὗτος ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἕνας εἰς εὗ
ἀυτοῦ φάγη καὶ μὴ ἀποθάνη. ἐγὼ εἰμὶ οὗ
ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἷν τις φάγη ἐκ τοῦ του ἄρτου, ζήσεται
εἰς τὸν αἰῶνα. καὶ οὗτος δὲ ἐν ἐγὼ δαόσω,
ἡ σάρξ μου ἔστιν, ἢν ἔγω δώσω ὑπὲρ τῆς
tου κόσμου ζωῆς.

52 Ἐμάχοστο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι
λέγοντες, Πῶς δύναται οὗτος ἦμῖν δοῦναι τὴν
σάρκα φαγεῖν; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
Ἄμὴν ἀμὴν λέγω ὑμῖν, εἰὼν μὴ φάγητε τὴν
σάρκα τοῦ νίου τοῦ ἀνθρώπου καὶ πίετε
ἀυτοῦ τὸ αἷμα, οὐκ ἔχετε ὑμῖν ἐν ἐαυτοῖς.
51 ὁ τρόφων μοι τὴν σάρκα καὶ πίνων μου τὸ
ἀἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω
55 αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἢ γὰρ σάρξ μου
ἀλήθες ἐστὶν πύσις, καὶ τὸ αἷμά μου
ἀλήθες ἐστὶν πύσις. ὁ τρόφων μου τὴν
σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐρῴ μένει,
57 καῦο ἐν αὐτῷ. καθὼς ἀπέστειλε με ὁ ζω
πατήρ, καῦο ὥς διὰ τὸν πατέρα· καὶ ὁ τρώ-
γων με, κάκεινοι ζήσεται δεῖ εἰμὲ. οὕτως ἔστιν
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὗ καθὼς
ἐφαγοῦν οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέ-
θανον· ὁ τρόφων τοῦ τοῦ ἄρτου, ζήσεται
58 ἐ̃ς τὸν ἀἰῶνα. τούτω εἶπεν ἐν συναγωγῇ
dιδάσκοντες ἐν Καπερναοῦ.
πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
αὐτοῦ εἶπον, Σκληρὸς ἐστιν αὐτὸς ὁ λό-
γος· τίς δύναται αὐτοῦ ἀκούειν; εἰδὼς
56 ὃς ἐν ἐαυτῷ οἱ μαθηταὶ αὐτοῦ, εἰπεν αὐ-
τοῖς, ἢ τὸ τῆς τῶν νίου τοῦ ἀνθρώπου ἀναβαίνουτα
ἐπὶ τὸ πρῶτον; τὸ πνεῦμα ἐστὶ τῷ
cεποικοῦν, ἢ σάρξ οὐκ ἀφελεί οὐδὲν τῷ
words that I speak unto you, they are Spirit, and they are life.
64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 * From that time many of his disciples went back, and walked no more with him.
67 Then said Jesus unto the twelve, Will ye also go away?
68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.
69 * And we believe and are sure that thou art that Christ, the Son of the living God.
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

7 After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2 * Now the Jews' feast of Tabernacles was at hand.
3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.
4 For there is no man that doeth anything in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.
5 For neither did his brethren believe in him.
6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.
7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.
8 Go ye up unto this feast: I go not up yet unto this feast, * for my time is not yet full come.
9 When he had said these words unto them, he abode still in Galilee.
10 * But when his brethren were

* Matt. 16. 16.
* Lev. 23. 34.
* ch. 8. 20.

words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.
66 Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away?
68 Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Holy One of God.
70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.
7 And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him.
2 Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand.
3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.
4 For there is no man that doeth anything in secret, and he himself seeketh to be known openly: If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled.
9 And having said these things unto them, he abode still in Galilee.
10 But when his brethren were

1 Or, hast words

2 Some ancient authorities read and seeketh it to be known openly.

3 Many ancient authorities omit yet.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ. 415

λελάληκα

λέγει γὰρ έμ' αίτων, πνευματικά ἐστι καὶ

63 Ἱερώνυμος Κατά Ιωάννην. 415 λελάληκα

41 63 64

65 οἱ παραδόσων αὐτῶν. καὶ ἔλεγε, Διὰ τοῦτο ἐξήρκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἢ δεδομένου αὐτῶν ἐκ τοῦ πατρὸς μου.

66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτῶν εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτῶν περιπάτων, εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα.

67 δεκα, Μη καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπεκρίθη δὲνος αὐτῶν Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ἤθικαντα ὡς αἰωνίου

68 ἐξείς, καὶ ὑμεῖς πεπιστεύκαμεν καὶ ἐγὼ· καμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ νῖός τοῦ τοῦ Ως τοῦ ᾿Οντος.

69 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἦσαν μᾶς τούς δώδεκα ἐξελεξά-

70 μην, καὶ ἐξ ὑμῶν εἰς διάβολος ἐστίν: ἔλεγε δὲ τῶν Ἰουδαίων Σίμωνος Ἰσκαρίωτην: Οὐτος ἐγὼ οἶδαν αὐτῶν παραδίδων, εἰς ὅν ἐκ τῶν δώδεκα.

71 Καὶ περιπάτησε ὁ Ἰησοῦς μετὰ ταῦτα εἰς τῇ Γαλαήα' οὐ γὰρ ἦσαν εἰς τῇ Ἰουείνιν τῆς Ἰουδαίων περιτατεῖν, ὅτι ἐξήτονον αὐτῶν οἱ Ἰουδαῖοι

72 ἀποκτέναι. ἢν δὲ ἐγγὺς ἢ ἐφόστι τῶν Ἰου-

73 δαίων ἡ σχηματισμα. εἶπον οὖν πρὸς αὐτῶν οἱ ἀδελφοὶ αὐτῶν, Μεταβείθη ἐπευθυνθεν, καὶ ἔπαιγε εἰς τὴν Ἰουδαίαν, ίνα καὶ οἱ μαθηταὶ

74 σον θεωρήσωται τὰ ἐργα σου ἀν αὐτοῖς. οὐ-

75 δεῖς γὰρ εἰν κρυπτῶ τι ποιεῖ, καὶ ζῆτει αὐ-

76 τός ἐν παρανομία εἶναι. εἰ ταῦτα ποιεῖς, 2 Marg. αὐτὸ

77 φανέρωσον σεαυτὸν τῷ κόσμῳ. οὐδὲ γὰρ οἱ

78 ἀδελφοὶ αὐτοῦ ἐπιστέυουν εἰς αὐτῶν. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὃ δὲ καιρὸς ὁ ὡμίτερος πάντοτε

79 ἔστιν έτομος. οὐ δύναται ὁ κόσμος μου εἰς ὑμᾶς' ἔμε δὲ μισεί, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτῶν, ὅτι τὰ ἐργα αὐτοῦ ποιημαί ἐστιν,

80 ἢμεῖς άναβιζεις εἰς τὴν ἐφόστι ταύτης3 εἴγω 3 om. ταύτην ὁμπώ 4 αναβαίνοι εἰς τὴν ἐφόστι ταύτης, ὅτι 4 Marg. οὖκ

81 ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. ταύτα δὲ εἰπὼν αὐτοῖς, ἔμεεν ἐν τῇ Γαλαήα.

82 Ἁμὴ ἔδει ἀνάβησαι οἱ ἀδελφοί αὐτοῦ,
1661

gone up, then went he also up unto the feast, not openly, but as it were in secret.
11 Then the Jews sought him at the feast, and said, Where is he?
12 And there was much murmuring among the people concerning him: For some said, He is a good man; Others said, Nay, but he deceived the people.
13 Howbeit, no man spake openly of him, for fear of the Jews.
14 ¶ Now about the midst of the feast, Jesus went up into the Temple, and taught.
15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus answered them, My doctrine is not mine, but his that sent me.
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19 *Did not Moses give you the Law, and yet none of you keepeth the Law? * Why go ye about to kill me?
20 The people answered, and said, Thou hast a devil: Who goeth about to kill thee?
21 Jesus answered, and said unto them, I have done one work, and ye all marvel.
22 *Moses therefore gave unto you circumcision (not because it is of Moses, *but of the fathers;) and ye on the Sabbath day circumcision.
23 If a man on the Sabbath day receive circumcision, *that the Law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?
24 *Judge not according to the appearance, but judge righteous judgment.
25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?
26 But lo, he speaketh boldly, and they say nothing unto him: Do the rulers know indeed that this is the very Christ?
27 Howbeit we know this man whence he is: but when Christ

1881

gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he?
12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.
14 But when it was now the midst of the feast Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.
18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil.
21 who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel.
22 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous judgment.
25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill?
26 whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that, the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ

1 Gr. demon.
2 Or, marvel because of this. Moses hath given you circumcision
τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ 5 (αὐτοῦ) εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη
11 φανερῶς, ἀλλὰ ὡς ἐν κρυπτῷ. οὶ οὖν Ἰου-
δαῖοι ἐξῆγον αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον,
12 Ποῦ ἦστιν ἐκεῖνος; καὶ γογγυσμὸς πολὺς
περὶ αὐτοῦ ἦν ἐν τοῖς ἄχλοις οἱ μὲν ἔλε-
γον ὅτι Ἀγαθὸς ἦστιν ἄλλοι δὲ ἔλεγον, Οὐ,
13 ἀλλὰ πλανὰ τὸν ὄχλον. οὐδεὶς μέντοι παρ-
ρησία εἶλαει περὶ αὐτοῦ διὰ τὸν φλῦζον τῶν
Ἰουδαίων.
14 Ἡ ἡμέρα τῆς ἑορτῆς μεσούγιας, ἀνέβη ὁ
15 Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε, καὶ
ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὖν ἄν
16 γράμματα οἴδε, μὴ μεραδήκως; ἀπεκρίθη 8
αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ
ουκ ἦστιν ἐμὴ, ἀλλὰ τὸν πέμψαντός με.
17 εἰν τίς θέλῃ τὸ θελήμα αὐτοῦ ποιεῖν, γρά-
σεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ
18 ἦστιν, ἡ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἄφι,
ἐπὶ αὐτοῦ λαλῶν, τὴν δόξαν τὴν ἱδίαν ζητεῖ,
ὁ δὲ ἡγεῖτα τὴν δόξαν τοῦ πέμψαντός αὐ-
τῶν, οὗτος ἀληθῶς ἦστι, καὶ ἀδικία ἐν αὐτῷ
19 οὗτ ἦστιν, οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν
νόμον, καὶ οὖν δεῖ εἰς υἱὸν ποιεῖ τῶν νόμων;
20 τί με ζητεῖ ἀποκτείνα; ἀπεκρίθη ὁ ὄχλος
καὶ εἶπεν, Δαμάδουν ἔχεις τὸ σε ζητεῖ
21 ἀποκτείνα; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
αὐτοῖς, Ἡ ἐγὼ ἐποίησα, καὶ πάντες θαν-
22 μέθετε. διὰ τοῦτο Μωυσῆς 11 δέδωκεν ὑμῖν
τὴν περιτομὴν (οὐχ ὧτι ἐκ τοῦ Μωυσέως
ἦστιν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαβ-
23 βάπτῳ περιτέμνετε ἀνθρωπον. εἰ περιτομὴν
λαμβάνει ἀνθρώπος ἐν σαββάτῳ, ἵνα μὴ
λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χωλᾶτε ὅτι
ὃλον ἀνθρώπον ψυχὴ ἐποίησα ἐν σαββάτῳ;
24 μὴ κρίνετε κατ' ὕψιν, ἀλλὰ τὴν δικαίαν
κρίσιν κρίνατε.
25 ὃ ἐλέγον οὖν τινες ἐκ τῶν Ἰεροσολυμίτων,
Οὐχ οὖν εἶστιν ὃν ἐχθροῦσιν ἀποκτείνα;
26 καὶ ἰδεὶ παρρησία λαλεῖ, καὶ οὖν ἄντος λέ-
γοντας μήποτε ἀληθῶς ἐγνωσαν οἱ ἄρχοντες
27 ὃν οὖν ἦστιν ἄληθος ο Χριστός; ἀλλὰ
τούτων οἴδαμεν πόθεν ἦστιν ὃ δὲ Χριστὸς
11 (Μαθ.θαυματεδία
tοῦτο. Μωυσῆς)
cometh, no man knoweth whence he is.

28 Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whom I am, and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 * The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief Priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 * Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 * In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.

38 * He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 * But this spake he of the Spirit, which they that believe on him should receive. For the holy Ghost was not yet given, because that Jesus was not yet glorified.

40 * Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.
όταν ἐρχηθαι, οὔτεις γινώσκει πόθεν ἐστὶν.
28 ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκον ἐκ Ἰησοῦς καὶ λέγων, Κάρα ὀδάτε, καὶ ὀδάτε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἦστιν ἀλήθεια οἱ πέμψας με, ὦν ὑμεῖς οὖκ
29 ὀδάτε. ἐγὼ δὲ ἐδιδαχαίτην ὑμῖν, ὅτι παρ' αὐ-
30 τού εἰμι, κακεύοις με ἀπετέλεσα. ἐξήνυαν
οὖν ἀυτὸν πάσας· καὶ οὔτεις ἐπέβαλεν ἐπ' 
αὐτὸν τὴν χειρά, ὅτι οὖντα ἐλήλυθε ἡ ὁρά
31 αὐτοῦ. τολλὴ δὲ ἐκ τοῦ ὄχλου ἐπίστευ-
σαν εἰς αὐτὸν, καὶ ἔλεγον ὅτι 15 'Ὁ Χριστὸς
όταν ἔλθῃ, μήτε ἐπιείκεια τούτων
32 ποιήσει ὅν οὕτως ἐποίησαν; ἦκουσαν οἱ
Φαρισαίοι τοῦ ὄχλου γογγυστοὺς περὶ αὐ-
τοῦ τοῦ ταυτα' καὶ ἀπετέλεσαν οἱ Φαρισαίοι καί
οἱ ἀρχιερεῖς 18 ὑπηρέτας ἵνα πιάσωσιν αὐτὸν.
33 εἶπεν οὖν αὐτοῖς 19 ὁ Ἰησοῦς, "Ετι μικρὸν
χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
34 πέμψαντά με. ἔχθησετε με, καὶ οὐκ ἐφη-
σετε 21 καὶ ὅπου εἰμί ἐγώ, ὑμεῖς οὐ δύνασθε
35 ἐλθεῖν. εἰπὼν οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς,
Ποῦ οὕτως μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐκ
ἐφήσαμεν αὐτόν; μή εἰς τὴν διασποράν
τῶν Ἐλλήνων μέλλει πορεύεσθαι, καὶ δι-
36 δάσκαλος τοῦ "Ελληνας; τίς ἐστὶν οὗτος ὁ
λόγος ὃν εἶπες. ἔχθησετε με, καὶ οὐκ ἐφη-
σετε 20 καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε
ἐλθεῖν;
37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῇ τῆς
ἐφορτής ἐστίν ἐκ Ἰησοῦς καὶ ἐκραξε, λέγων,
'Εἰ μεν τις διψά, ἔχρησθο πρὸς με καὶ πνεύτω.
38 οἱ πιστεύοντας εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, 
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ἰένουσιν
39 ὦδατος ἄνωτος. τούτο δὲ εἶπε περὶ τὸν
Πνεύματος οὗ ἐμελλον λαμβάνειν οἱ πι-
30 στέοντες 21 εἰς αὐτοῦ. οὕτω γὰρ ἦν Πνεῦ-
μα "Ἄγιον" 22 23, ὅτι ὁ Ἰησοῦς οὗτέπω 21
31 εὐδοκία, πολλοὶ οὖν ἐκ τοῦ ὄχλου 25 ἀκουστάντες τὸν λόγον 26 ἔλεγον, οὗτός ἐστιν
32 ἀληθὸς ὁ προφήτης. ἀλλοὶ ἔλεγον, οὗ-
τός ἐστιν ὁ Χριστός. ἀλλοὶ 27 δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρ-
χεται; οὐχὶ ἡ γραφή εἴπεν ὅτι ἐκ τοῦ
σπέρματος Δαβίδ, καὶ αὐτὸ Βηθλεέμ, τῆς
κόμης ὅπου ἦν Δαβίδ, ὁ Χριστός ἐρχεται 28·
33 σχίσμα οὐν ἐν τῷ ὄχλῳ ἐγένετο 20 δὲ αὐτῶν.
13 om. δὲ
14 εκ τοῦ ὄχλου δὲ πολ-
λοι
15 (,) om. ὅτι
16 μή
17 om. τούτων
18 ἀρχιερεῖς καί οἱ Φα-
ρισαίοι
19 om. αὐτοῖς
20 (στέ'); add με
21 πιστεύοντες
22 om. Ἄγιον text, not
margin.
23 Marg. adds δεδο-
μένων
24 ὅπω
25 εκ τοῦ ὄχλου οὖν
26 τῶν λόγων τούτων
27 οἱ
28 ἐρχεται ὁ Ἰησοῦς
29 ἐγένετο ἐν τῷ ὄχλῳ
14—2
44 And some of them would have taken him; but no man laid hands on him.
45 Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him?
46 The officers answered, Never man spake like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers, or of the Pharisees believed on him?
49 But this people who knoweth not the Law, are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)
51 Doth our Law judge any man before it hear him, and know what he doeth?
52 They answered, and said unto him, Art thou also of Galilee? Search, and see: for out of Galilee ariseth no Prophet.
53 And every man went unto his own house.

8 Jesus went unto the Mount of Olives:
2 And early in the morning he came again into the Temple, and all the people came unto him, and he sat down, and taught them.
3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the Law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.
7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again, he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last:

1 Or, see: for out of Galilee &c.
2 Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.
3 Or, Teacher.
4 Or, trying.
41 τιμαί δε ἦθελον ἐξ αὐτῶν πιστάναι αὐτῶν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτῶν τὸς χείρας.
42 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἁρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκείνοις,
43 δια τις οὐκ ἤγαγεται αὐτῶν· ἀπεκρίθησαν οἱ ὑπηρεταὶ· Οὐδέποτε οὗτος ἐλάλησεν ἀνθρωπος·
44 ὁ οὗτος ὁ ἀνθρωπός· ἀπεκρίθησαν οὗν αὐτοῖς οἱ Φαρισαίοι, Ἔχει γὰρ ζευγαρίαν Πεπλώθη.
45 ὑπῆρχε· μὴ τίς ἐκ τῶν ἁρχιερείων ἐπιστευσεν
46 εἰς αὐτῶν, ἥ ἐκ τῶν Φαρισαίων· ἀλλ' ὁ ἄρχων οὗτος ὁ μὴ γνώσκων τοῦ νόμου ἐπι-
47 κατάρατος· ἐστιν· λέγει Νικόδημος πρὸς αὐ-
48 τοῖς (ὁ Ἡλθὼν νυκτὸς πρὸς αὐτῶν· εἰς ὁν
49 εἶ αὐτῶν), Ἔβρευς ῥῶμος ἤμων κρίνει τῶν ἀνθρωπῶν· Εἶναι μὴ αὐτοῦ παρ' αὐτοῦ πρό-
50 τερον· καὶ γνω τί πασεί· ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἔχει γαρ τῆς Γαλατίας εἰ;
51 ἐφεύρησι καὶ ὅτε προφήτης ἐκ τῆς Γαλατίας
52 αὐτοῦ εἰγήγεται.
53 (א) Καὶ ἐπορεύθη ἐκ τῶν ὦκων
54 αὐτοῦ ὁ Ἰησοῦς ἐπὶ ἐπορεύθη ἐκ τὸ ὁρὸς τῶν
55 ἀνθρώπων, ἔρθεν δὲ πάλιν παρεγένετο ἐκ τοῦ ἱεροῦ, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτοὺς
56 καὶ καθίσας ἐδίδασκεν αὐτοῖς. Ἀγοναοῦ δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι πρὸς αὐ-
57 τοῦ γυναῖκα ἐν μοιχείᾳ κατειλημμένην,
58 καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγοντος αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλημμένη.
59 ἐπιστροφὸς μοιχευμένη· ἐν δὲ τῷ νόμῳ Μωϋσῆς ἤμιν ἐνετείλατο τὰς τοιαύτας λειτου-
60 βολείσθαι· σὺ οὖν τή λέγεις; τοῦτο δὲ ἔλεγεν πεπάρξοντες αὐτῶν, ἢν ἐχος κατη-
61 γορεῖν αὐτῶν· ὁ δὲ ὁ Ἰησοῦς κάτω κύψας, τῷ ἄνθρωπῳ ἔγραφεν· εἰς τὴν γῆν, μή
62 ἐπροσποιούμενος. ὅς δὲ ἐπέμενεν ἔρω-
63 τωτες αὐτῶν, ἀνάκυψας εἰπε πρὸς αὐτούς· ὁ ἀναμάρτητος ὑμῶν, πρῶτος τῶν Λίθων
64 ἐπ' αὐτῆ βαλέτω· καὶ πάλιν κάτω κύ-
65 ψας ἔγραφεν· εἰς τὴν γῆν. οἱ δὲ, ἐκο-
66 σαντες, καὶ ὥπο τῆς συνεδρίας ἐλεγχό-
67 μενοι, ἔξηρκνον εἰς καθ' εἰς, ἐφεξένονοι ἐπὶ τῶν προσβυτέρων ἐως τῶν ἐκχάτων
68 εἰς αὐτή βαλέτων. καὶ πάλιν κάτω κύ-
69 ψας ἔγραφεν· εἰς τὴν γῆν. οἱ δὲ, ἐκο-
70 σαντες, καὶ ὥπο τῆς συνεδρίας ἐλεγχό-
71 μενοι, ἔξηρκνον εἰς καθ' εἰς, ἐφεξένονοι ἐπὶ τῶν προσβυτέρων ἐως τῶν ἐκχάτων
72 εἰς αὐτή βαλέτων.
and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, *I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true.

14 Jesus answered, and said unto them, *Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 *It is also written in your Law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me bareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: Whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: Ye are of this world, I am not of this world.

24 I said therefore unto you, that
καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἦ.
10 γνών ἐν μέσῳ ἐστώσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, ἐπεν αὐτῷ Ἡ γνών, ποῖς εἰς εἶναι οἱ κατήγοροι σου; οὐδεὶς σε κατέκρινεν; ἦ δὲ εἶπεν, Οὐδεὶς, Κύριε. ἐπε σε αὐτῷ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων, πορεύου καὶ μηκέτι ἀμάρτανεν.
12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγον, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου, ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσης.
13 σκοτία, ἀλλ' ἐξει τὸ φῶς τῆς Ἰωνίας. ἐπον οὖν αὐτῷ οἱ Φαρισαῖοι, ἂν περὶ σεαυτοῦ μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν ἀληθετημένη.
14 οὕτως. ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κλῖν ἑγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἐστιν ἡ μαρτυρία μου ὅτι οἰδα πόθεν ἦλθομ, καὶ ποῦ ὑπάγω, ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι, καὶ τὸν ὑπάγων ὑμεῖς κατὰ τὴν σάρκα κρίνετε.
15 ἐπήμψας με πατήρ. καὶ ἐν τῷ νόμῳ δὲ τῷ υμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν. ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ.
16 ὁ πέμψας με πατήρ. ἐλέγον οὖν αὐτῷ. Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε ἐμὲ οἴδατε, οὐτε τὸν πατέρα μου εἰ ἐμὲ οἴδετε, καὶ τὸν πατέρα μου οἴδετε ἃν.
17 ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκαλον ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίσησεν αὐτοῦ, ὅτι οὐκ ἐληλύθει ἡ ἀρα αὐτοῦ.
18 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε; ὅπου ἐγὼ ὑπάγω, ὑμεῖς ἐν δύνασθε ἐλθεῖν. ἐλέγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ εαυτοῦ, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;
19 θείος; καὶ εἶπεν αὐτοῖς, Ὅμεις ἐκ τῶν κατω ὑπότε, ἐγὼ ἐκ τῶν ἀνω εἰμί, ὑμεῖς ἐκ τοῦ κόσμου τοῦτον ἐστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τοῦτον. ἐπον οὖν ὑμῖν ὅτι ἐλεγεν τοῦ ἱεροῦ ὑπάγω.
ye shall die in your sins. For if ye believe not that I am he, ye shall die in your sins.
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.
26 I have many things to say, and to judge of you: But he that sent me is true, and I speak to the world those things which I have heard of him.
27 They understood not that he spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak those things.
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
30 As he spake these words, many believed on him.
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.
32 And ye shall know the Truth, and the Truth shall make you free.
33 4 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily I say unto you, 6 Whosoever comitteth sin, is the servant of sin.
35 And the servant abideth not in the house for ever: but the Son abideth ever.
36 If the Son therefore shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

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ye shall die in your sins; for except ye believe that 1I am he, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, 2Even that which I have also spoken unto you from the beginning.
26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father.
28 Then said Jesus therefore, When ye have lifted up the Son of man, then shall ye know that 4I am he, and that I do nothing of myself, but as the Father taught me, I speak these things.
29 And he that sent me is with me: he hath not left me alone; for I do always the things that please him.
30 These things he spake in the temple at Jerusalem in the hearing of many.
31 Jesus therefore said to those Jews which had believed on him, If ye abide in my word, then are ye truly my disciples; and ye shall know the Truth, and the Truth shall make you free.
32 They answered him, Verily, verily, I say unto you, Every one that comitteth sin is the servant of sin.
33 The bondservant abideth not in the house for ever: but the Son abideth ever.
34 If the Son therefore shall make you free, ye shall be free indeed.
35 I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.
36 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
37 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
38 But now ye seek to kill me, a man that hath told you the truth, which I have heard from God: this did not Abraham.

Or, L. am

Or, How is it that I even speak to you at all?

Gr. into.

Gr. am; or, I am he: and I do

Rom. 6. 20.
2 Pet. 2. 19.

2 Or, hath no place in you
Or, the Father; do ye also therefore the things which ye have heard from the Father.
7 Gr. are.

8 Some ancient authorities read ye do the works of Abra- ham.
ἐποδανείσθη ἐν ταῖς ἀμαρτίαις ὑμῶν· ἔναν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποδα- 
νόσθη ἐν ταῖς ἀμαρτίαις ὑμῶν. ἔλεγον οὖν
αὐτῷ, Σὺ τίς εἶ; καὶ ἑπέν αὐτοῖς ὁ Ἰησοῦς,
Τῇρ ἄρχην ὁ τε λαλῶ ὑμῖν. 
25 πολλὰ ἐξεί, περὶ ἕμων λαλεῖν καὶ ἱδεῖν,
ἀλλὰ ὁ πέμψας με ἀληθῆς ἔστι, κἂν ὁ
هةκοῦσα παρ’ αὐτοῦ, ταῦτα λέγω εἰς τὸν
27 κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐ-
28 τοῖς ἔλεγεν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
"Οταν ψυχής τοῦ υἱοῦ τοῦ ἀνθρώπου, τότε
γνώσεσθε ὅτι ἐγὼ εἰμί," καὶ ἀπ’ ἐραντοῦ
ποιῶ σύνει, ἀλλὰ καθὼς εἶδον ἔστιν ὁ πατήρ
μου, ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ’
ἐμοῦ ἔστιν· οὐκ ἀφήνῃ με μόνον ὁ πατήρ·
οτι ἐγὼ τα ἄρεστα αὐτῷ ποιῶ πάντοτε.
30 ταῦτα αὐτὸν λαλοῦντος πολλοὶ ἐπίστευσαν
εἰς αὐτόν.
31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-
στευκότας αὐτῷ Ἰουδαίους, Ἔιν ύμεῖς μεί-
νητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί
32 μου ἐστε’ καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ
33 ἡ ἀλήθεια εἰλευθερώσει ὑμᾶς. ἀπεκρίθησαν
αὐτῷ. Σπέρμα Ἀβραὰμ ἐσμεν, καὶ οὐδεὶ
δεδομένοις μοι πάσῃ πάντοτε’ πῶς αὐν
λέγεις ὅτι
34 Ἐλευθεροὶ γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς, Ἀμὴν ἀμὴν λέγω υμῖν, ὅτι πᾶς
ὁ ποιῶ τὴν ἀμαρτίαν δούλος ἔστι τῆς ἀμα-
35 τίας. ὁ δὲ δουλὸς οὐ μένει εἰς τῆς οἰκίας εἰς
36 τῶν αἰώνων’ ὁ νῦν μένει εἰς τῶν αἰώνα. ἐὰν
οὐν ὁ νῦς ἴμας εἰλευθερώσῃ, ὅτεος εἰλευθε-
37 ὑστε. ὅταν αὐτὸ ἑπαρμένει ἐν ἀποκτείνα, ὅτι ἐγὼ ὁ
38 ἐμὸς οὐ θηορεῖ ἐν ὑμῖν. ἐγὼ δ’ ἐράκα
παρὰ τῷ πατρί τοῦ
39 ἡμῶν, λαλῶ καὶ ἴμως οὖν
33 ἑράκατε παρὰ τῷ πατρί. ἐμῶν, 
30 ποιεῖτε. ἀπεκρίθησαν καὶ ἐπέπνον αὐτῷ. ὁ
πατὴρ ἡμῶν Ἄβραὰμ ἐστι. λέγει αὐτοῖς
ὁ Ἰησοῦς, Ἐι τέκνα τοῦ Ἄβραὰμ ἔποιεῖ,
40 τα ἐργα τοῦ Ἄβραὰμ ἑποιεῖ ἐν ὑμῖν, 
31 ἡμῶν. (μέ) ἐστε
32 ἐραί τοῦ θεοῦ τοῦ Ἄβραὰμ οὐκ 
33 ἐποίησαν.
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41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God: neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 *He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom maketh thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced

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41 Ye do the works of your father. They said unto him, We were not born of fornication: we have one Father, even God.

42 one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God: for neither have I come of myself, but he sent me.

43 Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But because I say the truth, ye believe me not. Which of you convinceth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.

48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honour my Father, and ye dishonour me.

50 But I seek not mine own glory, there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom maketh thou thyself?

54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorieth me, of whom ye say, that he is your God: and ye have not known him: but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced
41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
42 εἰπών οὖν ἐκ τοῦ Θεοῦ, ἦγαστέ ἂν ἐμὲ ἐγὼ γὰρ ἐκ τοῦ

42 εἰπε· ἀυτοῖς ὁ Ἱσοῦς. Εἰ ὁ Θεὸς πατήρ ὑμῶν ἦν, ἦγαστέ ἂν ἐμὲ ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐζηλωθή ἢ ἦκαν οὐδὲ γὰρ ἀπ’ ἐμαν-

τοῦ ἑλκίθνα, ἀλλ’ ἐκεῖνος μὲ ἀπεστείλει. 43 διατὶ τῆς λαλίας τῆς ἐμῆς οὐ γυνώκετε;

43 ὅτι οὐ δύνασθε ἀκούειν τῶν λόγων τῶν ἐμῶν.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνοι ἀνθρωποκτόνοι ἦν ἢ καὶ ἄρ

χῆς, καὶ εἰ τῇ ἁλθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἦστε ἁλθείᾳ ἐν αὐτῷ. ὅταν λαλῆ ὁ ψεύδος, ἐκ τῶν ἐδόων λαλεῖ ὁ ψεύστης

45 ἐστὶ καὶ ὁ πατήρ αὐτοῦ. ἐγὼ δὲ ὑπὲρ τῆς ἁλθείας τῆς ἐμῆς, ὥσπερ ὁ Ἰησοῦς.
46 ἁλθείαν λέγω, οὐ πιστεύετε μοι, τίς ἐμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ δὲ ἁλθείαν λέγω, διατὶ ὑμεῖς οὐ πιστεύετε

47 μοι; ὁ δὲ ὁ καὶ τοῦ Θεοῦ τὰ ἰδία τω Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ

48 τοῦ Θεοῦ οὐκ ἐστέ. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ ἐπίην αὐτῷ, ὅτι καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρείτης εἰς σὺ, καὶ δαιμόνιον

49 έχεις; ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλ’ ἐμὸς τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. ἐγὼ δὲ οὐ κατ’ ἐμὲ

51 δόξαν μου· ἐστιν ὁ κατόπιν καὶ κρίνων. ἀμὴν ἀμὴν λέγω ὑμῖν, εὰν τις τῶν λόγων τῶν ἐμῶν τηρήσῃ, δώσω αὐτὸν τῷ ἔκ

52 αἰῶνα. εἰπών οὖν ἀυτὸ ὁ Ἰουδαῖος, Νῦν ὡς ἐγὼ φώνακαν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ σὺ λέγεις,

'Εάν τις τῶν λόγων μου τηρήσῃ, οὐ μὴ γευσῃ·

53 ταῦτα ἔστω τῶν αἰῶνα, μὴ σὺ μείξων γεωργείς· καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτόν σὺ

54 ποιεῖς; ἀπεκρίθη Ἰησοῦς, 'Εὰν ἔγω δοξίζω ἐμαντῶν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστιν ὁ πατήρ μου ὁ δοξίζως, ὅτι ὑμεῖς λέγετε

55 ὅτι Θεὸς ὑμῶν ἐστι, καὶ οὐκ ἐγὼ φώνακέ αὐ-

τῶν· ἐγὼ δὲ οἶδα αὐτῶν, καὶ ἐὰν εἶπο ν οὐκ οἶδα αὐτῶν, ἐσοφαί ὑμοιοῦ ὑμῶν, ἔστη ὑμείς ὑμῶν ὑμῶν ἐμῶν, ψεῦ-

στες· ἀλλ’ οἶδα αὐτῶν, καὶ τῶν λόγων αὐτοῦ

56 τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἦγελλα ἱστατο
to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

9 And as Jesus passed by, he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay.
7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and was washed, and came seeing.
8 The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he: others said, He is like him: but he said, I am he.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.
14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight. He said unto them,
1. ἡμᾶς

2. add (ν) αὐτῶ

3. om. τοῦ τυφλοῦ

4. προσαίτης

5. om. δὲ

6. ἔλεγον οὐχὶ, ἀλλὰ (ἤλλο) ἐπειδὴ ἡ ἡμέρα κατεύθυνε τὸν στόματος τοῦ ἰησοῦν· ἔργαζε ἔργα τὸν πέμπαντος με ἐναέρως ἐπέτει χειρὶ, ὑπερεξῆ ἐθέσατο ὑπερεξήθη τὰ ἐν τῷ κόσμῳ δὲ, ὅσον εἶμι τοῦ κόσμου. τά τοι ἐπιτείμησε, ἐπέτειμη μεγάλως, καὶ ἔποιήσε τὴν ἐν τῷ πτώσματος, καὶ ἐπέχρισε τῶν πυλῶν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ. καὶ εἶπεν αὐτῷ, Ἡγανέστηκα εἰς τὴν κολυμβηθραν τοῦ Σωλῶμος (ὁ ἐρυθρευείται, ἀπεσταλμένος). ἀπήλθεν οὖν καὶ ἐνῆστο τῷ ἱλεθεὶ αὐτῶν. οἱ οὖν γεῖτονες καὶ οἱ θεοφοίνικες αὐτῶν τῷ πρῶτον ὑπὸ τυφλῶς ἦν, ἔλεγον, οὐχὶ οὔτος ἐστιν ὁ κατ' ἄλλους καὶ προσαίτης· ἀλλοί ἔλεγον ὅτι οὔτος ἐστιν ἀλλοί δὲ ὅτι ὁμοίος αὐτῷ ἐστιν. εἴτε ἔλεγον ὅτι Ἐγὼ εἰμί, ἔλεγον οὖν αὐτῷ, Πίθος ἀνεφέρθησαν σοῦ οἱ ὀφθαλμοὶ; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἀνθρωποὶ ἱησοῦν πηλῶν ἐποίησαν, καὶ ἐπέχρισε μού τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι. Ἡγανέστηκα εἰς τὴν κολυμβηθραν τοῦ Σωλῶμος, καὶ ἐνεργεῖα ἀπελθὸν δὲ καὶ νυφάμενος, ἀνέβλεψεν. εἴπον οὖν αὐτῷ. Ποὺ ἦστιν ἐκεῖνος; λέγει, οὔκ ἄδια. Ἀγωσσίων αὐτῶν πρῶς τοὺς Φαρίσαιος, τῶν ποτὲ τυφλῶν. ἦν δὲ σάββατον ὅτε τῶν πηλῶν ἐποίησαν ὁ ἰησοῦς· ἔλεγεν οὖν ἕκαστον αὐτῶν τὸν ὀφθαλμόν. πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτῶ, ἢ ἡ ἡμέρα.
He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner.

25 He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? How opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? Will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered, and said unto them, Why herein is a marvellous thing, that ye know not whence
Πηλόν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμοὺς μου 16 καὶ ἐνυψάμην, καὶ βλέπω. Ἐλέγον οὖν ἐκ τῶν Φαρισαίων τινές, Ὡτὸς ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τὸν Θεόν, 17 ὅτι τὸ σάββατον οὐ τῆρει. Ὦλλοι 18 ἠλέγον, Πῶς δυνατὰ ἄνθρωπος ἄμαρτολός τοιάτια σημεῖα ποιεῖ; καὶ 19 σχίσαμεν ἵνα ἐν αὐτοῖς. λέγουσιν 20 τοῦ τυφλοῦ πάλιν, Σὺ πί(20) λέγεις περὶ αὐτοῦ, ὅτι ἦνοιξεν σοῦ ὀφθαλμοὺς; ὃ δὲ εἶπεν ὁ Προ-
18 φήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουν- 
19 δαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλε-

23 γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον 21 20 ἐλάλησει. ταῦτα εἶπον οἱ γονεῖς 22 αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους ἡ ζη 
21 νῦν βλέπει, οὐκ οἶδαμεν ἡ τις ἦνοιξεν αὐτοῦ 
22 τοὺς ὀφθαλμοὺς, ἴσως οὐκ οἴδαμεν αὐτὸς 
23 Ἤλκιαν ἔχει· αὐτῶν ἐρωτήσατε, ἐπὶ αὐτῶν περὶ 
24 αὐτοῦ ἔλθει. 
25 ὅτι Ἔλκιαν ἔχει, αὐτῶν ἐρωτήσατε. ἐφοβο-

21 τῶν ἄνθρωπον ἐκ δευτέρου 
22 ἐλέγον τοῦ ἄνθρωπον 23 ὅτι ἦν 
23 τοῦ ἄνθρωπον, καὶ εἶπον αὐτῷ, Δῶς δόξαν τῷ Θεῷ 
24 ἴσως οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἄμαρτο-
25 λός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν 26; 
26 Εἰ ἄμαρτολός ἐστιν, οὐκ οἴδας ἐν οἴδα, ὅτι 
27 τοῦ τυφλοῦ οὖν, ἄρτι βλέπω. εἶπον δὲ 27 αὐτῷ 
28 πάλιν, τῷ ἐποίησε ὁ Θεός σου; πῶς ἦνοιξε σου 
29 τοῖς ὀφθαλμοῖς; ἀπεκρίθη αὐτοῖς, Εἶπον 
30 ὑμῖν ἔδη, καὶ οὐκ ἦκούσατε. τῷ πάλιν θέ-
31 ἄκουες; μὴ καὶ ἴσως θέλετε αὐτοῦ 
32 μαθηταί γενέθησαι; 30 εἶλαυδόρθησαν οὖν 31 αὐ-
33 ἐπὶ, καὶ εἶπον, Σὺ εἰ μαθήτης ἐκεῖνος ἴσως 
34 ζῆν ἔκειν, καὶ οὐκ ἦκούσατε. τῷ πάλιν θέ-
35 μαθηταί γενέθησατ; 31 εἶλαυδόρθησαν οὖν 32 αὐ-
36 ἐπὶ, καὶ εἶπον, Σὺ εἰ μαθήτης ἐκεῖνος ἴσως 
37 καὶ εἶπον, ὅτι Μωσῆς καὶ ἡ θελαθήκη Θεοῦ τοῦτον 
38 δὲ οὐκ οἴδαμεν πόθεν ἔστιν. ἀπεκρίθη ὁ 
39 ἁθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ 31 add τὸ 
40 ἑαυμαστῶν ἔστιν, ὅτι ἴσως οὐκ οἴδατε πόθεν 
41 (ομ. ν.) μου ἐπὶ τοὺς ὀφθαλμοὺς 
42 ὁ ἄνθρωπος 
43 ἐστιν παρὰ Θεοῦ ὁ ἄνθρωπος 
44 add δὲ 
45 add (ν) οὖν 
46 Τῷ σῷ
he is, and yet he hath opened mine eyes.
31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
32 Since the world began was it not heard that any man openeth the eyes of one that was born blind?
33 If this man were not of God, he could do nothing.
34 They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36 He answered and said, Who is he, Lord, that I might believe on him?
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38 And he said, Lord, I believe; and he worshipped him.
39 And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see, might become blind.
40 And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also?
41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

10 Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
2 But he that entereth in by the door is the shepherd of the sheep.
3 To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.
καὶ ἀνέφεξε μοι τοὺς όφθαλμοὺς. οἴ-
δαμεν δὲ ὅτι ἀμαρτωλόν ὁ Θεὸς οὐκ ἀκούει·
ἀλλ' εάν τις θεοσεβής ἔγει, καὶ τὸ βέλημα
αὐτὸν ποιη, τοῦτον ἀκούει. ἐκ τοῦ αἰῶνος
οὐκ ἤκουσθη ὅτι ἤκουσέ τις όφθαλμοὺς
τυφλοῦ γεγεννημένου. εἰ μὴ ἥν οὐτος παρά
Θεοῦ, οὐκ ἤδινατο ποιεῖν οὐδὲν. ἀπεκρίθη-
σαν καὶ εἶπον αὐτῷ. Ἐν ἀμαρτίαις σὺ ἐγεν-
νήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ
ἐξέβαλον αὐτῶν ἔξω.
35 Ἡκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτῶν
ἔξω· καὶ εὗρον αὐτῶν, εἶπεν αὐτῷ, Σὺ
πιστεύεις εἰς τὸν νῦν τοῦ Θεοῦ, ἀπε-
κρίθη ἐκείνος καὶ εἶπε. 35Τίς ἐστι, Κύριε, ἵνα
πιστεύσω εἰς αὐτῶν; εἶπε δὲ αὐτῷ ὁ
Ἰησοῦς. Καὶ ἔφακας αὐτῶν, καὶ ὁ λαλῶν
μετὰ σοῦ ἐκείνος ἐστίν. ὁ δὲ ἔφη, Πιστεύω,
Κύριε· καὶ προσκόπυρσαν αὐτῷ. καὶ εἶπον ὁ
Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦ-
τον ἠλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν,
καὶ οἱ βλέποντες τυφλοὶ γενωται. καὶ
ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες
μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ Ἰμαῖς
τυφλοὶ ἔσμεν; εἶπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ
τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν ὑνὶ δὲ
λέγετε ὅτι Βλέπομεν· ἢ οὖν ἀμαρτία ὑμῶν
μένει.
10 Ἰμὴν ἠμὴν λέγω ἡμῖν, ὅ μὴ εἰσερχόμενος
dιὰ τῆς θυρᾶς εἰς τὴν αὐλὴν τῶν προβάτων,
ἀλλὰ ἀναβαίνων ἀλλαχυθείς, ἐκείνος κλέπτης
ἔστι καὶ λήστης. ὁ δὲ εἰσερχόμενος διὰ τῆς
θυρᾶς ποιμὴν ἔστι τῶν προβάτων. τοῦτο ὁ
θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς
αὐτοῦ ἀκούει, καὶ τὰ ἰδια πρόβατα καλεῖ· 1 κατ' 1 φωνεῖ
ἀνομα, καὶ εἴσαγε αὐτά. καὶ 2 ὅταν τὰ ἰδια
πρόβατα 3 ἐκβιλὴ, ἐμπρόσθεν αὐτῶν πορεύ-
έται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι
5 οἶδας τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ
ἀκολουθήσων 4, ἀλλὰ φεύγοις ἀπ' αὐτοῦ· 4 ἀκολουθήσουσιν
ὅτι οὐκ οἶδας τῶν ἀλλοτρίων τὴν φωνὴν.
6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 *I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the father knoweth me, even so know I the father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; *and there shall be one fold, and one shepherd.

17 Therefore doth my father love me, *because I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.

19 ¶ There was a division therefore among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why heareth ye him? *Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.
6 ταύτην τήν παρομοίαν εἶπεν αὐτοῖς ὁ 'Ἰησοῦς' ἐκεῖνοι δὲ οὐκ ἐγρωσαν τίνα ἢν ἄν ἐλάλει αὐτοῖς.

7 Ἐπεὶν οὖν πάλιν αὐτοῖς ὁ 'Ἰησοῦς', ὁ δὲ ἀρμὴ λέγω υμῖν ὅτι ὅγοι εἰμὶ ή θύρα τῶν προβάτων. πάντες οὖσι πρὸ ἐμοῦ ἠλθον κλέπται εἰλι καὶ λῃσταί ὧλα οὐκ ἤκουσαν αὐτῶν τὰ προβάτα. ἐγὼ εἰμὶ ή θύρα δὲ ἐμοῦ εἷν τις εἰσελθῃ, σωθήσεται, καὶ εἰσελθήσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρίσκει. ο̲ κλέ̲π̲τ̲ε̲−̲ς̲ ο̲ὐ̲κ̲ ἔρχεται εἰ μὴ ἕνα κλέψη καὶ βόσκῃ καὶ ἀπόλετη εγὼ ἠλθον ὑμι σοφες ᾧς ἐξοσι, καὶ περισσοῦν ἔχωσιν, ἐγὼ εἰμὶ ο̲ ποιμὴν ᾧς καλὸς' ὁ ποιμὴν ὁ καλὸς τήν ψυχὴν αὐτοῦ τίθησαν υπὲρ τῶν προβάτων. ὁ μαθητῶς δὲ, καὶ οὐκ οὖν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἱδα, θεορεῖ τῶν λίκων ἐρχόμενον, καὶ αφίησε τὰ πρόβατα, καὶ φεύγει καὶ ὁ λίκως ἀρπαίζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. ὁ δὲ μαθητῶς φεύγει, ὁ δὲ μᾶθητος ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμὶ ο̲ ποιμὴν ᾧς καλὸς, καὶ γνώσκω τά ἐμα, καὶ γνῶσκομαι ὑπὸ τῶν ἐμῶν. καθὼς γνιωσκεί με ο̲ πατήρ, καγώ γνωσκό μῶς πατέρα καὶ τήν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων, καὶ ἀλλα πρόβατα ἐχω, α οὐκ ἔστιν ἐκ τῆς αὐλῆς ταῦτης κακεία με δεὶ ἁγαγεν, καὶ τής φωσῆς μου ἀκούσωσιν καὶ γενησται μια ποιμήν, εἰς ποιμην, διὰ τοῦτο ὁ πατήρ με ἀγατα, ὅτι ἐγὼ τίθημι τήν ψυχήν μου, ἴνα πάλιν λάβῃ αὐτήν.

8 οὐδεὶς αἱρεί αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἢς ἐμαυτοῦ, ἐξουσιάν ἐχω δέναι αὐτήν, καὶ ἐξουσιάν ἐχω πάλιν λαβεῖν αὐτήν ταύτην τήν ἐντολὴν ἠλαβῶν παρὰ τοῦ πατρὸς μου. Ύγίασμα οὖν πάλιν ἐγένετο ἐν τοῖς 'Ιουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ ἐς αὐτῶν, Δαμαρίνοιν ἔχει καὶ μαίνεται τι αὐτοῦ ἀκουστε; ἀλλ’ ἔλεγον, Ταύτα τὰ ῥήματα οὐκ ἐστὶ δαμαρίζομενοι μὴ δαμαρίουν δύναται τυφλῶν ὀφθαλμῶν ἀνοίγεις;

9 'Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἰεροσολύμοις, καὶ ἐρμός ἐν τῷ ἱερῷ ἐν τῇ στοά τοῦ Σωλομόντος.
24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and they follow me.
28 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.
29 My father which gave them me, is greater than all: and no man is able to pluck them out of my father's hand.
30 I and my father are one.
31 Then the Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.
34 Jesus answered them, *Is it not written in your law, I said, ye are gods?*
35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken:
36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.
39 Therefore they sought again to take him; but he escaped out of their hand.
40 And went away again beyond Jordan, into the place where John at first baptized: and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.
42 And many believed on him there.

24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me.
26 But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.
29 1 My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.
31 The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.
39 They sought again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the place where John was at the first baptized: and there he abode.
41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

24 ἔκυκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ὅωσ πότε τῇ ἡμέρᾳ ἡμῶν αἴρεις; εἰ σὺ εἰ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησία.
25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε; τὰ ἔργα ᾧ ἐγὼ ποιῶ ἐν τῷ οἴκῳ τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ
26 περὶ ἐμοῦ· ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ 18 ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς
27 ἐπιποὺ ὑμῖν, 19 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούεις, κἀγὼ γνωστὸς αὐτά, καὶ ἀκολου-
28 θοῦσί μοι· κἀγὼ ἡμῶν αἰῶνιον δίδομι αὐτοῖς· καὶ οὐ μὴ ἀποδοθώτατε εἰς τὸν αἰῶνα, καὶ οὐχ.
29 ἀρπάσαι τις αὐτὰ ἐκ τῆς χειρὸς μου. ὁ πα-
30 τήρ μου δο 20 δεδωκέ μου, μεῖζων πάντων ἐστι  20 καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς
31 χειρὸς τοῦ πατρὸς μου. 21 ἐγὼ καὶ ὁ πατήρ ἐν ἑσύμεν. ἑβάστασαν οὖν 22 πιλάν λίθους οἱ
32 Ἰουδαῖοι ἵνα λιθαίσασίν αὐτῶν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου 23 διὰ ποιῶν ἀυτῶν ἔργον λεβαζέτε με; ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες 24. Περὶ καλοῦ ἔργου οὖ
33 λιθάζομεν σε, ἀλλὰ περὶ βλασφημίας, καὶ οὐκ ἂν ἄθρωπος οὐκ ποιεῖς σωτην Θεον.
34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ὡκ ἐστι γεγραμ-
35 μένον ἐν τῷ νόμῳ ὑμῶν, 25 Ἔγὼ εἶπα, θεοὶ ἐστε; εἰ ἐκεῖνος εἶπε θεοῦ, πρῶς οἷς ὁ
36 λόγος τοῦ Θεοῦ ἐγένετο (καὶ οὐ δύναται λειθρία ἐν ἑραμφή, ὃν ὁ πατὴρ ἤγιασε καὶ
37 ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι
38 βλασφημείς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμί; εἰ οὖ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ
39 πιστεύετε μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ
40 πιστεύετε, τοῖς ἔργοις πιστεύσατε  26 ἐν ἑραμφή
41 εἰς τὸν πατὴρ  29 πιλάν αὐτῶν πιάσας· καὶ ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν.
42 Καὶ ἀπῆλθε πιλάν πέραν τοῦ Ἰορδάνου εἰς τῶν τόπων ὅπου ἦν Ἰωάννης τὸ πρῶτον 43 βαπτίζοντι· καὶ ἔμεινεν ἔκει. καὶ πολλοὶ ἤλθον πρὸς αὐτὸν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἔποιησεν οὐδὲν πάντα δὲ ὅσα
43 ἐπιποὺ ὑμῖν, 19 παρ᾽ αὐτόν, ἀληθῆ ἦν, καὶ 29 ἐπισπεύσαν πολλοὶ ἔκει εἰς αὐτὸν. 43 ἐπισπεύσαν πολλοὶ ἔκει εἰς αὐτὸν.
11 Now a certain man was sick, named Lazarus of Bethany, the
town of Mary and her sister Martha.
12 (It was that Mary which anointed the Lord with ointment,
and wiped his feet with her hair,
whose brother Lazarus was sick.)
13 Therefore his sisters sent unto
him, saying, Lord, behold, he whom
thou lovest, is sick.
14 When Jesus heard that, he said,
This sickness is not unto death,
but for the glory of God, that the
Son of God might be glorified thereby.
15 Now Jesus loved Martha, and
her sister, and Lazarus.
16 When he had heard therefore
that he was sick, he abode two days
still in the same place where he was.
17 Then after that, saith he to his
disciples, Let us go into Judaea
again.
18 His disciples say unto him,
Master, the Jews of late sought to
stone thee, and goest thou thither
again?
19 Jesus answered, Are there not
twelve hours in the day? If any
man walk in the day, he stumbleth
not, because he seeth the light of
this world.
20 But if a man walk in the night,
he stumbleth, because there is no
light in him.
21 These things said he, and after
that, he saith unto them, Our friend
Lazarus sleepeth, but I go, that I
may awake him out of sleep.
22 Then said his disciples, Lord,
if he sleep, he shall do well.
23 Howbeit Jesus spake of his
death: but they thought that he
had spoken of taking of rest in
sleep.
24 Then said Jesus unto them
plainly, Lazarus is dead:
25 And I am glad for your sakes,
that I was not there (to the intent
ye may believe;) Nevertheless, let
us go unto him.
26 Then said Thomas, which is
called Didymus, unto his fellow-
disciples, Let us also go, that we may
die with him.
27 Then when Jesus came, he
found that he had lain in the grave
four days already.
28 (Now Bethany was nigh unto
Jerusalem, about fifteen furlongs off:)

11 Now a certain man was sick,
Lazarus of Bethany, of the vil-
lage of Mary and her sister
Martha. And it was that Mary
which anointed the Lord with
ointment, and wiped his feet with
her hair, whose brother Lazarus was sick.
3 Lazarus was sick. The sisters
therefore sent unto him, saying,
Lord, behold, he whom thou
lovest is sick. But when Jesus
heard it, he said, This sickness
is not unto death, but for the
glory of God, that the Son of
God may be glorified thereby.
5 Now Jesus loved Martha, and
her sister, and Lazarus. When
therefore he heard that he was
sick, he abode at that time two
days in the place where he
was. Then after this he saith
to the disciples, Let us go in
unto Judea again. The disciples
say unto him, Rabbi, the Jews
were but now seeking to stone
thee; and goest thou thither
again? Jesus answered, Are
there not twelve hours in the
day? If a man walk in the
day, he stumbleth not, be-
cause he seeth the light of this
world. But if a man walk
in the night, he stumbleth, be-
cause the light is not in him.
11 These things spake he; and
after this he saith unto them,
Our friend Lazarus is fallen
asleep; but I go, that I may
12 awake him out of sleep. The
disciples therefore said unto
him, Lord, if he is fallen asleep,
13 he will recover. Now Jesus
had spoken of his death; but
they thought that he spake of
14 taking rest in sleep. Then
Jesus therefore said unto them
15 plainly, Lazarus is dead. And
I am glad for your sakes that
I was not there, to the intent
ye may believe; nevertheless
16 let us go unto him. Thomas
therefore, who is called Dini-
my, said unto his fellow-disci-
iples, Let us also go, that we
may die with him.
17 So when Jesus came, he
found that he had been in the
tomb four days already. Now
Bethany was nigh unto Jeru-
usalem, about fifteen furlongs off;
11 ἤν δὲ τις ἀσθενὼν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς.
2 ἀδέλφῃς αὐτῆς. ἢν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμᾶξασα τοὺς πόδας
αὐτοῦ ταῖς θριξὶν αὐτῆς, ἦς ὁ ἀδελφὸς Λά-
3 ζαρος ἤσθενε. ἀπέστειλαν οὖν αἱ ἀδελφαὶ
πρὸς αὐτὸν λέγουσαί, Κύριε, ἐδὲ ὃν φιλεῖς
4 ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀντὶ
ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ἐντὸς
ἡμέρας, ἐξειτα μετὰ τοῦτο λέγει τοῖς μαθη-
ταῖς, "Ἄγουμεν εἰς τὴν Ἰουδαίαν πάλιν. λέ-
γουσιν αὐτῷ οἱ μάθηται, Ῥαβαμ, νῦν ἔχοντο
σε λιθάσαν οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
5 εἰς τοῦ Θεοῦ δι' αὐτῆς. ἡγίασα δὲ ὁ Ἰη-
σοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς
6 καὶ τὸν Λάζαρον. ὅς οὖν ἤκουσεν ὅτι ἄσθε-
νεῖ, τότε μεν ἔμεινεν ἐν ὃς ἦν τόπῳ δύο
7 ἡμέρας. ἐπείτα μετὰ τοῦτο λέγει τοῖς μαθη-
ταῖς, "Ἄγουμεν εἰς τὴν Ἰουδαίαν πάλιν. λέ-
γουσιν αὐτῷ οἱ μάθηται, Ῥαβαμ, νῦν ἔχοντο
σε λιθάσαν οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
9 εἰς τοῦ Θεοῦ δι' αὐτῆς. εἶπεν δὲ τοῖς μαθη-
ταῖς, "ἀγορεύσατε πρὸς τὸν Ἰησοῦν ἡμέρας
10 μου τοῦτον βλέπει. ἐν ὃς δὲ τοῖς μαθηταῖς εἰς
τῇ νυκτὶ προσκόπτω, ὅτι τὸ φῶς οὐκ ἐστιν
11 εἰς αὐτῷ. ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει
αὐτοῖς, Λάζαρος ὁ φίλοις ἡμῶν κεκοίμηται.
12 ἀλλὰ ποιεῖται ἡμεῖς εἰς ἐρυθρίαν αὐτῶν. εἶπεν
οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται,
13 σωθῆται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
θανάτου αὐτοῦ ἐκείνου δὲ ἔδοξαν ὅτι περὶ
14 τῆς κομψεσεως τοῦ ὑπνοῦ λέγει. τότε οὖν
ἐπεί νῦν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρφησία, Λάζαρος
15 ἀπέθανε. καὶ χαίρω δὲ ἴμις, ἵνα πιστεύσῃ,
ὅτι οὐκ ἤμυν ἐκεί. ἀλλ' ἄγωμεν πρὸς
16 αὐτῶν. εἶπεν οὖν Ὄσιόν, ο λεγόμενος Διδυ-
μας, τοῖς συμμαθηταῖς, "Ἀγορεύσατε καὶ ἤμεις,
ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
17 Ἑλθὼν οὖν ὁ Ἰησοῦς εἶπεν αὐτῶν τέσ-
σαρας ἡμέρας ἠδύνη ἔχοντα ἐν τῷ μυθη-
18 μείρῃ. ἤν δὲ ἡ Βηθανία ἐγγύς τῶν Ἰε-
ροσολύμων, ὥς ἀπὸ σταδίων δεκαπέντε
19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that thou art willing to shew me grace, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, *I know, that he shall rise again in the resurrection at the last day.*

25 Jesus said unto her, I am the resurrection, and the *life*: he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die. Believeth thou this?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

32 Then when Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and *was troubled,*

33 And said, Where have ye laid him? They say unto him, Lord, come, and see.

34 Jesus wept.

35 Then said the Jews, Behold, how he loved him.

36 And some of them said, Could not
καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ὡς παραμυθήσονται αὐτῶς περὶ τοῦ ἀδελφοῦ.

αὐτῶν, ἡ ὦν Μάρθα, ὡς ἤκουσεν ὅτι οἱ Ἰσραῖλ ἐφέτευσαν αὐτῷ Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέστη. εἶπεν ὢν ἡ Μάρθα πρὸς τόν Ἰσραίλιν, Κύριε, εἰ ἦς ὄδε, ὁ ἀδελφὸς μου ὅλοι ἐν ἀπεθάνεν ὁ ἀδελφὸς μου ὁ Ἰσραῖλιν καὶ οὕτως ἄλλα ὑπὸ ἔφεσεν αὐτῷ, ἀναστάσεως ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῷ ὁ Ἰσραῖλις, Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς εἰμέ, κἂν ἀποθάνῃ, ζήσεται καὶ πᾶς ὁ ζωὸς καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἶωνα. πιστεύεις τοῦτο; λέγει αὐτῷ, Ναί, Κύριε ἐγὼ πεσίστευκα, ὅτι σὺ εἰς ὁ Χριστὸς, ὁ οὐς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος, καὶ ταύτα ἐπισύνα ἀπῆλθε, καὶ ἔφωνε Μαρίαν τὴν ἀδελφῆν αὐτῆς λάθρα, εἰποῦσα, ὁ διδάκτας πάρεστι καὶ φωνεῖ σε. ἐκεῖνο ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἐρχεται πρὸς αὐτόν, (οὕτω δὲ ἐληλύθει ὁ Ἰσραῖλις εἰς τὴν κόμην, ἀλλὰ ἦν ἐν τῷ τόπῳ ὧν ὑπήρχοσαν αὐτῷ ἡ Μάρθα.)

οἱ ὄν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθήσονται αὐτῆς, ἱδοῦσε τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἔξηλθεν, ἡκολούθησαν αὐτῇ, λέγοντες ὅτι ὅπαγε καὶ ἐκ τοῦ μνημείου, ὅταν κλαύσῃ ἔκει. η ὦν Μαρία, ὡς ἤλθεν ὅπου ἦν ὁ Ἰσραῖλις, ἱδοῦσα αὐτῶν ἔπεσεν εἰς τοὺς πόδας αὐτῶν, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὄδε, οὐκ ἦν ἀπέθανας μου ὁ ἀδελφὸς. Ἰσραῖλις οὔν ὡς εἶδεν αὐτὴν κλαύσαντας, καὶ τοὺς συνελθόντας αὐτὴ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτῶν, καὶ τέσσερα. Ποῦ τεθείκατε αὐτῶν; λέγοντες αὐτῷ, Κύριε, ἔρχομαι καὶ ἔδει. ἑδάκρυσεν ὁ Ἰσραῖλις, ἐλέγον οὖν οἱ Ἰουδαίοι, Ἱδε δεῖς ἐφίλει αὐτῶν τῶν τεῖς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἦδύνατο
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this man, * which opened the eyes of the blind, have caused that even this man should not have died?
38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.
39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?
41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and saith, Father, I thank thee, that thou hast heard me.
42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.
47 Then gathered the chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.
48 If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation.
49 And one of them named Caiaphas, being the high Priest that same year, said unto them, Ye know nothing at all.

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this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou believest, thou shalt see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee, that thou hearest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

1 Or, being moved with indignation in himself
2 Or, upon
3 Or, grave-clothes
4 Many ancient authorities read the things which he did.
οὐ̂ τος, ὁ ἀνοίξας τοὺς ὄφθαλμοις τοῦ τυ- 38 Ἰσοῦς οὖν πάλιν ἐμβριμόμενος ἐν ἐαυτῷ 39 λίθος ἐπέκειτο ἐπ’ αὐτῷ. λέγει ὁ Ἰσοῦς,

τοῦ τεθνηκότος 15 Μάρθα, Κήριν, ἵδρυ ὅζει’ 40 τεσσαράκος γὰρ ἐστὶ. λέγει αὐτῇ ὁ Ἰσοῦς,

δόξαν τοῦ Θεοῦ; ἢραν οὖν τὸν λίθον, οὐ 41 οὐκ εἶπόν σοι, ὅτι ἐμί πιστεύσης, ὅσει τὴν

τοῦ τεθνηκός κείμενος 10. ὁ δὲ Ἰσοῦς ἦρε 42 ποιτῶ σοι ὅτι ἢκουσάς μου. ἐγὼ δὲ ἥδεν 43 σὺ με ἀπέστειλας, καὶ ταύτα εἶπόν, φωνή

ἐξῆλθεν ὁ τεθνηκός, δεδεμένος τοὺς πῶδας καὶ 44 μεγάλη ἐκραύγασε, Λάζαρε, δεύρο ἑξὼ. καὶ 45 ποιήσας τὸν ἵον τῆς Μαρίας καὶ θεασάμενοι ὁ 46 Ἰσοῦς 20, ἐπίστευσαν εἰς αὐτούς. τυνὲς δὲ 47 Συνήγαγον οὖν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι 48 ὁ ἀνθρωπός πολλὰ σημεῖα ποιεῖ. ἐὰν ἄφωμεν 49 καὶ τῶν τῦχων καὶ τοῦ θνοῦ. εἰς δὲ τις εἰς 50 οὐδέν, οὔδὲ διαλογίζεσθε 21 ὅτι συμφέρει 51 λαοῦ, καὶ μῆ ἢ ἔν περ τοῦ θνοῦ ἀπόληται, 52 οὗτος ἀνθρωπός ἀποθάνη ὑπὲρ τοῦ 22 ἱμᾶν 53 λαοῦ, καὶ μηθὶ ἢ ἔν περ τοῦ θνοῦ ἀπόληται, 54 τοῦ ἀνθρωποῦ ἀνθρωποῦ ὑπέρ τοῦ θνοῦ.
but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraine, and there continued with his disciples.

55 And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the feast?

57 Now both the chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

12 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

1881 54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraine; and there he tarried with the disciples.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom

2 Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at

3 meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him,

5 saith, Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now this he said, not because he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

1 See marginal note on Mark xiv. 3.

2 See marginal note on Matt. xviii. 28.

3 Or, box.

4 Or, carried what was put therein.

5 Or, Let her alone: it was that she might keep it.
καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγίγη εἰς ἐν. ἀπέκεινος οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτῶν.

51 Ἰησοῦν οὖν οὐκέτι παρρησία περιεπάτης εὐ τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν εἰκεῖθεν εἰς τὴν χώραν ἐγγύς τῆς ἕρμου, εἰς Ἐθραίον λεγομένη πόλιν, κακεὶ διέτριβε μετά τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγύς τοῦ παῖσα τῶν Ἰουδαίων καὶ ἄνβησαν πολλοὶ εἰς Ἰεροσολύμων ἐκ τῆς χώρας πρὸ τοῦ παίσα, ἵνα ἀγνίσκοντο ἑαυτοὺς. ἔζην οὖν τῶν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστικότες, Τῇ δοκεὶ ὑμῖν; ὅτι οὐ μὴ ἔλθη

55 εἰς τὴν ἐορτήν; δεδεικεναν δὲ καὶ ἀρχηγεῖς καὶ ὁ Φαρισαίος ἐντολὴν, ἵνα εἶν τις γρηγορὸς ποῦ ἢστι, μηνύσῃ, ὅπως πιάσοντο αὐτῶν.

12 Ὅ οὖν Ἰησοῦς πρὸ ἐς τὴν ἡμέραν τοῦ παῖσα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Ἀραμών ἄλλος τεθνηκὼς, ὃν ἤγειρεν οὐκ εἰκασίαν. ἐποίησαν οὖν αὐτῷ δείπνον· καὶ Ἡ ἐθνοῦς ἤτοι καὶ Ἡ Ἕβρει εἰς τὸν συναντηκόμενον. τὸν Ἀραμών ἄλλος τεθνηκὼς· ἀποκτείνωσιν αὐτῶν. ἔζην οὖν Αραμών ἀπόκτεινσιν αὐτῶν. ἀρχηγεῖς καὶ ἔλεγεν· ἐκ τῶν μαθητῶν αὐτοῦ Ἰουδαίος Ἰσμαήλ.

13 Ισκαριώτης, ὁ μέλλων αὐτῶν παραδίδοναι, διατί τοῦτο τὸ μῦρον οὕτω ἐπρίσθη τρικασίων ὁ διαρρήκτης καὶ ἐκ νομοθετος· εἰς τοῦτο δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελείς αὐτῷ, ἀλλὰ ότι κλέπτης ἦν, καὶ τὸ γλαυσσόκομον ἔχει, καὶ τὰ βιαλλόμενα ἐξίστασαν· εἰπέν οὖν ὁ Ἰησοῦς, Ἀφεῖς αὐτῇ; εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτῷ, τοὺς πτωχοῖς γὰρ παύστε ἐξετε μεθ' ἑαυτῶν, ὥστε δὲ τὰ πάντα ἐξετε. ἦν δὲ τῶν Ἰουδαίων ὁ Ἰσκαριώτης, ὃς ἤγειρεν οὐκ εἰκασίαν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>10 But the chief Priests consulted, that they might put Lazarus also to death.</td>
<td>10 But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.</td>
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<tr>
<td>11 Because that by reason of him many of the Jews went away and believed on Jesus.</td>
<td>11 also to death; because that by reason of him many of the Jews went away, and believed on Jesus.</td>
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<tr>
<td>12 * On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</td>
<td>12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written,</td>
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<tr>
<td>13 Took branches of Palm trees, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of the Lord.</td>
<td>13 coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon, as it is written,</td>
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<td>14 And Jesus, when he had found a young ass, sat thereon, as it is written,</td>
<td>14 And Jesus, having found a young ass, sat thereon, as it is written,</td>
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<td>* Matt. 21. 8.</td>
<td>* Same ancient authorities read the common people.</td>
</tr>
<tr>
<td>15 * Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass's colt.</td>
<td>15 is written, Fear not, daughter of Zion: behold, thy King cometh,</td>
</tr>
<tr>
<td>16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.</td>
<td>16 sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.</td>
</tr>
<tr>
<td>17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.</td>
<td>17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this miracle.</td>
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<tr>
<td>18 For this cause the people also met him, for that they heard that he had done this miracle.</td>
<td>18 For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.</td>
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<td>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.</td>
<td>19 The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.</td>
</tr>
<tr>
<td>20 And there were certain Greeks among them that came up to worship at the feast:</td>
<td>20 Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.</td>
</tr>
<tr>
<td>21 The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.</td>
<td>21 The same came therefore to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.</td>
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<tr>
<td>22 Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus.</td>
<td>22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.</td>
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<tr>
<td>23 Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus.</td>
<td>23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.</td>
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<tr>
<td>24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.</td>
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</tr>
<tr>
<td>25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.</td>
<td>25 He that loveth his life, shall lose it; and he that hateth his life in this world shall keep it unto life eternal.</td>
</tr>
<tr>
<td>26 If any man serve me, let him follow me, and where I am, there</td>
<td>26 If any man serve me, let him follow me; and where I am, there</td>
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</tbody>
</table>

2 Or, Verily, I say unto you.  
3 Or, Verily, I say unto you.
10 ἐξουσιέσκιν δὲ οἱ ἀρχιερεῖς ἦσαν καὶ τῶν τῶν Ἱσοῦ τοῦ Δασαρίου 
11 ἀποκτείνουσιν ὅτι πολλοὶ δὲ αὐτῶν ἦταν τῶν ἱουδαϊῶν, καὶ ἐπίστευσαν εἰς τὸν Ἱσοῦν.

12 Τῇ ἐπαύρων. ὁ ἄλλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν ἀκούσαντες ὅτι ἔρχεται ὁ Ἱσοῦς εἰς τὸ Ἱσοῦν. 12 Mary. adds ὁ
13 εἰς Ἱεροσόλυμα, ἔλαβον τὰ βελλα γιὰ τῶν φοινίκων, καὶ ἔξελθαν εἰς ὑπάντησιν αὐτῷ καὶ ἔρχεται, ἡμερομενος ὁ ἐρχόμενος ἐν ὄψιν Κυρίου. 13 ἐκραγαζόν.
14 Ἓρχεται, καθήμενος ἐπὶ πόλον ὑπό, ταῦτα δὲ οὐκ ἔγραψαν ὅτι μαθήται αὐτῷ τὸ πρὸτοῦ ἀλλ' ὅτε ἔδοξασθη ὁ Ἱσοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα.
15 καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμμετρέων οὖν ὁ ἄλλος οὐν μετ' αὐτοῦ ὅτε τῶν Δασαρίου ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτῷ τῶν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησαν αὐτῶν ὁ ἄλλος, ὅτι ἴκουσέν. 15 om. δὲ
16 πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶτον πρὸς ἑαυτοὺς, ἑθερεῖτε ὅτι οὐκ ὀφειλεῖτε οὐδεν ὅτι ὁ κόσμος ὁπίσω αὐτοῦ ἀπήλθεν.

23 Ἰσαχ δὲ τινες Ἔλληνες ἐκ τῶν ἀναβαλλόντων ἦσαν προσκυνήσασθαι ἐν τῇ ἐορτῇ οὕτω οὖν ἄνθρωπος Φιλίππος τῷ ἱεραρχῇ τῷ Ἡσαΐασι τῆς Παλαιαίας, καὶ ἠρώτων αὐτῶν λέγοιτες, Κύριε, θέλομεν τὸν Ἱσοῦν ἰδεῖν. ἔρχεται Φιλίππος καὶ λέγει τῷ 'Ανδρέᾳ καὶ τάλαν. 10 ἐκραγαζόν. 17 add καὶ ἱστοσ
24 'Ανδρέας καὶ Φιλίππος λέγουσι τῷ Ἱσοῦν. 13 ἀποκρίνεται 
25 δὲ Ἰσοῦς ἐπεκρίνετο ἀυτοίς λέγων, Ἐλθεῖθεν ἡ ἀρά ἐνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου, ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόσμος τοῦ σιτίου πεσὼν εἰς τὴν γῆν ἀποθανήσῃ, αὐτῶς μόνος μένει· εὰν δὲ ἀποθάνη, πολὺν καρπὸν φέρει, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσῃ. 13 ἀπολλύον.
shall also my servant be: if any man serve me, him will my father honour.

27 Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour.

28 Father, glorify thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said, that it thunders: others said, An Angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, *We have heard out of the Law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the Prophet might be fulfilled, which he spake, *Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart; and be converted, and I should heal them.

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shall also my servant be: if any man serve me, him will I

27 the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28 Father, glorify thy Name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thunders: others said, An Angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die.

34 The multitude therefore answered him, We have heard out of the Law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and departed: and hid himself from them. But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the Prophet might be fulfilled, which he spake, Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and hardened their heart: lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them.

1 Or, hour?

2 Or, a judgment.

3 Or, out of.

4 Or, in.

5 Or, was hidden from them.

* Ps. 110. 4.

* Is. 53. 1, Rom. 10. 14.

* Matt. 13. 11.
καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμὸι διακονή, τιμήσει αὐτὸν ἃ πατήρ. νῦν ἡ ψυχὴ μου τεταράκται καὶ τί εἶπο; πάτερ, σωτόν με ἐκ τῆς ὀρασίας ταύτης. ἀλλὰ διὰ τούτου ἦλθον εἰς τὴν ὀραν ταύτην. πάτερ, δόξασον σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ ὀφρανοῦ. Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. οὐν ὀχλος ὁ ἐστῶς καὶ ἀκούσας ἔλεγε βραβεῖν γεγονέναι· ἀλλοι ἔλεγον,

"Ἀγγελός αὐτῷ λελάθηκεν. ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δὲ ἐρεὶ αὕτη ἡ φωνή ψυγόνην, ἀλλὰ δὲ ύμᾶς. ἡν κρίσεις ἐστὶ τοῦ κόσμου τούτου, ὃν ὁ ἄρχων τοῦ κόσμου τούτου ἐκζηληθήσεται ἔξω. κἀγὼ ἐὰν ψυγόνω ἐκ τῆς γῆς, πάντας ἔλκυσον πρὸς ἑαυτόν.

τούτῳ δὲ ἔλεγε, σημαίνων ποιῶ θανάτῳ ὑμῶν ἡμελέλλει ἀποθνῄσκειν. ἀπεκρίθη αὐτῷ ὁ ὀχλος. Ἦμεις ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι Δεὶ ψυγόθη λν τῶν ἔνων τοῦ ἀνθρώπου; τίς ἔστων οὗτος ὁ νῖός τοῦ ἀνθρώπου

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρῶνον τὸ φῶς μεθ' ύμῶν, ἐστὶ. περιπατεῖτε ἐξω τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ύμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ

οὐκ οίδε ποῦ ὑπάγει. ἐξω τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα νῦν φοτός γένητε.

Ταῦτα ἐξάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. τοσάτῳ δὲ αὐτοῦ σημεῖα πεποιηκότοι ἐμπροσθεὶν αὐτῶν, οὐκ ἐπί

στενοὺς εἰς αὐτῶν ἴνα ὁ λόγος Ἰησοῦ τοῦ προφήτου πληρωθῇ, ὁν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων

Κυρίων τίνι ἀπεκαλύφθη; διὰ τούτο οὐκ ἠδύνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς, Ἐπιφάνειαν αὐτῶν τοὺς ὦφθαλμοὺς, καὶ πεπάρκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἠδοκεί, ἐπώρωσεν τοὺς ὦφθαλμοὺς, καὶ νοήσωσε τῇ καρδίᾳ, στραφώσα καὶ ἐπιστράφωμεν, καὶ οὐ κατ' ἑαυτοῖς.
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41 These things said Esaias, when he saw his glory, and spake of him.
42 * Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.
43 * For they loved the praise of men more than the praise of God.
44 * Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.
45 And he that seeth me, seeth him that sent me.

46 * I am come a light into the world, that whosoever believeth on me, should not abide in darkness.
47 * And if any man hear my words, and believe not, I judge him not: For I came not to judge the world, but to save the world.
48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.
49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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13 Now * before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2 And supper being ended (the devil having now put into the heart of Judas Iscariot Simon's son to betray him),
3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:
4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.
5 After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

1 Or, him

2 Or, to the uttermost
41 ταύτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν 
42 αὐτοῦ, καὶ ἐλάθησε περὶ αὐτοῦ, ὡς μέντοι καὶ ἐκ τῶν ἀρχῶντων πολλοὶ ἐπιστευσαν εἰς αὐτόν· ἀλλὰ διὰ τούς Φαρισαίους οὐ χάρις ὁμολογοῦν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. 
43 ὡς ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ. 
44 Ἡσαίου δὲ ἔκραξε καὶ εἶπεν, 'Ο πιστεύων εἰς εἴμε, οὐ πιστεῖ εἰς εἴμε, ἀλλ' εἰς τὸν 
45 πέμψατά με· καὶ οἱ θεορῶν εἴμε, θεωρεῖ τὸν 
46 πέμψατα με. ἐγὼ φῶς εἰς τὸν κόσμον ἠλιθία, ἵνα πᾶς ὁ πιστεύων εἰς εἴμε, εν τῇ 
47 σκοτίᾳ μὴ μείγῃ, καὶ εἶν τις μοῦ ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνειν αὐτὸν· οὐ γὰρ ἠλθον ἵνα κρίνῃ τὸν 
48 κόσμον, ἀλλ' ἵνα σώσῃ τὸν κόσμον. ὁ ἀθετῶν εἰς καὶ μὴ λαμβάνων τὰ ῥηματὰ μου, ἐχεῖ τὸν κρίνουτα αὐτὸν· ὁ λόγος ὁν ἠλάθησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ 
49 ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἠλάθησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολήν 
50 ἐδωκε, τι εἴπω καὶ τί λαλήσω. καὶ οἶδα ὅτι ἡ ἐντολή αὐτοῦ ἐστὶ· ὁ ὁ λαλῶ ἐγώ, καθὼς ἐιρήκε μοι ὁ πατήρ, ἐπὶ τοὺς οἱ 
13 Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἴδο δὲ ὁ Ἡσαίος ὅτι ἠλήκθεν 
51 αὐτοῦ ἤ ἄρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτον πρὸς τὸν πατέρα, ἀγαπήσα 
52 τοὺς λίδους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος 
1 ἠλθεν 
2 εἴδοκε 
3 ἡγάπησαν αὐτοὺς, καὶ δείπνους γενομένου, τοῦ διαβίου ήδη βεβηλυκότος εἰς τὴν καρδιὰν 
4 Ιουδαίοις Ἰσραήλ Ἰσχαριώτου ἴνα αὐτὸν παθήσῃ 
5 χιομένου
3 ἐλάθεν 
4 εἴδοκεν 
5 εἴδοκεν
1611 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered, and said unto him, What I do, thou knowest not now: but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head. 10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him, therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord, and ye say well: for so I am. 14 If then your Lord and Master have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 *Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 *If I speak not of you all, I know whom I have chosen: but that the Scripture may be fulfilled, *He that eateth bread with me, hath lift up his heel against me. 19 *Now I tell you before it come, that when it is come to pass, ye may believe that I am he. 20 *Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me. 21 *When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake.

1681 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 With me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean. 12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord, and ye say well: for so I am. 14 If then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should as I have done to you. 16 You. Verily, verily I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, *He that eateth my bread lifted up his heel against me. 19 *Now I tell you before it come, that when it is come to pass, ye may believe that I am he. 20 *Verily, verily I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. 22 You shall betray me. The disciples looked one on another, doubting of whom he spake.

1 Some ancient authorities omit save, and his feet.
2 Gr. reclined.
3 Or, Teacher.
4 Gr. bond-servant.
5 Gr. an apostle.
6 Or, chose.
7 Many ancient authorities read his bread with me.
8 Or, I am.
6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρου· καὶ λέγει 
αὐτῷ ἕκεινος, Κύριε, σὺ μου ἡπτεῖς τοὺς 
7 πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, 
"Ὁ ἐγώ ποιο, σὺ οὐκ οἶδας ἄρτι, γνῶσίν ἐδὲ 
8 μετὰ ταῦτα. λέγει αὐτῷ Πέτρος, Οὐ μὴ 
νῖψῃ τοὺς πόδας μου εἰς τὸν αἰώνα. ἀπε- 
κρίθη αὐτῷ ὁ Ἰησοῦς, 'Εὰν μὴ νῖψω σε, οὐκ 
9 ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ Σίμων 
Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, 
10 ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει 
αὐτῷ ὁ Ἰησοῦς, 'Ο λευκομένος οὐ χρείαν 
ἔχει ἐκεῖνος τοὺς πόδας; τοῖς πόδας 
11 οὐχὶ πάντες. ἦδη γὰρ τῶν παραδίδοντα αὐ-
τῶν διὰ τούτο εἶπεν, Οὐχὶ πάντες καθαροί 
ἔστε.

12 "Οτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ 
ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, 
εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα υμῖν; 

13 ύμεῖς φωνεῖτε με, 'Ὁ διδάσκαλος, καὶ ὁ 
κύριος' καὶ καλῶς λέγετε, εἰμί γὰρ. εἰ οὖν 
ἐγὼ ἐνίψα υμῶν τοὺς πόδας, ὁ κύριος καὶ 
ὁ διδάσκαλος, καὶ ύμεῖς ὀφειλετε ἄλληλων 

15 ἡπτεῖς τοὺς πόδας. ὑπόδειγμα γὰρ ἔσωκα 

12 δέδωκα 


16 ύμῖν, ὅσα καθὼς ἐγώ ἐποίησα υμῖν, καὶ ύμεῖς 

17 ποίητε. ἄμην ἄμην λέγω υμῖν, Οὐκ ἔστι 

18 δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπό-

19 στόλος μείζων τοῦ πέμψαντος αὐτῶν. εἰ 

20 ταῦτα οἴδατε, μακάριοι ἐστε καὶ ποίηστε αὐ-

21 τὰ, οὐ περὶ πάντων υμῶν λέγω ἐγώ οἶδα 

22 οὖς ἐξελεξάμην ἀλλ' ἣν ἡ γραφὴ πληρωθῇ, 

23 τὸ πρόγονον μετ' ἐμοὶ τὸν ἄρτον ἐπήρεν ἐπ' 

13 μοι τὸν ἄρτον ἐπήρεν ἐπ'.

24 ἐμὲ τὴν πτέρναν αὐτῶν. ἀπ' ἄρτι λέγω υμῖν 

25 πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πι-

26 στεφάσθη 11 ὅτι ἐγὼ εἰμί. ἄμην ἄμην λέγω 

27 υμῖν, ὁ λαμβάνων ἐὰν τινα πέμψω, ἐμὲ 

28 λαμβάνει ὁ δὲ εμὲ λαμβάνων, λαμβάνει τὸν 

29 πέμψαντά με.

30 ἡ πτέρναν ὄνομε. ἐξελεξάμην ἀλλ' ἢν 

31 μοι τὸν ἄρτον ἐπήρεν ἐπ'.

32 νηταὶ, πιστεύσητε, ὅταν γε-

33 ἔνας. 'Ὅ λαμβάνων ἐὰν τινα πέμψω, ἐμὲ 

34 λαμβάνει ὁ δὲ εμὲ λαμβάνων, λαμβάνει τὸν 

35 πέμψαντά με.

36 τὰτα ἐπωμὲν ὁ Ἰησοῦς ἐπαράξητο ἡ ἑποίησα, 

37 καὶ ἐμαρτύρητε καὶ ἐπεν, Ἀμὴν 

38 ἄμην λέγω υμῖν ὅτι εἰς ἐς υμῶν παρα-

39 δόσει με. ἐξελεξάμην ὄνομε. ἐς ἀλλήλους 

40 οἱ μαθηταὶ, ἀποφοίμενοι περὶ τίνος λέγει.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1611</td>
<td>25 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. 27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou dost, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor. 30 He then having received the sop, went immediately out: and it was night. 31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified: and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come: so now I say to you. 34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the Cock shall not crow, till thou hast denied me thrice.</td>
</tr>
<tr>
<td>1881</td>
<td>23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answered, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he gave it to Judas, the son of Simon Iscariot. 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou dost, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 Unto him. For some thought, because Judas said had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night. 31 When therefore he was gone out, Jesus saith, Now is the Son of man glorified: and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and straightway shall he glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answered, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.</td>
</tr>
</tbody>
</table>
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

21 ὃν δὲ ἀνακείμενος εἰς τὸν μαθητὰν αὐτοῦ ἐν τῷ κύλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς· 22 νεείς οὖν τοῦτο Σίμων Πέτρος πυθοῦσα τίς ἢν ἐδοξάσθη ἐν αὐτῷ· 23 καὶ λέγει αὐτῷ, Ἐιπὲ τίς ἐστιν ἀναπεσόν· 24 ἀποκρινέται ὁ Ἰησοῦς, Ἐκεῖνος ἐστίν ὁ ἐγὼ βάφας· 25 τὸ γὰρ σώματος ἐπὶ δώσει, καὶ ἡμᾶς διδοὺν Ἰουδαὶ Σίμωνος Ἰσκαρίωτον. 26 καὶ μετὰ τοῦ γῆµιον, τότε ἐσώθησαν εἰς εἰκόναν ὁ Σατανᾶς. Καὶ λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὁ ποιεῖς, ποίησον τάχινον, τότε δὲ οὐδεὶς ἐγὼ τῶν ἀνακείμενων πρὸς τί εἶπεν αὐτῷ. 27 τινὲς γὰρ ἐδύκουν, ἐπεὶ τὸ γῆµιον ἔχειν ὁ Ηώδες, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀφόρησον ὅν χρείαν ἔχομεν εἰς τὴν ἐορ- 28 τὴν ἦ τοῖς πτωχοῖς ἰνα τι δῷ. λαβῶν οὖν τὸ γῆµιον εἰκόναν, εὐθαῦς ἐξῆλθεν εἰς δὲ νῦξ. 21 ὅπε ων ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ νῦς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ δὲ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξᾷ αὐτοῦ ἐν ἑαυτῷ, καὶ εὐθὺς δοξᾷ αὐτοῦ, τεκνία, ἐτὶ μικρῶν μεθ᾽ ὑμῶν εἰμὶ. ξητήσετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὁ ὅπου ὑπάγω ἐγώ, ύμεῖς οὖ δύνασθε εἶλθεν, καὶ ώμιν λέγω ἀρτι. 24 ἐντολὴν καὶνὴν δίδωμι ύμῖν, ἵνα ἀγαπᾶτε ἀλ- λήλους· καθὼς ἡγάπησα ύμᾶς, ἵνα καὶ ύμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσομαι πάντες ὅτι ἐμοὶ μαθητὰν ἐστε, ἐκν ἀγάπην ἐχεῖτε ἐν ἀλλήλοις.

32 Ἐλεγεν αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὁ ὅπου ὑπάγω, οὐ δύνασται μοι νῦν ἀκολουθήσασαι. 33 ὥστερον δὲ ἀκολουθήσεις μοι. λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατὶ οὐ δύναμαι σοι ἀκο- λουθήσασαι ἀρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ. 35 θῆσω, ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτορ φωνῆσε, ἐως οὖ ἀπαρνήσῃ με τρίς.
14 Let not your heart be troubled: ye believe in God, believe also in me. 15 In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. 16 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may also be. 17 And whither I go ye know, and the way ye know.

Father, the Way, the Truth, and the Life: no man cometh unto the Father but by me.

I am the Way, the Truth, and the Life: no one cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father?

I am the Father, and the Father in me. The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you, I say not of myself; but the Father abiding in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father. 13 And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my Name, I will do it. 15 If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. 17 Even the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, πιστεύετε 
2 εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ 
3 οἴκῳ τοῦ πατρὸς μου μοι πολλαὶ εἰσών
ei δέ μή, εἴπον ἃν ὑμῖν 1 πορεύομαι ἐτοι-
4 μαί τὸπον ὑμῖν, καὶ ἐὰν πορευθῶ καὶ ἐποιμᾶσο ὑμῖν τόπον, πάλιν ἐρχομαι καὶ πα-
5 ραλήψομαι ὑμᾶς πρὸς ἐμαυτόν ἵνα οἴην εἰμὶ 
6 ἐγὼ, καὶ ὑμεῖς ἐστε. καὶ ἐστιν ἐγὼ ὑπάρχω
7 οἴδατε, καὶ 2 τὴν ὄδον οἴδατε. λέγει αὐτῷ
8 Ὁθωμᾶς, Κύριε, οὐκ ὁδιάμεν ποῦ ὑπάγεις;
9 καὶ ᾽Ιησοῦς, Εἴγον εἰμὶ ἡ ὄδος καὶ ἡ ἀλη-
10 θεία καὶ ἡ λείη' οὐδεὶς ἔρχεται πρὸς τὸν
11 πατέρα, εἰ μὴ δὲ ἐμοῦ, εἰ ἐγὼ κοίτησέ με, καὶ 
12 τὸν πατέρα μου ἐγώ κοίτησε ἀν6 καὶ ἀπ’ ἄρτι 
13 γωνίσκετε αὐτόν, καὶ ἐωράκατε αὐτόν.
14 λέγει αὐτῷ Φιλίππος, Κύριε, δεῦξον ἡμῖν τὸν
15 πατέρα, καὶ ἀρκεῖ ἡμῖν. λέγει αὐτῷ ὁ Ἰη-
16 σοῦς, ὁτιστότων χρώσων μεθ’ ὑμῶν εἰμί καὶ 
17 οὐκ ἔγνωκας με, Φιλίππε; ὁ ἐωρακός ἐμὲ, 
18 ἑώρακε τὸν πατέρα καὶ 7 πῶς οὐ λέγεις,
19 Δεῖξαι ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι
20 ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοὶ ἐστιν;
21 τὰ ἰήματα ἐγὼ λαλῶ ὑμῖν, ἢ π’ ἐμαυτόν οὖν 
22 λαλῶ ὁ δ’ ἐν πατὴρ ὅ ἐν ἐμοὶ μένων, αὐτὸς
23 ποιεῖ τὰ ἔργα10 πιστευέτε μοι ὅτι ἐγὼ ἐν
24 τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοὶ εἰ δὲ μή, διὰ
25 τὰ ἐργά αὐτά πιστευετέ μοι, ἀμὴν ἀμὴν 
26 λέγω ὑμῖν, ὁ πιστεύων ἐς ἐμέ, τὰ ἐργά 
27 ἐγὼ ποιοὶ κάκεινοι ποιήσει, καὶ μεῖξα 
28 τούτων ποιήσει’ ὅτι ἐγὼ πρὸς τὸν πατέρα
29 μού11 πορεύομαι, καὶ ὃ τι ἂν αἰτήσητε ἐν
30 τῷ ὑμῶν ἀναφέρα, τοῦτο ποιήσω, ἢ ἂν 
31 ὁ πατὴρ ἐν τῷ νῷν ἐὰν τι αἰτήσῃς12 ἐν
32 τῷ ὑμῶν ἀναφέρα, ἢ ἂν ἄγια 
33 πατήσει με, ταῖς ἐντολαῖς ταῖς ἐμῖς τηρήσατε14.
34 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον πα-
35 ράκλητον δώσει υἱῶν, ἢν μενῇ5 μεθ’ ὑμῶν
36 εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, δ’ ὁ 
37 κόσμος οὐ δύναται λαβεῖν, ὡς ὁ θεωρεῖ αὐ-
38 τό, οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ16 γινώσκετε 
39 αὐτό, ὅτι παρ’ ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.
18 I will not leave you comfortless, I will come to you.  
19 Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also.  
20 At that day ye shall know that I am in my Father, and you in me, and I in you.  
21 He that hath my commandments, and keepeth them, he is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.  
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?  
23 Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.  
24 He that loveth me not, keepeth not my sayings, and the word which you hear is not mine, but the Father’s which sent me.  
25 These things have I spoken unto you, being yet present with you.  
26 But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.  
27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.  
28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.  
29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.  
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.  
31 But that the world may know that I love the Father: and as the Father gave me commandment, even so I do: Arise, let us go hence.  

15 I am the true vine, and my Father is the husbandman.
18 οὐκ ἀφῆσον ύμᾶς ὀρφανούς· ἐρχομαι πρὸς
19 ύμας. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι
θεωρεῖ, ύμεῖς δὲ θεωρεῖτε με· ὅτι ἐγώ ἡμῖν,
20 καὶ ύμεῖς ζήσεσθε. εὖ ἐκείνη τῇ ἡμέρᾳ
γνώσεσθε ύμεῖς ὅτι ἐγώ ἐν τῷ πατρί μου,
21 καὶ ύμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. ὁ ἔχων
tὰς ἑντολὰς μου καὶ τηρῶν αὐτὰς, ἐκεῖνὸς
ἐστιν ὁ ἁγιασμὸς με· ὁ δὲ ἁγιασμὸν με, ἁγιά-
πρόκειται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ
ἁγιάσω αὐτῶν, καὶ ἐμφανίσω αὐτῶ ἐμαυ-
22 τὸν. λέγει αὐτῷ Ἰωύδας, οὐχ ὁ Ἰσκαριώ-
της, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμ-
φανίζεσθε σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;
23 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἑὰν τις
ἀγαπᾶ με, τῶν λόγων μου τηρήσει, καὶ ὁ
πατὴρ μου ἁγιάσῃ αὐτὸν, καὶ πρὸς αὐτὸν
ἐλευσόμεθα, καὶ μονὴν παρ᾽ αὐτῷ ποιήσω-
24 μεν. 17. ὁ µὴ ἁγιασμὸν με, τοὺς λόγους μου οὐ
tηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν
ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.
25 Ταῦτα λελάθηκα ὑμῖν παρ᾽ ὑμῖν μένων,
26 ὁ δὲ παρακλήσεως, τὸ Πνεῦμα τὸ "Ἀγιον, ὁ
πέμψει ὁ πατὴρ ἐν τῷ ὄνοματί μου, ἐκεῖνος
ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς
27 πάντα ὁ εἶπον ὑμῖν. εἰρήνην ἀφίμη ὑμῖν,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθός ὁ
κόσμος δίδωσιν, ἐγώ δίδωμι ὑμῖν. μὴ ἀ-
ρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.
28 ἦκουσάτε ὅτι ἐγὼ εἶπον ὑμῖν, 'Ὑπάγω καὶ
ἐρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτε με, ἔχαρτε
ἀν ὅτι εἶπον 13. Πορεύομαι πρὸς τὸν πατέρα' 15 ὁμ. εἶπον, (τορ.)
29 ὅτι ὁ πατήρ μου 19 μείζων μοῦ ἑστιν. καὶ νῦν
εἰρήκα ὑμῖν πρὶν γενέσθαι ἓνα, ὅταν γεννηται,
30 πιστεύσητε, οὐκέτι πολλὰ λαλήσω μεθ᾽
ὑμῶν· ἐρέχεται γὰρ ὁ τοῦ κόσμου τοῦτον
15 ἵνα ὁ κόσμος ὅτι ἁγιασὼ τὸν πατέρα, καὶ
καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ.
εἰρήσεσθε, ἀγωμεν ἐνεπεβεν.
15 Ἡγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἑστι.
<table>
<thead>
<tr>
<th>2</th>
<th>Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you: As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my Commandments, ye shall abide in my love, even as I have kept my Father's Commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my Commandment, that ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends: for all things that I have heard of my Father, I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you. 17 These things I command you, that ye love one another.</td>
</tr>
</tbody>
</table>
EΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

2 τῶν κλῆμα ἐν ἐμοὶ μὴ φέρων καρπῶν, αἴρει

3 αὐτῷ· καὶ πᾶν τὸ καρπὸν φέρων, καθαίρει

4 ὑμῖν. μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς

tὸ κλῆμα οὐ δύναται καρπῶν φέρειν ἣφ' ἐαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως

5 οὐδέ υμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ἐγὼ

6 οὐδέν. ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐξιλήθη

7 καίεσται. ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ρήματα

8 και γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ

9 σπέρμας μου, ἵνα καρπῶν πολὺν φέρητε· καὶ

10 τῇ ἁγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολὰς μου

11 καὶ μένω αὐτῶν ἐν τῇ ἁγάπῃ. ταῦτα λελά-

12 καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὐτῇ ἐστιν ἡ

13 ἡγάπημα. μείζονα ταύτης ἡγάπην οὖ-

14 τῶν φίλων αὐτοῦ. υμεῖς φίλοι μου ἐστέ, εἰν

15 ποίητε ὄσα ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι

16 ὑμᾶς λέγω, ὅτι οὐκ ὁ δοῦλος ὦκ οὕτω τι

17 παῦρα ἐν τῷ ὄνοματί μου, δοῦ ὑμῖν. ταὐ-

1

2 αἴτησαςθε

3 Μαργ. (φέρητε, καὶ) γένησθε

4 ἢ

5 ὕ

6 ἔγω ἐντέλλομαι ὑμῖν. οὐκέτι

7 ὑμᾶς λέγω, ὅτι οὐκ ὁ δοῦλος οὐκ οἴδε τι

8 ἔγω ἐξελέξωσθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἑθηκα ὑμᾶς, ἐνα υμεῖς ὑπάγητε καί καρπῶν φέρητε, καὶ ὁ καρπὸς ὑμῶν μείη' ἵνα τι ἂν αἰτήσῃ τῶν

9 παῦρα ἐν τῷ ὄνοματί μου, δοῦ ὑμῖν. ταὐ-

10 σπέρμας μου, ἵνα ἐντέλλητε ἀλλήλους.
18 If the world hate you, ye know that it hated me before it hated you.
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my Name's sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the Synagogues: yea, the hour cometh that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?
18 εἰ δὲ κόσμος ὑμᾶς μισεῖ, γυνώσκετε ὅτι ἐμέ
19 πρῶτον ὑμῶν μεμίσθηκεν. εἰ ἐκ τοῦ κόσμου ἤτε, ὁ κόσμος ἀν τὸ ἱδίον ἐφίλει; ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ
20 κόσμος. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν. Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδιώξαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπήρησαν, καὶ
21 τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι
22 οὐκ οἴδασι τῶν πέμψαντά με. εἰ μὴ ἦλθον καὶ ἔλαθσα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον ἕν πρόβασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας
23 αὐτῶν. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου
24 μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα εὖ αὐτοῖς ἄοι δὲ ἀλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶ-
25 χον γνών δὲ καὶ ἑωράκασι καὶ μεμίσθηκαν καὶ
26 ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ὅτι πληρωθῇ ὁ λόγος οὗ γεγραμμένος εἰς τὸ νόμον αὐτῶν
27 ὅτι ἐμάτισάν με δωρεάν. ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὅταν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ
28 πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
29 ἐμοῦ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

16 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδά-
2 λισθήτε. ἀποσυναγόγουν ποιήσουσιν ὑμᾶς-
3 ἀλλ' ἐρχεῖται ὁρά, ἵνα πᾶς οὗ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.
4 καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν
5 τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελά-
6 λήκα ὑμῖν, ἵνα ὅταν ἔλθῃ η ὁρά, μνημο-
7 νεύτε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ἐμῖν ἐστὶ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἡμῖν.
8 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ
9 οὐδείς εἴ ὑμῶν ἐρωτᾷ με. Ποὺ ὑπάγεις;

7 ἐς ὑμᾶς
8 ἐποίησεν
1 om. ὑμῖν
2 adīl αὐτῶν
3 om. ὑμῖν
4 συναγογούν
5 λατρείαν
6 ἔλθῃ
7 ἀρχῆς
8 ὑπάγω
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.
9 Of sin, because they believe not on me.
10 Of righteousness, because I go to my Father, and ye see me no more.
11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now:
13 Howbeit, when he the spirit of truth is come, he will guide you into all truth: For he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will shew you things to come.
14 He shall glorify me, for he shall receive of mine, and shall shew it unto you.
15 All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew it unto you.
16 A little while, and ye shall not see me: and again a little while, and ye shall see me: because I go to the Father.
17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while and ye shall see me?
20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: And ye shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman, when she is in travail, hath sorrow, because her hour is come:

1 Or, Ad- vocat. 
2 Or, Con- vince.

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6 But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I go, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me.
10 Of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but whatsoever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.
12 He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.
16 to you. A little while, and ye behold me no more; and again a little while, and ye shall see me.
18 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?
20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come:

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6 But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I go, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me.
10 Of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but whatsoever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.
12 He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.
16 to you. A little while, and ye behold me no more; and again a little while, and ye shall see me.
18 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?
20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come:

1 Or, Ad- vocat. 
2 Or, Con- vince.
καὶ ἐξεῦθεσαν πρὸς ὑμᾶς· εἴπον δὲ πορευθοῦν ὑμῖν εἰς τὴν ἁμαρτίαν καὶ περι δικαστήριον, καὶ πέμψατε αὐτοῦ πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἑλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαστήριον, καὶ πέμψατε αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἑλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαστήριον, καὶ πέμψατε αὐτὸν πρὸς ὑμᾶς.
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come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that

22 a man is born into the world. And ye therefore now have sorrow: but I will see you again, andthy heart shall rejoice, and yourjoy no one taketh from you.

23 And in that day ye shall ask me nothing: * Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.

24 Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my Name: and I say not unto you that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speaketh thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: By this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

17 These things spake Jesus; and lifting up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.

1 Or, ask me no question

2 Or, parables

3 Gr. make request of.

4 Or, parable
ευαγγελιον κατα ιωάννην.
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οταν δε γεννηση το παιδιον, ουκετε μηνηνο-
νεις της θλιψεως, δια την χαραν ότι έγεν-
29 νήθη ανθρωπος εις των κοσμων, και ημεις
ολων λοπην μεν κατά 12 χειτε παλιν δε δόμαται
ημα, και χαρησται ημων εη καρδια, και την
23 χαραν ημων ουδες αηρε αη δη ημων. και εν
εκεινη τη ημερα εμε ιτι έρωτησετε ουδεν.
4ημν αηρη λεγω ημιν οτι 12 ησα αν 14 αιτη-
σητε τον πατερα εν τω ονωματι μου, δωσει
24 ημιν15, ένως αρτη ιτησατε ουδεν εν τω
ονωματι μου αητετε, και ληψεσθη, ένα η
χαρα ημων η πεπληρωμενη.
15 Ταυτα εν παρομαια λελαληκα ημιν *έρ-
χεται άρα ότε ουκετε εν παρομαια λαλησω
ημων, αλλα παρρησια περι του πατρος αναγ-
26 γελω16 ημιν, εν εκεινη τη ημερα εν τω
ονωματι μου αιτησατε, και ου λεγω ημιν
οτι εγω έρωτησω των πατερα περι ημων'.
27 αυτος γαρ ο πατηρ φιλει ημας, οτι ημεις εμε
πεφυλακατε, και πεπιστευκατε οτι εγω παρα
29 του Θεου εξηλθον. εξηλθον παρα13 του
πατρος, και έληλυθα εις των κοσμων παλιν
αηρη των κοσμων, και παρευρομαι προς των
30 πατερα. λεγουσιν αντω10 οι μαθηται αυτου;
19 οτι, εν των παρρησια λαλεις, και παρομαια
30 ουδεμιαν λεγεις. μην αιδαμεν οτι αιδα
παντα, και ου ηρειαν έχεις ηνα τις επι ερωταε
εν τουτο παστευομεν οτι απο Θεου εξηλθος.
31 απεκριθη αυτοις ο ίησους, *αρτη πιστευετε ;
20 οδου, ερχεται όρα και μην20 εληλυθεν, ένα
σκορπισθη εκαστος εις τα ιεα, και έμε
μωνον αηρητε και ουκ ειμι μονος, οτι ο πα-
32 τηρ μετ εμον εστι, ταυτα λελαληκα ημιν,
ηα εν εμοι ειρηνη εχητε, εν το κοσμω θλι-
ψυν εξετε11. αλλα θαρσετε, εγω νευικα
των κοσμων.
17 Ταυτα ελλησθεν ο ίησους, και έπηρε1 1 επαρας
τους οθθαιμους αυτου εις των ουρανων, και2
οτι, ρησε, Επερ, εληλυθεν η ορα δοξας σου των
2 υων, ένα κα2 ο ουρς σου3 δοξας σε καθως
3 om. ου
δωκας αυτω εξουσιαν πασης σαρκος, ένα παν
ο δεδωκας αυτω, δωση αυτοις ξωην αιωνων,
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5 And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.
6 I have manifested thy Name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word.
7 Now they have known that all things whatsoever thou hast given me, are of thee.
8 For I have given unto them the words which thou gavest me, and they have received them, *and have known surely that I came out from thee, and they have believed that thou didst send me.
9 I pray for them; I pray not for the world: but for them which thou hast given me, for they are thine.
10 And all mine are thine, and thine are mine: and I am glorified in them.
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are.
12 While I was with them in the world, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: *that the Scripture might be fulfilled.
13 And now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.
14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of the world.
17 Sanctify them through thy truth: thy word is truth.
18 As thou hast sent me into the world, even so have I also sent them into the world.

1 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.
2 I glorified thee on the earth, having accomplished the work which thou hast given me to do.
3 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy Name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.
4 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them.
5 And I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name which thou hast given me, that they may be one, even as we are.
6 While I was with them, I kept them in thy Name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.
7 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world.

*Ps. 109. 8.
3 αὕτη δὲ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι
σε τὸν μόνον ἄλληθρον Θεόν, καὶ ὃν ἀπέ-
4 στέλλασ Ἱσραήλ Χριστόν. ἐγὼ σε ἐδοξάσα
ἐπὶ τὴς γῆς τὸ ἔργον ἐτελείωσα 4 ὁ δεδωκάς
5 μοι ὑπὸ ποιήσω. καὶ νῦν δοξασώμεν με σε,
pάτερ, παρά σεαυτῷ τῷ δύνα ἐγὼ πρὸ
tὸ τὸν κόσμον ἐστίν παρὰ σοί. ἐφανέρωσα
σοῦ τὸ ὀνόμα τούς ἀνθρώποις οὐς δεδωκάς 5
5 ὁ δεδωκάς
μοι ἐκ τοῦ κόσμου τοῦ ἔστιν καὶ τὸν λόγον σου τετηρή-
7 καὶ. νῦν ἐγνώκαν ὅτι πάντα ὅσα δεδωκάς
8 μοι, παρὰ σου ἐστιν ὅτι τὰ δόματα ἡ δε-
δωκάς 6 μοι, δεδοκά αὐτοῖς καὶ αὐτοὶ ἔλα-
βον, καὶ ἐγνώκαν ἀληθῶς ὅτι παρά σου
ἐξῆλθον, καὶ ἐπιστέφεσαν ὅτι σὺ μὲ ἄπε-
9 στέλλας. ἐγὼ περί αὐτῶν ἑρωτῶν οὐ περί
tὸ τὸν κόσμον ἑρωτῶ, ἀλλὰ περί ὁν δεδωκάς
10 μοι, ὅτι σοὶ ἐστὶ καὶ τὰ ἐμὰ πάντα σα ἐστὶ,
καὶ τὰ σὰ ἐμὰ καὶ δεδοξάσμεν ἐν αὐτοῖς.
11 καὶ ὁκενέμη ἐμὶ ἐν τῷ κόσμῳ, καὶ αὐτοῦ ἐν
tῶ κόσμῳ ἐστὶ, καὶ ἐγὼ πρὸς σε ἐρχόμαι.
pάτερ ἀγιε, τιμήσων αὐτοὺς ἐν τῷ ὄνοματι
σου, οὐς 6 δεδωκάς μοι, ἵνα ὅσιν ἐν, καθὼς
12 ἡμεῖς. ὅτε ἤμεν μετ' αὐτῶν ἐν τῷ κόσμῳ ἐγὼ ἐτήρομαι αὐτοὺς ἐν τῷ ὄνοματι σου. οὐς 8
dedowakas mou  ὑφίλαξα, καὶ οὐδεὶς εἴ τῶν ἀπώλετο, εἴ μη ὁ νόος τῆς ἀπολέιας, ἢ ἡ
13 γραφὴ πληρωθῇ. νῦν δὲ πρὸς σε ἐρχόμαι,
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι
tὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐ-
14 τοῖς 10. ἐγὼ δεδωκα αὐτοῖς τῶν λόγων σου,
καὶ ὁ κόσμος ἔμισσαν αὐτοὺς, ὅτι ὁκ εἰσὶν ἐκ
tου κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
15 κόσμου. οὐκ ἑρωτῶ ὅτα ἄριστ αὐτοὺς ἐκ τοῦ
cόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ
16 πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς
17 ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἀγάλαζον αὐ-
toûs e tê alûthia sôu 11. ὁ λόγος ὁ σῶς ἀλή-
18 θεία ἐστι. καθὼς ἐμὲ ἀπέστειλας εἰς τῶν κόσ-
μουν, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμου.
19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone; but for them also which shall believe on me through their word:

21 That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them: that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved me, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

18 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief Priests and Pharisees, cometh thither with lanterns and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
19 καὶ ὑπὲρ αὐτῶν ἔγω ἀγιάζω ἐμαυτόν, ἵνα καὶ αὐτὸι ὤσιν 12 ἁγίασμένοι ἐν ἁλθείᾳ. 12 ὁσι καὶ αὐτοὶ
20 οὐ περὶ τοῦτων δὲ εἰριστὶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων 13 διὰ τοῦ λόγου αὐτῶν.
21 τῶν εἰς ἐμὲ ἵνα πάντες ἐν ὤσί καθὼς σὺ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ὤσί 14 ὅσιν ἵνα ὁ κόσμος πιστεύσῃ 14 ὁμ. ἐν
22 ὅτι σὺ μὲ ἀπέστειλας. καὶ ἐγὼ τὴν δόξαν ἣν δεδωκάς μοι, δεδωκα αὐτοῖς, ἵνα ὁσι ἤν,
23 καθὼς ἠμείς ἐν ἐσμὲν 15. ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὁσι τετελειωμένοι εἰς ἐν,
καὶ 16 ἵνα γνώσῃ ὁ κόσμος ὅτι σὺ μὲ ἀπέστειλας καὶ ἡγάπησα αὐτοῖς, καθὼς ἐμὲ ἠγάπησας. πάτερ, οὗ 17 δεδωκάς μοι, θέλω 17 ὁ text, not marg.
ἵνα ὅποι εἰμὶ ἐγὼ, κακεύοι ὤσι μετ' ἐμοῦ· ἵνα θεωροῦσιν τὴν δόξαν τὴν ἐμῆν, ἣν ἔδωκάς 
μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς 18 δεδωκάς
25 κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἐγὼ· ἐγὼ δὲ σε ἐγνώσαν
26 ὅτι σὺ μὲ ἀπέστειλας καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἡγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ἤ, κἀγὼ ἐν αὐτοῖς.
18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν ἡμῖν, εἰς ὃν εἰσῆλθεν
2 αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἤδει δὲ καὶ Ἰούδας, ὁ παραδίδους αὐτῶν, τὸν τόπον· ὅτι πωλλάκις συνήχθη ὁ Ἰησοῦς ἐκεί μετὰ τῶν
3 μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας, λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἁρχιερέων καὶ Ἰούδας, λαβὼν τὴν
σπείραν, καὶ ἐκ τῶν ἁρχιερέων καὶ Ἰούδας, λαβὼν τὴν
4 καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν, εἰς ὅσος πάντα τὰ ἐρχόμενα ἐπὶ αὐτῶν, ἐξέλθων
5 εἶπεν 2 αὐτοῖς, Τίνα ἐρρείτε; ἀπεκρίθησαν 2 ἐξῆλθε καὶ λέγει αὐτοῖς Ἰησοῦς τῶν Ἀναπαραίς, λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι, εἰστήκει δὲ καὶ Ἰούδας ὁ παραδίδους αὐτῶν μετ' αὐ-
6 τῶν. ὅς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι, 3 ὁμ. ὅτι ἀπήλθων εἰς τὰ ὑπίσθω, καὶ ἔπεσον χαμαῖ.
7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 
8 Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way: 
9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.
10 Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear: The servant's name was Malchus. 
11 Then said Jesus unto Peter, Put upthy sword into the sheath: the cup which my father hath given me, shall I not drink it? 
12 Then the band and the captain, and officers of the Jews, took Jesus, and bound him. 
13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high Priest that same year. 
14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. 
15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high Priest, and went in with Jesus into the palace of the high Priest. 
16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high Priest, and spake unto her that kept the door, and brought in Peter. 
17 Then saith the damsel that kept the door unto Peter, Art thou also one of this man's disciples? He saith, I am not. 
18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself. 
19 ¶ The high Priest then asked Jesus of his disciples, and of his doctrine. 
20 Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing: 
21 Why askest thou me? Ask them. 

7 Again therefore he asked them, Whom seek ye? And they said, 
8 Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me, 
9 me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. 
10 Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it? 
12 So the 2band and the 3chief captain, and the officers of the Jews, seized Jesus and bound him, 
13 him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. 
14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. 
15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the 4servants and the officers were standing there, having made 5a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself. 
19 The high priest therefore asked Jesus of his disciples, and of his doctrine. 
20 Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing: 
21 Why askest thou me? Ask them.
7 πάλιν οὖν αὐτοῦς ἐπηρώτησε, Τίνα ἤζητετε;
8 οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραίον. ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμὶ·
i οὐν ἐμὲ ἤζητετε, ἀφετε τούτους ὑπάγειν·
9 ἵνα πληρωθῇ ὁ λόγος οὗ εἶπεν ὅτι Οὐς δὲ-
dωκάς μοι, οὐκ ἀπώλεσα εξ αὐτῶν ὁδένα.
10 Ζήμων οὖν Πέτρος ἔχων μάγαραν εἰλάκεσεν αὐτήν, καὶ ἔπαισε τοῦ τοῦ ἀρχιερεῶς δούλου,
καὶ ἀπέκοψεν αὐτὸν τὸ ὄμην1 το δεξιόν. ἦν
11 δὲ ὄμηρα τὸ δούλο Madchos. εἶπεν οὖν ὁ
Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάγαράν σου5 εἰς τὴν βήκην τὸ ποτήριον τὸ δέδοκε μοι ὁ
πατήρ, οὐ μὴ πιόν αὐτὸ;
12 'Ἡ οὖν σπέιρα καὶ ὁ χιλάρχος καὶ οἱ
ὑπηρέται τῶν 'Ιουδαίων συνελαβὸν τὸν 'Ιη-
σοῦν, καὶ ἔδισαν αὐτῶν, καὶ ἀπήγαγον αὐ-
tόν6 πρὸς Ἰωάννα πρῶτον· ἦν γὰρ πενθερὸς
tῶν Καϊσάρα, ὃς ἦν ἀρχιερέως τοῦ ἐναυτοῦ
13 ἔκεινος. ἦν δὲ Καϊάφας ὁ συμβουλεύσας
tοῖς 'Ιουδαίοις, ὅτι συμφέρει ἕνα ἀνθρώπων
ἀπολέσθαι7 ὑπὲρ τοῦ λαοῦ.
14 'Ἡκολουθεῖ δὲ τῷ Ἰησοῦ Ζήμων Πέτρος,
καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν
γυναῖκός τοῦ ἀρχιερεί, καὶ συνεισῆλθε τῷ
15 Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερεῶς· ὁ δὲ
Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν
οὖν ὁ μαθητὴς ὁ ἄλλος ὦς ἦν γυναῖκα τοῦ
ἀρχιερεί, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε
16 τὸν Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρω-
ρὸς τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν
eἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ
17 εἰμί. εἰσῆλθεν καὶ δὲ οἱ δούλοι καὶ οἱ ὑπη-
ρέται ἀνδρακίαν πεποιηκότες, ὅτι ψῡχὸς ἦν,
καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέ-
tρος8 ἔστως καὶ θερμαίνομενος.8
18 εἰμί. εἰσῆλθεν καὶ δὲ οἱ δούλοι καὶ οἱ ὑπη-
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καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέ-
tρος8 ἔστως καὶ θερμαίνομενος.8
19 'Ὁ οὖν ἀρχιερεὺς ἤγαν ὑπότητες τῶν Ἰησοῦν
περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς ἀπ-
20 δαχής αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,
Ἐγώ παρρησία ἐλάλησα,9 τῷ κόσμῳ· ἔγω 9 λελάληκα
πάντως ἐδίδαξα ἐν τῇ10 συναγωγῇ καὶ ἐν
10 ὀπ. τῇ10 τῷ λεφῳ, ὅτου πάντοτε11 οἱ Ἰουδαίοι11 πάντες
συνέχοντα, καὶ ἐν κρυπτῷ ἐλάλησα οὐ-
21 δεν. τι με ἑπερωτᾶς; ἑπερώτησον12 τους12 ἐρωτᾶς; ἑρώτησον
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>which heard me, what I have said unto them: behold, they know what I said.</td>
<td>that have heard me, what I spake unto them: behold, these know</td>
</tr>
<tr>
<td>22 And when he had thus spoken, one of the officers which stood by, struck Jesus (^1) with the palm of his hand, saying, Answerest thou the high priest so?</td>
<td>22 the things which I said. And when he had said this, one of the officers standing by struck Jesus (^1) with his hand, saying, Answerest thou the high priest so?</td>
</tr>
<tr>
<td>23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?</td>
<td>23 so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smittest thou me? Anns therefore sent him bound unto Caiaphas the high priest.</td>
</tr>
<tr>
<td>24 Now Annas had sent him bound unto Caiaphas the high Priest.</td>
<td>25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied it, and said, I am not.</td>
</tr>
<tr>
<td>25 And Simon Peter stood and warmed himself: (^*) They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.</td>
<td>26 One of the 2(^{\text{nd}}) servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?</td>
</tr>
<tr>
<td>26 One of the servants of the high Priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?</td>
<td>27 With him? Peter therefore denied again: and straightway the cock crew.</td>
</tr>
<tr>
<td>27 Peter then denied again, and immediately the cock crew.</td>
<td>28 They lead Jesus therefore from Caiaphas into the (^{2}) palace: and it was early; and they themselves entered not into the (^{2}) palace, that they might not be defiled, but might eat the passover.</td>
</tr>
<tr>
<td>28 (^<em>) Then led they Jesus from Caiaphas unto the hall of Judgment: And it was early, (^</em>) and they themselves went not into the Judgment hall, lest they should be defiled: but that they might eat the Passover.</td>
<td>29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man?</td>
</tr>
<tr>
<td>29 Pilate then went out unto them, and said, What accusation bring you against this man?</td>
<td>30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</td>
</tr>
<tr>
<td>30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</td>
<td>31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:</td>
</tr>
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<td>31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:</td>
<td>32 (^*) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</td>
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<tr>
<td>32 (^*) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</td>
<td>33 (^*) Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?</td>
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<td>33 (^*) Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?</td>
<td>34 Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?</td>
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<td>34 Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?</td>
<td>35 Pilate answered, Am I a Jew? (^*) Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?</td>
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<tr>
<td>35 Pilate answered, Am I a Jew? (^*) Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?</td>
<td>36 Jesus answered, My kingdom is not of this world: if my kingdom were</td>
</tr>
</tbody>
</table>

\(^1\) Or, with a rod.  
\(^2\) Or, bond-servants.  
\(^*\) Acts 10. 28.
άκηκοστας, τι ἐλάλησα αὐτοῖς' ἵδε, οὗτοι οὖ· 22 δασιν ἐ ἐπόνον ἑγώ. ταῦτα δὲ αὐτοῦ εἰπόν
τος, εἰς τῶν ὑπηρετῶν παρεστηκός ἔδωκε
ῥάπισμα τῷ Ἰησοῦ, εἰπόν. Οὕτως ἀποκρίνη
23 τῷ ἀρχιερεῖ; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ
κακῶς ἐλάλησα, μαρτύρησον περι τοῦ κακοῦ·
24 εἰ δὲ καλῶς, τί με δέρεις; ἀπέστειλεν οὖν
αὐτὸν ὁ Ἀννας δεδεμένων πρὸς Καϊάφαν τῶν
ἀρχιερεία.
25 Ὅν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαίο
νόμενος· εἶπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν
μαθητῶν αὐτοῦ εἴ; ἠρνήσατο ἐκεῖνος, καὶ
26 εἶπεν, Οὐκ εἰμί. ἠλέγει εἰς ἐκ τῶν δούλων
tοῦ ἀρχιερέως, συγγενῆς οὖν ὁ ἄρτοςο πέτρος τῷ ὀτίων, Οὐκ ἔγα εἰς ἐδών ἐν τῷ
27 κηπῷ μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο ὁ
Πέτρος, καὶ εὐθέως ἀλέκτωρ εὐφώνησεν.
28 Ἀγούσιν οὖν τῷ Ἰησοῦν ἀπὸ τοῦ Καϊάφα
εἰς τὸ πραγμάτωμι· ἢν δὲ προέδροι, καὶ αὐτοὶ οὐκ
eἰσήλθον εἰς τὸ πραγμάτωμι, ἦν μὴ μανθόσιν,
29 ἀλλὰ ὡς φῶναι τῷ πάσχες. ἐξῆλθεν οὖν
ὁ Πιλάτος ἐπὶ οὐραίοις; καὶ εἶπεν, Τίνα
καθηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τοῦ
τού; ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἢν
αὐτὸς κακοποῖος, οὐκ ἂν σου παρεδώκαμεν
30 αὐτῶν. εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Δάβετε
αὐτῶν ὑμέις, καὶ κατὰ τῶν νόμων ὑμῶν κρί
νατε αὐτῶν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,
31 Ἡμῶν οὐκ ἔχεστιν ἀποκτέιναι οὐδένα· ἦν ὁ
λόγος τοῦ Ἰησοῦ πληρωθῇ, ἢν εἶπε, σημαι

32 Εἰσῆλθεν οὖν εἰς τὸ πραγματόμενον πάλιν· 17 πάλιν εἰς τὸ πραγματ

33 ο Públos, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ
eἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεύς τῶν Ἰουδαίων;
34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἐαυτοῦ σὺ
tοῦτο λέγεις, ἢ ἀλλοι σου εἶπον περί ἐμοῦ;
35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖος
eἰμί; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρ

36 οὗτος, Ἡ βασιλεία ἡ ἐμὴ οὖν ἔστω εἰς τὸ
kόσμου τούτου; εἰ ἐκ τοῦ κόσμου τούτου ἦν
<table>
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<tr>
<td>of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</td>
<td>of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</td>
</tr>
<tr>
<td>37 Pilate therefore said unto him, Art thou a King then?</td>
<td>37 Pilate therefore said unto him, Art thou a King then?</td>
</tr>
<tr>
<td>Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.</td>
<td>Jesus answered, 2Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.</td>
</tr>
<tr>
<td>Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.</td>
<td>Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?</td>
</tr>
<tr>
<td><em>But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?</em></td>
<td>39 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.</td>
</tr>
<tr>
<td><em>Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.</em></td>
<td>19 Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe,</td>
</tr>
<tr>
<td>2 And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe,</td>
<td>2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment;</td>
</tr>
<tr>
<td>3 And said, Hail king of the Jews: and they smote him with their hands.</td>
<td>3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.</td>
</tr>
<tr>
<td>4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.</td>
<td>4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.</td>
</tr>
<tr>
<td>5 Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man.</td>
<td>5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold,</td>
</tr>
<tr>
<td>6 When the chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.</td>
<td>6 the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.</td>
</tr>
<tr>
<td>Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.</td>
<td>7 the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.</td>
</tr>
<tr>
<td>The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.</td>
<td>8 When Pilate therefore heard that saying, he was the more afraid,</td>
</tr>
<tr>
<td>7 When Pilate therefore heard that saying, he was the more afraid,</td>
<td>9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.</td>
</tr>
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<td>9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.</td>
<td>10 Then Pilate saith unto him, Speakest thou not unto me?</td>
</tr>
</tbody>
</table>

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1 Or, officers: as in ver. 3, 12, 18, 22. 2 Or, Thou sayest it, because I am a king. 3 Or, with rods. 4 Gr. Praetorium.
EYAPPEIAION KATA IΩΑΝΝΗΝ. 477

η βασιλεία η ἑμί, οἱ ὑπηρέται ἵνα οἱ ἐμοὶ

ηγοῦντο, ὅς ἵππα ραβδώθω τοῖς 'Ιουδαίοις,

νῦν δὲ η βασιλεία η ἑμί οὐκ ἔσται ἐντεῦθεν.

7 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Ὡκούν βασιλείς

εἰ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι 19 19(Marc. λέγεις' ὅτι)

βασιλεῖς εἰμί ἐγώ. ἐγώ εἰς τοῦτο γεγέν-

ημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τῶν κόσμων,

ἐπεὶ ὅ ὁ ὁ ἡ ἀληθεία ἀκοῦει μου τῆς φωνῆς. λέγει αὐτῷ

ὁ Πιλάτος, Τί ἔστιν ἀλήθεια;

Καὶ τοῦτο εἰπὼν, πάλιν ἔξηλθε πρὸς τοῖς

'Ιουδαίοις, καὶ λέγει αὐτοῖς, Ἔγω οὐδεμιάν

ἀπέδειξα εἰν αὐτῷ. ἐστὶ δὲ σωθήσεια ὑμῶν,

ὡς ἐν ἑαυτῷ ἀπολύσω εἰς τὸ πάσχα' βεβαίωσθε ὑμῖν ἢ ἐπολύσω τὸν βασιλέα τῶν

'Ιουδαίων; ἔκραυγοσαν οὖν πάλιν πάντες 20, om. πάντες

λέγοντες, Μη τοῦτον, ἀλλὰ τὸν Βαραββᾶν

ἢ δὲ ὁ Βαραββᾶς λῃστὴς.

9 Τίστε οὖν ἐλάλησεν ὁ Πιλάτος τὸν Ἰησοῦν,

καὶ ἐμαυτίσωσε. καὶ οἱ στρατιώται πλέ-

ξαντες στέφανον εἰς ἀκανθῶν ἐπέθηκαν αὐ-

tού τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν

3 περιέβαλον αὐτῶν, καὶ ἐλεγον, Χαίρε, ὁ

βασιλεὺς τῶν 'Ιουδαίων καὶ ἐδίδον αὐτῷ

4 ῥαπίσματα. 2 ἔξηλθεν οὖν 3 πάλιν ἔξω ο

Πιλάτος, καὶ λέγει αὐτοῖς, Ἠδὲ, ἄγω ὑμῖν

αὐτῶν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμιάν

5 ἀπέδειξα εἰν αὐτῷ. ἔξηλθεν οὖν ὁ Ἰησοῦς ἔξω,

φορὼν τῶν ἀκανθῶν στέφανον καὶ τὸ πορ-

φυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἠδὲ, ἢ ἄν-

6 ἰρωσα. ὅτε οὖν εἶδον αὐτὸν οἱ ἄρχοικες καὶ οἱ ὑπηρέται, ἔκραυγοσαν λέγοντες, Σταϋ-

ροσαν, σταὐρώσαν. λέγει αὐτοῖς ὁ Πιλάτος,

λάβετε αὐτῶν ὑμεῖς καὶ σταυρώσατε' ἐγώ γάρ

7 οὐχ εἰρήσκω ἐν αὐτῷ αὐτίαν. ἀπεκρίθησαν

αὐτῷ οἱ 'Ιουδαίοι, Ἦμεις νόμον ἐχομεν, καὶ

cata τὸν νόμον ἡμῶν 4 ὥρθει ἀποθανεῖν,

8 ὅτε αὐτῶν νῦν τοῦ Θεοῦ ἐποίησεν. ὅτε οὖν

ἥκουσην ὁ Πιλάτος τούτον τὸν λόγον, μάλ-

9 λον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πρατάριον

πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; ὁ

dὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοί οὖν λαλεῖς;
Knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief Priests answered, We have no king but Caesar.

16 Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

17 And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief Priests of the Jews to Pilate, Write not, The king of the Jews: but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: Now the coat was without...
εὐαγγελιόν κατὰ ιωάννην. 479

οὐκ οἶδα ὅτι ἔξοςίαν ἔχω σταυρώσαι σε,
11 καὶ ἔξοντι ἔχω ἀπολύσασαι σε; ἀπεκρίθη
ὁ Ἰησοῦς, ὦκ εἴχες ἔξοντιαν οὐδεμίαν καὶ
ἔμου, εἰ μή ἦν σοι δεδομένων ἀνωθεν διὰ
τούτο ὁ παράδεισος† μὲ σοι μείζονα ἄμαρ-
12 τίνα ἔχει. ἐκ τούτου ἔξειτε τοῦ Πιλάτου ἀπο-
λύσαι αὐτὸν, οἱ δ' Ἰουδαῖοι ἐκραύγησαν λέγο-
tες, Ἐὰν τούτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ
Καίσαρας* πᾶς ὁ βασιλεὺς αὐτόν8 ποιῶν, ἀν-
13 τλεύει τῷ Καίσαρι. ὁ οὖν Πιλάτος ἀκού-
σας τούτων τὸν λόγον9 ἔγαγεν ἔξω τῶν
Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ10 βῆματος,
eἰς τόπον λεγόμενον Διδώστων, Ἐβραίστι
11 δὲ Γαβριήλ ἦν δὲ Παρασκευὴν τὸν πάσχα,
ἀρα δὲ ἁστὶ11 ἐκτῇ καὶ λέγει τοῖς Ἰουδαῖοις,
15 Ἰδε, ὁ βασιλεὺς ὑμῶν. οἱ δὲ ἐκραύγασαν12,
Ἄρων, ἄρων, σταυρώσων αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώ-
σαν ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἤχομεν
16 βασιλεὺς εἰ μὴ Καίσαρα. τότε οὖν παρέδω-
κεν αὐτὸν αὐτοῖς, ἵνα σταυρώθη.

Παραλάβον δὲ13 τοῦ Ἰησοῦν καὶ ἀπήγα-
γον14 καὶ βαστάζων τὸν σταυρὸν αὐτὸν,15
ἐξῆλθεν εἰς τὸν λεγόμενον Κραμίνον τόπον,
18 δὲ16 λέγεται Ἐβραίστι Γολγοθὰ ὡς αὐτὸ-
τὸν ἔσταυρόσαν, καὶ μετ' αὐτοῦ ἄλλους δύο,
ἐνεπέθεσαν καὶ ἐνεπέθεσαν, μέσον δὲ τοῦ Ἰησοῦν.
19 ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν
ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς
ὁ Ναζαρηνός ὁ βασιλεὺς τῶν Ἰουδαίων.
20 τούτων οὖν τοῦ τίτλου πολλοὶ ἀνέγραψαν
tῶν Ἰουδαίων, ὃτι ἐγγὺς ἦν τῆς πόλεως οἱ
tόποι17 ὡς ἔσταυρωθῆ ὁ Ἰησοῦς καὶ ἦν
gεγραμμένον Ἐβραίστι, Ἐλληνιστι, Ἡρω-
μαίστι18. ἔγραψε δὲ καὶ Πιλάτος οἱ ἀρχι-
21 ερείς τῶν Ἰουδαίων, Μὴ γράφε, ὁ βασιλεὺς
tῶν Ἰουδαίων ἄλλο ὃ ἐκεῖνος ἔπε, Ἑβρ-
22 λείς εἰμί τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πιλά-
tος, ὁ γέγραφα, γέγραφα.
23 οἱ οὖν στρατιώται, ὦτε ἔσταυρωσαν τὸν
Ἰησοῦν, ἔλαβον τὰ ἰμάτια αὐτοῦ, καὶ ἑποίη-
san τέσσαρα μέρη, ἐκάστω στρατιώτη μέρος,
καὶ τῶν χιτῶνα ἦν δὲ τῶν ἅρματος,
seam, woven from the top throughout.

24 They said therefore among themselves, Let not us rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, *They parted my garments among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 * Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 * After this, Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel, full of vinegar: And they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe.

36 For these things were done, *that the Scripture should be fulfilled, *A bone of him shall not be broken.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.
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21 εκ τῶν ἀνωθέν ὑφαντὸς δεὶ ἀλου. εἶπον οὖν πρὸς ἀλλήλους, Ἔτη σχῆμων αὐτῶν, ἄλλα λάχομεν περὶ αὐτῶν, τίνος ἔστι ίνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμέρισαντο τὰ ἰματία μου ἑαυτοῖς, καὶ ἐπὶ τῶν ἰματισμῶν μου ἔμβαλον κλῆρον, οἱ μὲν οὖν στρατεύονται

23 ταῦτα ἐποίησαν, εἰσπήκειαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ αδελφή τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰησοῦς οὖν ἴδων τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὑν ἁγατα, λέγει τῇ μητρὶ αὐτοῦ 19.

27 Γεναί, ἴδων τὸ νῦν σου. εἶτα λέγει τῷ μαθητῇ, ἰδοὺ ἡ μήτηρ σου. καὶ ἀπ’ ἑκείνης τῆς ὀρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἓδα.

28 Μετὰ τούτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ήθη τετελεστα, ἦν τελειωθῇ ἡ γραφή, λέ-

29 γε, Δασύο. σκέψοις οὖν 20 ἐκείνο ὄξους με-

31 στῶν οἱ δὲ, πλήσαντες σπόγγον οξιού, καὶ 21 υποστήρι τερατών, προσῆνεγκαν αὐ-

33 τοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἴπε, Τετελεστα’ καὶ κλίνας τὴν κεφαλήν, παρέδωκε τῷ πνεῦμα.

34 Οἱ οὖν Ἰουνιαῖοι, ἐπεὶ Παρασκευὴ ἤν, 21 ἄμα, μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαβδότῳ ἢ γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου τοῦ σαβδάτου, ἦρμηνεύαν τὸν Πι-

36 λάτον ἦνα καταγωγών αὐτῶν τὰ σκέλη, καὶ ἀρθοῦσιν. Ἡλθον οὖν οἱ στρατεύονται, καὶ τοῦ μὲν πρῶτον κατέλαβαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνταφυρωθέντος αὐτοῦ’ ἐπὶ δὲ τῶν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἴδη τεθηκότα, οὐ κατέλαβαν αὐτὸν τὰ σκέλη’ ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλεύραν ἐνυξὲ, καὶ εὐθὺς ἐξῆλθεν 22 αἷμα καὶ 23 ἐξῆλθεν εὐθὺς

35 ὄμωρ, καὶ ὁ ἔωρακος μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἔστιν ἡ μαρτυρία, κάκει-

36 νος οἰδεν ὅτι ἀληθῆ λέγει, ίνα 22 ὑμεῖς πι-

σευίστητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, Ὀστούν οὐ συντριβήσεται αὐτοῦ.
37 And again another Scripture saith, * They shall look on him whom they pierced.  

38 ¶ And after this, Joseph of Arimathaea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus, and Pilate gave him leave: he came therefore, and took the body of Jesus.  

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.  

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury:  

41 Now in the place where he was crucified there was a garden, and in the garden a new Sepulchre, wherein was never man yet laid.  

42 There laid they Jesus therefore, because of the Jews' preparation day, for the Sepulchre was nigh at hand.  

20 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre.  

2 Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.  

3 Peter therefore went forth, and that other disciple, and came to the Sepulchre.  

4 So they ran both together, and the other disciple did outrun Peter, and came first to the Sepulchre.  

5 And he stooping down and looking in, saw the linen clothes lying, yet went he not in.  

6 Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lie,  

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.  

8 Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed.  

9 For as yet they knew not the Scripture, that he must rise again from the dead.
31 καὶ πάλιν ἐτέρα γραφὴ λέγει, ὁφονται εἰς ὑν ἐξεκέντησαν.
32 Μετὰ δὲ ταῦτα ἤρωτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αριμαθαίας, ἃν μαθητὴ τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἢν ἦν τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἔπετρεψεν ὁ Πιλάτος. ὤθεν οὖν καὶ ἤρε
tὸ σῶμα τοῦ Ἰησοῦ 33. ἤλθε δὲ καὶ Νικώδημος, ὁ ἐδώθων πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μέμμα 34 σμύρνης καὶ ἀλάρης ὡστε 35 λίτρας ἐκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔθησαν αὐτὸ ὀδονίως metὰ τῶν ἀρωμάτων, καθὼς ἔθεσεν ἐστὶ τοῖς ἰουδαίοις ἐνταφιάζειν. ἤν δὲ ἐν τῷ τόπῳ ὑπὸν ἔσται ὑπὸς κῆπος, καὶ ἐν τῷ κῆπῳ μνημείου καυσίν, ἐν ὅδι οὐδέπω οὐδεὶς εἶπέν την. 36 εἰκὲ οὖν διὰ τὴν Παρασκευὴν τῶν ἱουδαίων, ὅτι ἔγγυς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἰησοῦν.

20 Τῇ δὲ μαί τῶν σαββάτων Μαρία ἡ Μαγνίδαλη ἔρχεται προὶ, σκοτίας ἐτὶ οὐσίας, εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἤμενον εἰκ τὸ μνημείον. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὅν ἔφθασι ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς. ἤραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οίδαμεν ποῦ ἔθηκαν αὐτὸν. ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρθον τοῖς μνημείοις. τρεῖς δὲ ἦν ὁμοί: καὶ ὁ ἄλλος μαθητὴς προῖδραμε τάξιν τοῦ Πέτρου, καὶ ἤλθε πρῶτος εἰς τὸ μνημείον, καὶ παρακύψας βλέπει 6 κείμενα τῷ θόντα, ὃν μέντοι εἰσῆλθεν. ἔρχεται οὖν ἡ Ἱεροσκοπή Πέτρος ἀκολουθοῦν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημείον, καὶ θεωρεῖ τὰ 7 οἴκου κείμενα, καὶ τὸ συνόφρυον ὁ ἢν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θρόνων κείμενον, ἅλλα χωρίς ἐντευληγμένοι εἰς ἕνα τόπον τοῖς οἰκου εἰς τὸ μνημείον, καὶ οὕτως ἐστελευσαν τὴν γραφήν, ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστήσαταί.
<table>
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<th>S. JOHN XX. 10—23.</th>
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| **1611**  
10 Then the disciples went away again unto their own home.  
11 But Mary stood without at the Sepulchre, weeping: and as she wept, she stooped down, and looked into the Sepulchre.  
12 And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:  
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.  
14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.  
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.  
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.  
17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.  
18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.  

| **1881**  
10 So the disciples went away again unto their own home.  
11 But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beheldeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing, and knew not that it was Jesus.  
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.  
16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is 1 Master, 2 Teacher.  
17 is to say, 1 Master. Jesus saith to her, 2 Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.  
18 God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.  

1 Or, Teacher  
2 Or, Take not hold on me  

---

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.  
20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.  
21 Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you.  
22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.  

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23 *Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.
10 ἀπήλθον οὖν πάλιν πρὸς ἕαυτός ὁ μα-
δρήτα.
11 Μαρία δὲ εἰσῆκεν πρὸς τὸ μνημεῖον ἐκλαίουσα ἕξω. ὥς οὖν ἐκλαίε, παρέκυψεν
καὶ τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν
λευκοῖς καθεξομένους, ἕνα πρὸς τῇ κεφαλῇ,
καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἐκείνο τὸ
12 σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτὴ ἐκεί-
νοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, "Ὄτι
ἡμαῖν τῶν Κυρίων μου, καὶ οὐκ οἶδα ποῦ
13 ἔδηκαν αὐτῶν. καὶ ταῦτα εἰποῦσα ἐστράφη
eis τὰ ὁπίσω, καὶ θεωρεῖ τόν Ἰησοῦν ἑστῶ-
ta, καὶ οὐκ ἤδει ὅτι ὁ Ἰησοῦς ἐστί. λέγει
αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ἔτεις;
ἐκείνη, δοκούσα ὅτι ὁ κηπουρός ἐστί,
λέγει αὐτῷ, Κύριε, εἰ σὺ ἐξάστασας αὐτόν,
eἰπε μοι ποῦ αὐτὸν ἔδηκας, κἀγὼ αὐτὸν ἀρώ.
14 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. στραφεῖσα
ἐκείνη λέγει αὐτῷ, ὁ ἐγέται,
15 Διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μοῦ
ἀπένοι, οὐπο γὰρ ἀναβέβηκα πρὸς τὸν πα-
τέρα μου πορεύον δὲ πρὸς τοὺς ἀδελφοὺς
μου, καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν
πατέρα μου καὶ πατέρα υἱῶν, καὶ Θεὸν μου
16 καὶ Θεὸν υἱῶν. ἔρχεται Μαρία ἡ Μαγδα-
λην ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι
17 ἔφακε τῶν Κυρίων, καὶ ταῦτα εἶπεν αὐτῇ.
18 Οὐσὶς οὖν ὄψις, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ
tῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμέ-
19 νον ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ
tῶν φόβου τῶν Ἰονίδαιων, ἦλθεν ὁ Ἰησοῦς
καὶ ἐστὶ εἰς τὸ μέσον, καὶ λέγει αὐτοῖς,
20 Εἰρήνη υἱῶ. καὶ τοῦτο εἶπὼν ἐδειξεν αὐ-
τοῖς τὰς χεῖρας καὶ τὴν πλευρᾶν αὐτοῦ.
21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη
22 ἦμιν καθὼς ἀπέσταλκε με ὁ πατὴρ, κἀγὼ
23 ἐπὶ τῷ υἱῷ. καὶ τοῦτο εἶπὼν ἐνεφύσησε
καὶ λέγει αὐτοῖς, Δάβετε Πνεύμα "Ἀγιον.
24 ἦν τῶν ἀφήτε τὰς ἀμαρτίας, ἀφίενται αὐ-
τοῖς, ὃν των κρατήτε, κεκρατήτητα.
24 But Thomas one of the twelve, called Didymus, was not with them when Jesus came.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
26 And after eight days, again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.
28 And Thomas answered, and said unto him, My Lord, and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name.
21 After these things Jesus shewed himself again to the disciples at the sea of Tiberias, and on this wise shewed he himself.
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the
24 Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἤλθεν ὁ
25 Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθη-
tαί, Ἐωράκαμεν τῶν Κύριον. ὁ δὲ εἶπεν
αὐτοῖς, Εἶναι μὴ ἢδον ἐν ταῖς χερσὶν αὐτοῦ
tῶν τύπων τῶν ἢλων, καὶ βίλῳ τῶν δάκτυλῶν
μου εἰς τὸν τύπον τῶν ἢλων, καὶ βίλῳ τὴν
χειρὰ μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω.
26 Καὶ μεθ’ ἡμέρας ὄκτῳ πάλιν ἦσαν ἐσῳ οἱ
μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ’ αὐτῶν. ἔρ-
χεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων,
kαὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη
27 ύμῖν. εἰτα λέγει τῷ Θωμᾷ, Φέρε τὸν δικτυ-
λόν σου ἀδέ, καὶ ἴδε τὰς χεῖράς μου2 καὶ
φέρε τὴν χειρὰ σου, καὶ βίλει εἰς τὴν πλευ-
ράν μου2 καὶ μὴ γίνου ἀπιστος, ἄλλα πιστῶ.
28 καὶ12 ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ,
29 ὁ Κύριός μου καὶ ὁ Θεός μου. λέγει αὐτῷ
ὁ Ἰησοῦς, ὃτι ἐφαρμάκας με, Θωμᾶ,13 πεπί-
στευκας14 μακάριοι οἱ μὴ ἴδωστε, καὶ πι-
στευόμενες.
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν
ὁ Ἰησοῦς εὐνόητον τῶν μαθητῶν αὐτοῦ15, ἀ
οὐκ ἦστε γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
31 ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ
Ἰησοῦς ἐστίν ὁ Χριστὸς ὁ νῦν τοῦ Θεοῦ καὶ
ἵνα πιστεύσεις ἵνα ἕχῃ ἐν τῷ ἀνόματι
αὐτοῦ.
32 Ἔπεκρυμεν ἑαυτῶν πάλιν ὁ
Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσες τῆς
2 Τιμερίαδος3 ἐφανερώθη δὲ εὕτως, ἦσαν
ἤμου Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος
Δίδυμος, καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς
Γαλαάς, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι
3 ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς
Σίμων Πέτρος, Ὠπόγο ἀλείωνε. λέγοντι αὐτῷ,
Ἐρχόμεθα καὶ ὄμεις σὺν σοί. ἐξῆλ-
θον καὶ ἀνέβησαν1 εἰς τὸ πλοῖον εὕθως2, καὶ
4 ἐν ἑκείνη τῇ νυκτὶ ἐπίσαντον οὐδέν. προῆια
δὲ ὡὴ γενομένης3 ἐστὶν ὁ Ἰησοῦς εἰς τὸν
αἰγαλόν4 οὐ μένει ὡδεισαν οἱ μαθηταὶ ὅτι
5 Ἰησοῦς ἐστι. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,
Παιδία, μὴ τι προσφέρον ἐχέτε; ἀπεκρί-
6 θησαν αὐτῷ. Οὐ. ὁ δὲ εἶπεν αὐτοῖς, Ἁλετε
1 ἐνέβησαν
2 ὁπ' εὕθως
3 γενομένης
4 αἰγαλόν
5 Ἰησοῦς ἐστι
6 θησαν αὐτῷ
Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea.

And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish, which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come, and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee.

He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee.

He saith unto him, Feed my sheep.

He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee.

Jesus saith unto him, Feed my sheep.

Verily, verily I say unto thee,
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

489
eis ta de exiá mére tou plóion to diktvon, 
kai eiýmiaste. ebálon ouv, kai oukéti autó 
éleusai Ixousan4 apò tou plhous tov 4 Ixovn

7 Íxwvou. legei ouv o mabhês ékeinos òn 
ýgapa o Ihsous to Pétrou, O Kývros èstti. 
Símovn ouv Pétrou, akousas óti o Kývros èstti, 
tov épenôutn diaqázato (hyn gar gvmnóu), kai 
8 ebáleun éauton eis tin thn thalassan. oi de ál- 
lloi mabhthai to plóion apó òn (ou gar ðs 
makran atop òn ths ðs, all¹ ouv atop pekhnón dia-
ksoion), sýronvotes to diktvon tòv Íxwvou.

9 ós ouv apèβhshan eis thn ðnh, blépousin 
ánthriakal keiménn kai òphýrion épikímeinon,

10 kai ártoun. légei auðtois ó Ihsous, 'Enegkate

11 apò ton òphýrian òn étupisaste nóu. ánβet³³ 5 add ouv 
Símovn Pétrou, kai eilikute to diktvon étì 
ths ðhs6, mestòn Íxwvou megálwv èkatwv 
pentékontatriwv' kai tosoutwv òntwv, ouk

12 éskaptì th to diktvon. legei auðtois ó 'Ih-
sous, Deute áriosthstrate. oudeis de étolma 
ton mabhthow èxeatasai autów, òd tìs eì;

13 eîdotes òti o Kývros * èstun. èrxhetai ouv 
ó7 Ihsous, kai laméanai ton ártoun, kai di-

14 dousi auðtois, kai to òphýrioù ómowow. touw 
ëdhi trítoun èphanevóthi o 'Ihsous tois mabh-
tais auðtoù8, ègerbeis ek nekron.

15 'Oste ouv ðnásthshan, légei to Símovn 
Pétrou o Ihsous, Símovn 'Iwáv,9 agapás me 
pleiwn toivón; légei auðto, Nai Kýrie su

16 oída òti filow se. légei auðto, Bóskke òa 
ármia mou, légei auðto pálwv deûteron, Símovn 
'Iwáv,9 agapás me; légei auðto, Nai Kýrie su 
oída òti filow se. légei auðto, Poimánv òa

17 próbátav mou. légei auðto to trítoun, Símovn 
'Iwáv,9 filileis me; eluphðthi o Pétrou òti 
eîpen auðto to trítoun, filileis me; kai eîpen 
auðto, Kýrie, su pánta10 oída' su gwnóskeis 10 pánta su 
òti filow se. légei auðto o Ihsous, Bóskke

18 tà próbátav11 mou. amhn amhn légo sou, 11 próbátia

16—5
When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

1881

When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him,

20 Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?

21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

22 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.
ὅτε ἦς νεώτερος, ἐξώνυμες σεαυτόν, καὶ περιπάτεσι ὤποι ἤδειλες· ὅταν δὲ γυμναίγης, ἐκτενείς τὰς χεῖρας σου, καὶ ἄλλος σε ἔσωσι,

καὶ οἷς ὤποι οὖν θάλεις. τούτο δὲ εἶπε, σημαίνουν ποίως θανάτῳ δοξάσει τὸν Θεόν. καὶ τούτο εἴπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

20 ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὄν ἤγιόσα ἡ Ἰησοῦς ἀκολουθοῦντα, ὥς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδίδοις σε;

21 τούτων ὁ Πέτρος λέγει τῷ Ἰησοῦ. ὅτι ὁ Κύριος, οὕτως δὲ τί; λέγει αὐτῷ ὁ Ἰησοῦς. 'Εὰν αὐτὸν βῆλω μένειν ἐὼς ἐρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. ἐξῆλθον οὖν ὁ λόγος οὕτως εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει· καὶ οὐκ ἑίπεν αὐτῷ τὸ Ἰησοῦς, ὅτι οὐκ ἀποθνῄσκει· ἀλλ', 'Εὰν αὐτὸν βῆλω μένειν ἐὼς ἐρχομαι, τί πρὸς σέ;

22 Οὗτος ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων, καὶ γράφας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία αὐτοῦ.

23 Ἐστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ἥν ὁ Ἰησοῦς, ἢτια ἐὰν γράφηται καθ' ἐν, οὐδὲ αὐτὸν αἵμα πῶς κόσμου χαρὴς· τὸ γράφομεν βιβλία. Ἀμήν. Ἀμήν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,</td>
<td>1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandments unto the Apostles, whom he had chosen.</td>
</tr>
<tr>
<td>2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles, whom he had chosen.</td>
<td>2 And being assembled together with them, he charged them not to depart from Jerusalem, but wait for the promise of the Father,</td>
</tr>
<tr>
<td>3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:</td>
<td>and, being assembled together with them, he shewed himself alive after his passion by many proofs, appearing unto them in the space of forty days, and speaking of the things concerning the kingdom of God: and, being assembled together with them, which he also shewed himself alive after his passion by many proofs, appearing unto them in the space of forty days, and speaking of the things concerning the kingdom of God: and, being assembled together with them,</td>
</tr>
<tr>
<td>4 And being assembled together with them, they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.</td>
<td>4 And the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</td>
</tr>
<tr>
<td>5 For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.</td>
<td>5 And said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</td>
</tr>
<tr>
<td>6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?</td>
<td>6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?</td>
</tr>
<tr>
<td>7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.</td>
<td>7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.</td>
</tr>
<tr>
<td>8 But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.</td>
<td>8 But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.</td>
</tr>
<tr>
<td>9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.</td>
<td>9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.</td>
</tr>
<tr>
<td>10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel.</td>
<td>10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them</td>
</tr>
<tr>
<td>11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you</td>
<td>11 Which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you</td>
</tr>
</tbody>
</table>
ΠΡΑΞΕΙΣ

ΤΩΝ * ΑΠΟΣΤΟΛΩΝ.

1 Τὸν μὲν πρῶτον λόγον ἐπουρνάμην περὶ πάντων, δὲ Θεὸφιλε, ὅν ἠρξατο ὁ Ἰησοῦς
2 ποιεῖν τε καὶ διδάσκειν, ἅχρι ἦς ἡμέρας,
ἐνετείλαμεν τοῖς ἀποστόλοις διὰ Πνεύμα-
3 τος Ἀγίου ὡς ἐξελέξατο, ἀνελήφθη· οἷς καὶ
παρέστησεν ἑαυτὸν ζώντα μετὰ τὸ παθεῖν
αὐτὸν ἐν πολλοῖς τεκμηρίαις, δὲ ἡμερῶν τεσ-
sαράκαντα ὑποταμόμενος αὐτοῖς, καὶ λέγων τὰ
4 περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ συναλλ-
ξόμενος μετ' αὐτῶν1 παρῆγγειλεν αὐτοῖς ἀπὸ
Τ' Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμέ-
νεν τὴν ἑπαγγελίαν τοῦ πατρὸς, ἦν ἠκούν·
5 στατὲ μοι· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὑδατι,
ὕμεις δὲ βαπτισθῆσθε ἐν Πνεύματι Ἀγίω
οὐ μετὰ πολλᾶς ταύτας ἡμέρας.

6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτῶν
λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀπο-
7 καθίστασις τὴν βασιλείαν τῷ Ἰσραήλ;· εἶπε
δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶ γρώναι χρό-

νους ἢ καιροὺς οὗ ὁ πατὴρ ἔθετο ἐν τῇ ἱδίᾳ
8 ἐξονισά. ἀλλὰ λήψεσθε δύναμιν, ἐπελθὼν τοῦ
Τ' Ἀγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἐσεαθὲ
μοι2 μάρτυρες ἐν τῇ Ἰερουσαλήμ, καὶ ἐν πάσῃ
τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἔως ἐσχάτου
9 τῆς γῆς. καὶ ταύτα εἰπὼν, βλέποντων αὐτῶν
ἐπήρθη, καὶ νεφέλη ὑπελάβεν αὐτῶν ἀπὸ τῶν
10 ὀφθαλμῶν αὐτῶν. καὶ ὁς ἀπενειότες ἦσαν
eis τῶν οὐρανῶν, πορευομένου αὐτοῦ, καὶ ἕδω
Ἀνδρέας δύο παρεστήκεισαν αὐτοῖς ἐν ἐσθήτᾳ.

11 λευκῇ3, οἳ καὶ εἶπον, Ἀνδρέας Γαλαταιοῖ,
τί ἐστήκατε ἐμβλέποντες4 εἰς τῶν οὐρανῶν;
οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν

1 om. μετ' αὐτῶν
2 μου
3 λευκῇ
4 ἐμβλέποντες
into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (The number of names together were about an hundred and twenty)

16 Men and brethren, This Scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 * Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 * For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: * And his 1Bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
12 Τότε ὑπέστρεψαν εἰς Ιερουσαλήμ απὸ θύρας τοῦ καλούμενον 'Ελαιώνος, ὡς ἔστιν ἐγγὺς 'Ιερουσαλήμ, σαββάτου ἔχον ὄδων.
13 καὶ ὅτε εἴσηλθοι, ἀνέβησαν εἰς τὸ ὑπερώφον5 οὗ ἦσαν καταμενοντες, ὦ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης6 καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος 'Αλφαίον καὶ Σίμων ὁ Ἰησοῦς, καὶ ἤλθον οὖν πάντες ἦσαν προσκαρεύοντες ὁμοθυμάδων τῇ προσευχῇ καὶ τῇ δεήσει,7 σὺν γυναικὶ καὶ Μαρίᾳ τῇ μητρί του Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσω τῶν μαθητῶν εἶπεν (ἡν τε ὄχλος ὁμομιῶν ἔπι τοῦ αὐτοῦ ὡς ἔκατον), "Ἀνδρέα ἀδελφόι, ἔδει πληρωθῆναι τὴν γραφὴν τὰς ἡμέρας," 9 ἦν προείπε τὸ Πνεῦμα τὸ "Ἀγιον διὰ στόματος Δαβίδ πέρι Ἰουδα, τοῦ γενομένου ὥδηγος τοῖς συλλαβοῦσι τὸν Ἱησοῦν. ὅτι κατηρθημένοις ἦν σὺν ἡμῖν,8 καὶ ἔλαχε τῶν κλήσεως τῆς διακονίας ταύτης.
18 (οὖτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τούτῳ11 μισθοῦ τῆς ἀδικίας, καὶ πρηνής γενόμενος ἐλάκησε μέσος, καὶ ἔξεχθη πάντα τὰ σπλάγχνα καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν 'Ιερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνῳ τῇ ἡμέρᾳ.12 διαλέκτῳ αὐτῶν ἀκελασμα, τούτ' ἐστιν, χωρίον ἀιματος.)
20 γέγραπται γὰρ ἐν Βίβλῳ Ψαλμῶν, Γεννήθητο ἡ ἐπαυλὴ αὐτοῦ ἐρμος, καὶ μὴ ἐστω ὁ κατοικῶν ἐν αὐτῇ καὶ Τήν ἐπισκοπήν
21 αὐτοῦ λάβοι13 ζερος. δεῖ οὖν τῶν λαβέτων συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν14 ὡς εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύ-7 om. καὶ τῇ δεήσει
8 ἀδελφῶν
9 om. ταύτην
12 om. ἡμέρᾳ
13 om. ἡμέρᾳ
14 om. ἐν
15 om. ἡμῖν
24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

2 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. 4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were all confounded, because that every man heard them speak in his own language. 7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, 11 Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the
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24 καὶ προσευξάμενοι εἶπον, Σὺ Κύριε καρδιω-γυώστα πάντων, ἁνάδειξον ἐκ τούτων τῶν
25 δύο ὄν ἔνα ἐξελέξω, λαβεῖς τῶν κλήρων17, τῆς διακοινίας ταύτης καὶ ἀποστολῆς, ἡς19 ἢς παρέβη Ἰουνάθα, πορευθῆναι εἰς τὸν τόπον τῶν ἁγίων, καὶ ἑδωκαί κλήρους αὐτῶν20, καὶ ἑπεσεν ὁ κλήρος ἐπὶ Μαθαίαν, καὶ συγκατε-ψηφίσθη μετὰ τῶν ἐνδεκα ἀποστόλων.

22 Καὶ ἐν τῷ συμπληρώσειν τὴν ἡμέραν τῆς Πενθεκοστῆς, ἦσαν ἀπαντεῖς ὁμοθυμαδίου1 ἐπὶ τοῦ αὐτοῦ, καὶ ἐγένετο ἥψιν ἐκ τοῦ οὐρανοῦ ἡχος ὁσπερ φθορέας πτωχῆς βαίας, καὶ ἐπλήρωσεν ὅλον τὸν οὐρανὸν ὧν ἦσαν καθή-
3 μενοί, καὶ ἀφόβησαν αὐτοῖς διαμεριζόμενα
γλῶσσαι ὧνει πυρὸς, ἐκάθεν ἐν2 ἐνα
4 ἐκαστῶν αὐτῶν. καὶ ἐπλήθησαν ἀπαντεῖς3 Πνεύματος Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέ-
προς γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδον αὐ-
τοῖς ἀποφθέγγεσθαι4.

5 Ἡσαν δὲ ἐν Ἰεροουσαλήμ κατοικοῦντες Ἰουνάθαι, ἄνδρες εὐλαβεῖς, ἀπὸ παυτός ἐθ-
6 νοῦς τῶν ὑπὸ τῶν οὐρανῶν. γενομένης δὲ τῆς φωτὸς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἦκουν εἰς ἐκαστὸς τῇ ἱδίᾳ διαλέκτῳ λαλοῦντον αὐτῶν. εξίστατο δὲ-
7 πάντες καὶ έθαύμαζον, λέγοντες πρὸς ἄλλη-
8 λούσας5, Οὐκ ἰδοὺ πάντες6 οὕτωι εἰσίν οἱ λα-
9 ἱεῖσται τοῖς Γαλαταῖς; καὶ πῶς ἠμεῖς ἀκούομεν ἐκαστὸς τῇ ἱδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἐγε-
9 νήθημεν; Πάρθοι καὶ Μῆδοι καὶ Ἔλαμπατι,
καὶ οἱ κατοικοῦντες τῆς Μεσοποταμίας, Ἰου-
ναίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν
10 Ἄσιαν, Φρυγίαν τε καὶ Παμφυλίαν, Ἀγαπ-
11 τον καὶ τὰ μέρη τῆς Λίβυς ἐκ τῆς Κυρή-
νης, καὶ οἱ ἐπίδημοι ᾠτοὶ Ἰουναίοι,
11 τε καὶ προσήλυτοι, Κρίτες καὶ Ἀραβεῖς, 
12 ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμετέραις
12 γλώσσαις τὰ μεγαλεία τοῦ θεοῦ. εξίστατο
dὲ πάντες καὶ διηπόρουν7, ἀλλος πρὸς ἄλλον 7 διηπορώντω
dὲ πάντες καὶ διηπόρουν7, ἀλλος πρὸς ἄλλον 7 διηπορώντω
dὲ πάντες καὶ διηπόρουν7, ἀλλος πρὸς ἄλλον 7 διηπορώντω
dὲ πάντες καὶ διηπόρουν7, ἀλλος πρὸς ἄλλον 7 διηπορώντω
dὲ πάντες καὶ διηπόρουν7, ἀλλος πρὸς ἄλλον 7 διηπορώντω
eleven, lift up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:  
15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.  
16 But this is that which was spoken by the Prophet Joel,  
17 "And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:  
18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy:  
19 And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke.  
20 *The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come.  
21 And it shall come to pass, that *whosoever shall call on the Name of the Lord, shall be saved.  
22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:  
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:  
24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.  
25 For David speaketh concerning him, *I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

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eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.  
15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken *by the prophet Joel;  
16 And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams:  
18 Ye and on my *servants and on my *handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy,  
19 And I will shew wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapour of smoke:  
20 The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day:  
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.  
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it.  
25 For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved:
δεκα, ἑπτῆς τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθάγ-
ζατο αὐτοῖς, ὁι Άνδρεὶς Ἰουδαίοι, καὶ οἱ κατο-
κόυντες Ἰερουσαλήμ ἄπαντες ἐπεὶ τοῦτο ὑμῖν ἐπὶ πάντες
γνωστὸν ἐστω, καὶ ἐνωτίσασθε τὰ ῥήματα
15 μοι. οὐ γὰρ, ὅς ὑμεῖς ὑπολαμβάνετε, οὗτοι
μεθύσωσιν ἐστὶ γὰρ ὃρα τρίτη τῆς ἡμέρας;
16 ἀλλὰ τοῦτο ἐστὶ τὸ εἰρημένον διὰ τοῦ προ-
17 φήτου Ἰωῆλ. Καὶ ἔσται εἰς ταῖς ἐσχάταις
ἡμέραις, λέγει ο Θεὸς, ἐκχεῦ ἀπὸ τοῦ πνεῦ-
ματός μου ἐπὶ πᾶσαν σάρκα· καὶ προβήτευ-
σουσιν οἱ νῖοι ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ
οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνασθή.
18 σονται· καὶ γε ἐπὶ τοὺς δούλους μοι καὶ
ἐπὶ τὰς δούλας μοι ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῦ ἀπὸ τοῦ πνεῦματος μου, καὶ προβή-
19 τεύσωσιν. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ
ἀνώ, καὶ σημεία ἐπὶ τῆς γῆς κάτω, αἷμα καὶ
20 πῦρ καὶ ἀτμίδα καπνοῦ· ὁ ἡλίος μεταστρα-
φήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἰμα,
πρὶν ἡν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν
21 μεγάλην καὶ ἐπιφανῆ· καὶ ἔσται, πᾶς ὁ ἄν
ἐπικαλέσῃτα τὸ ὄνομα Κυρίου σωθῆσεται.
22 ἁνδρεῖς Ἰσραήληται, ἀκούσατε τοὺς λόγους
τούτους· Ἰησοῦν τὸν Ναζωραίον, ἁνδρα ἀπὸ
tοῦ Θεοῦ ἀποδεδειγμένον εἰς υμᾶς δυνάμει,
23 καὶ πέρας ἐπὶ σημείοις, ὁὶς ἐποίησε διὰ αὐ-
tοῦ ο Θεὸς ἐν μέσῳ υμῶν, καθὼς καὶ ἡν τοῦ
24 οὐδατε, τούτου τὴ ὀρισμένη βουλὴ καὶ προ-
γράψει τοῦ Θεοῦ ἐκδοτον λαβόντες διὰ χει-
25 ρῶν· Ανάμων προσπιέζατε ἀνελπτετε· ὅν ὁ
Θεὸς ἀνέστησε, λύσας τὰς ὀδίνας τοῦ βασιλ-
τι, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτῶν
26 ἐπί αὐτῶν. Δαβίδ γὰρ λέγει εἰς αὐτῶν, Προ-
ωφόρησεν τὸν Κυρίου ἐνώπιον μοι διὰ παντός·
ὑπὲρ ἐκ δεξιῶν μου ἐστιν, ἵνα μή σαλευθῶ·
26 Therefore did my heart rejoice, and my tongue was glad: Moreover also, my flesh shall rest in hope,
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.
29 Men and brethren, let me freely speak unto you: of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day:
30 Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:
31 He seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.
34 For David is not ascended into the heavens, but he saith himself, *The Lord said unto my Lord, Sit thou on my right hand,*
35 Until I make thine foes thy footstool.
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, What shall we do?
38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.
39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

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26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope:
27 Because thou wilt not leave my soul in Hades, Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance.
29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day:
30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, *The Lord said unto my Lord, Sit thou on my right hand,*
35 Till I make thine enemies thy footstool of thy feet.
36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.
37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ, for the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.
26 διὰ τοῦτο εἰσφράνθη ἡ καρδία μου, καὶ ἡ γαλλικά 
λάστα ἡ γλώσσα μου ἔτε δὲ καὶ ἡ σάρξ
27 μου κατασκηνώσει ἐπὶ ἐπὶ διὸ ἃ ἦκε ἐγκα 
ταλείψει τὴν ψυχήν μου εἰς ᾳδον, οὐδὲ ἀδά 
σέσε τὸν ἀστὸν σου ἰδεῖν διαφθοράν.
28 ἐγνώρισάς μοι ὧδοις ἄπυρξίν πληρώσεις με
29 εὐφροσύνης μετὰ τοῦ προσώπου σου. ἅν 
δῆς ἀδελφόι, εἶπον εἰπέν μετὰ παρρησίας 
πρὸς ἥμασ περὶ τοῦ πατριάρχου Δαβίδ, ὃτι 
καὶ ἐτελεύτησε καὶ ἔταφη, καὶ τὸ μνῆμα 
αὐτοῦ ἐστὶν ἐν ἡμῖν ἀχρὶ τῆς ἡμέρας ταῦτης.
30 προφήτης οὐν ὑπάρχων, καὶ εἰδὼν ὃτι ἄρκῳ 
ὁμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος 
αὐτοῦ τὸ κατὰ σάρκα ἀναστήσαμεν τὸν Χρι 
στόν,18 καθίσαι ἐπὶ τοῦ θρόνον19 αὐτοῦ,
31 προϊδὼν εἴλησε περὶ τῆς ἀναστάσεως τοῦ 
Χριστοῦ, ὃτι οὐ κατελείψθη20 ἡ ψυχή αὐ 
τοῦ21 εἰς ᾳδον, οὔτε22 ἡ σάρξ αὐτοῦ εἶδε 
διαφθοράν. τοῦτον τὸν Ἰησοῦν ἀνέστησεν 
ὁ Θεός, ὃς πάντες ἥμεις ἐσμένε μάρτυρες.
32 τῇ δεξίᾳ οὖν τοῦ Θεοῦ ψυχοθεία, τῇ το 
ἐπαγγέλιαν τοῦ Ἀγίου Πνεύματος λαβὼν 
παρὰ τοῦ πατρός, ἐξέχεε τοῦτο ὁ νῦν23 ὑμεῖς 
33 βλέπετε καὶ ἀκούστε. οὐ γὰρ Δαβίδ ἀνέβη 
elοι σωφρονοῦσ, λέγει δὲ αὐτός, Ἐπεὶ ὁ 
Κύριος τοῦ Κυρίω μου, Κάθοι ἐκ δεξιῶν 
35 μου, ἔως ἐν θα τοὺς ἐξηροῦσαν σου ὑποπόδιον 
36 τῶν ποδῶν σου. ἀσφαλῶς οὖν γνωσκότῳ 
pᾶς οἶκος Ἰσραήλ, ὃτι καὶ Κύριοι καὶ 
Χριστὸν αὐτὸν24 ὁ Θεός ἐποίησε, τοῦτον 
tοῦ Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.
37 Ἀκουσάντες δὲ κατενύγησαν τῇ καρδίᾳ25 , 
eἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς 
ἀποστόλους, Τί ποιήσομεν;26 ἄνδρες ἀδελφοί;
38 Πέτρος δὲ ἐφή27 πρὸς αὐτοὺς, Μετανοήσατε, 
καὶ βαπτισθήτω ἐκαστος ὑμῶν ἐπὶ τῷ ὅνο 
ματί Ἰησοῦ Χριστοῦ εἰς ἀφεσιν28 ἀμαρτίων, 
καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἀγίου Πνεύμα 
τος. ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία, καὶ τοῖς 
tέκνοις ὑμῶν, καὶ πάσιν τοῖς εἰς μακράν, ὅσοι 
ἀν προσκαλέσθηται Κύριοι ὁ Θεός ἡμῶν.
18 ομ. τὸ κατὰ σάρκα ἀναστήσεων τὸν Χρι 
στόν. 
19 τῶν θρόνων 
20 οὔτε ἐγκατελείφθη 
21 ομ. ἡ ψυχή αὐτοῦ 
22 οὔτε 
23 ομ. τοῦ 
24 αὐτὸν καὶ Χριστῶν 
25 τῆς καρδιᾶν 
26 ποιήσωμεν 
27 ομ. ἐφη 
28 ἐν 
29 add τῶν 
30 add ὑμῶν
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40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
41 ¶ Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.
42 And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
43 And fear came upon every soul: and many wonders and signs were done by the Apostles.
44 And all that believed were together, and had all things common.
45 And sold their possessions and goods, and parted them to all men, as every man had need,
46 And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

3 Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour.
2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered into the Temple.
3 Who, seeing Peter and John about to go into the Temple, asked alms.
4 And Peter, fastening his eyes upon him, with John, said, Look on us.
5 And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk.
7 And he took him by the right hand, and lift him up: and immediately his feet and ankle bones received strength.
8 And he leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God.
9 And all the people saw him walking, and praising God.

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40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then
1 that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.
43 And fear came upon every soul: and many wonders and signs were done by the Apostles.
44 And all that believed were together, and had all things common;
45 And they sold their possessions and goods, and parted them to all men, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

3 Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.
2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive alms. And Peter, fastening his eyes upon him, with John, said,
3 Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God:
Εγένετο δὲ πάση ψυχῆ φόβος, πολλά τε τέρατα καὶ σημεία διὰ τῶν ἀποστόλων.

ἔγνωτο, πάντες δὲ οἱ πιστεύοντες ήσαν εἰπὶ τὸ αὐτὸ, καὶ εἶχον ἄπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς υπάρξεις ἐπίπτρασκόν, καὶ διεμέρισον αὐτῷ πᾶσι, καθότι ἂν τὶς χρείαν εἶχε, καθ’ ἡμέραν τε προσκαρπεύοντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τὰ κοινὸν ἄρτον, μετελάμβανον τροφῆν ἐν ἀγαλματίσει καὶ ἀφελόσπητα καρδίας, ἀνώνυτες τὸν Θεόν, καὶ ἔξωσαν χάριν πρὸς ὅλον τὸν λαὸν, ὁ δὲ Κύριος προσετίθει τοὺς σαξομένους καθ’ ἡμέραν τῇ ἑκκλησίᾳ.

Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τῆς ἑννατης, καὶ τίς ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχον ἐξαστάτησεν δὲν ἐτίθησαν καθ’ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην 'Ὡραίαν, τοῦ αἴτειν ἐλεημοσύνην παρὰ τῶν εἰσπροβομένων εἰς τὸ ἱερὸν, ὁς Ἰδὼν Πέτρον καὶ Ἰωάννην μελλοντας εἰσεῖναι εἰς τὸ ἱερὸν, ἡρώτα ἐλεημοσύνην τόσο εὐθυνος δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἰπεν, Βλέψον εἰς ἡμᾶς, ὅ δε εἴπειχεν αὐτοῖς, προσδοκῶν τι παρ’ αὐτῶν λαβεῖν, εἰπεν δὲ Πέτρος, Ἀργυρίῳ καὶ χρυσίῳ οὐχ ὑπάρχει μοι ὁ δὲ ἔχω, τοῦτο σου δίδωμι. ἐν τῷ ὄνοματι Ἰησοῦ Χριστοῦ τοῦ Ναζαραίου, ἔγειραι καὶ περιτάτε. καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἢγείρει παραχρήμα δὲ ἐστερεώθησαν αὐτοὶ τῶν αἱ βάσεις καὶ τὰ σφυρᾶ. καὶ ἐξαλλόμενος ἐστή καὶ περιπετέω, καὶ εἰσήλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνοῦντος τὸν Ἰωάννην καὶ εἶδεν αὐτὸν πάς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεοῦ.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 And they knew that it was he which sat for alms at the beautiful gate of the Temple; and they were filled with wonder and amazement at that which had happened unto him.</td>
<td>10 and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.</td>
</tr>
<tr>
<td>11 And as the same man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.</td>
<td>11 And as he held Peter and John, all the people ran together unto them in the 2 porch that is called Solomon's, greatly wondering.</td>
</tr>
<tr>
<td>12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?</td>
<td>12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this 2 man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his 3 Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to let him go. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the 4 Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.</td>
</tr>
</tbody>
</table>
| 14 * But ye denied the Holy one, and the Just, and desired a murderer to be granted unto you, and killed the 1 Prince of life, whom God hath raised from the dead, whereof we are witnesses. 15 And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wit that through ignorance ye did it, as did also your rulers. 18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20 And he shall send Jesus Christ, which before was preached unto you. 21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. 22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. | 4 Or, Child: and so in ver. 26; SeeMatt. xii. 18; Is. xlii. 1; lii. 13; lii. 11. 5 Or, of whom 6 Or, on the ground of 7 Or, as he raised up me 1 Or, portico 2 Or, thing 3 Or, Child: and so in ver. 26
10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὁραιᾷ πύλη τοῦ ἱεροῦ· καὶ ἐπλήσθησαν δίψανος καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
11 Κρατούντος δὲ τοῦ λαβέντος χωλοῦ Πέτρον καὶ 'Ιωάννην, συνέδραμε πρὸς αὐτούς πᾶς ὁ λαὸς ἐπὶ τῇ σταῖ τῇ καλουμένῃ Σολο-
12 μώτος, ἐκθαμβοῦν. ἦδον δὲ Πέτρος ἀπεκρί-
νατο πρὸς τὸν λαὸν, Ἄνδρες Ἰσραήλιται, τί ἥμων ἐδείκνυετε, ὡς ηδὲ δυνάμει η ἐυσεβεία πεποιηκόσι τοῦ
13 περισσεῖν αὐτῶν; ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἔδαξε τὸν παῖδα αὐτοῦ Ἰησοῦν ὅν ἡμεῖς παρεδόκατε, καὶ ἦρμησασθει αὐτῶν κατὰ πρόσωπον Πιλάτου, κρίναντος εἰκεῖνον
14 ἀπολέεις. ἡμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρμήσασθε, καὶ ἦτορεσθε ἄνδρα φονεὰ χα-
15 ρισθηναί ύμῶν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν
16 οὐ ἡμεῖς μάρτυρεις ἐσμέν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τούτων ὅν θεωρείτε καὶ οἴ-
17 δατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ η πίστεις ἡ
di' αὐτοῦ ἐδοκεν αὐτῷ τὴν ὀλοκληρίαν ταύτῃ
18 ἀπέναντι πάντων ύμῶν, καὶ νῦν, ἀδελφοί, ὦδα ὅτι κατὰ ἄγνωσιν ἐπράξατε, ὡσπερ καὶ
19 τοῖς ἀρχοντεῖς ύμῶν, ὁ δὲ Θεὸς ἀ προκα-
20 γιγειλε διὰ στόματος πάντων τῶν προ-
21 φητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλή-
22 ραν ὡς οὕτω. μετανοήσατε οὖν καὶ ἐπι-
23 στρέψατε, εἰς τὸ ἐξαλεφθῆσαι ἡμῶν τὰς ἀμαρτίας, ὅπως ἐν ἐλθοντι καιροι ἀναψυ-
24 καὶ ἔσοι ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπο-
25 στελή τοῦ προσκυνήματος τῶν ὑμῶν Ἰησοῦν
26 Χριστὸν ὃν δεὶ οὐρανὸν μὲν δεξαθαί
27 ἀχρί χρόνων ἀποκαταστάσεως πάντων, ὅν ἔλαβεν ὁ Θεὸς διὰ στῶματος πάντων ἀγι
c
28 οὐ αὐτοῦ προφητῶν ἀπ' αἰῶνοι. Μωσῆς
29 μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προ-
30 φήτην ύμῖν ἀναστήσει Κυρίος ὁ Θεὸς ύμῶν ἐκ τῶν ἀδελφῶν ύμῶν ὡς ἐμὲ αὐτοῦ ἀκούσα
c τοῦ κατὰ πάντα δύο ἄν λαληθη πρὸς ύμᾶς.
30 παθεῖν τὸν Χριστὸν αὐτοῦ
31 προκεχειρισμένον
32 τῶν
33 ἀπ' αἰῶνοι αὐτοῦ προ-
34 φητῶν
35 ομ. γὰρ πρὸς τοὺς πατέρας
36 om. ύμῶν
37 (Marg. ύμῶν, ὡς)
23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, *And in thy seed shall all the kindreds of the earth be blessed.*

26 Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, the Priests and the *captain of the Temple, and the Sadducees* came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 *And it came to pass on the morrow, that their rulers, and Elders, and Scribes,*

6 And Annas the high Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,

9 If we this day be examined concerning a good deed done to an impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole.

11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*
23 ἐσταὶ δὲ, πᾶσα ψυχή, ἡτὶς ἀν μὴ ἀκούσῃ τοῦ προφήτου ἑκεῖνου, ἐξολοθρευθήσεται ἐκ τοῦ
24 λαοῦ. καὶ πάντες δὲ οἱ προφήται ἀπὸ Σα-
25 μοῦλ καὶ τῶν καθεξῆς, ὡσι διλήψαν, καὶ
26 προκατήγγειλαν τὰς ἡμέρας παύτας. ὑμεῖς
27 ἐστε ἱνοὶ τῶν προφητῶν, καὶ τῆς διαθήκης
28 ἃς διέθετο ὁ Θεός πρὸς τοὺς πατέρας ἡμῶν;
29 λέγων πρὸς Ἀβραάμ, Καὶ τὸ σπέρματί σου ἐνευλογηθήσονται πάσαι αἱ πατριαὶ τῆς
30 γῆς. ὑμῖν πρῶτον ὁ Θεός, ἀναστήσας τὸν
31 παίδα αὐτοῦ Ἰσραήλ, ἀπέστειλεν αὐτὸν ἐνυλογοῦντα ψήσαι, ἐν τῷ ἀποστρέφειν ἐκα-
32 στον ἀπὸ τῶν πονηρῶν υἱῶν.
33 Λαοῦντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέ-
34 στήσαν αὐτοὺς οἱ ἱερεῖς καὶ ὁ στρατηγὸς
35 τοῦ ἱεροῦ καὶ οἱ Σαδδουκαίοι, διαπονοοῦμενοι
dιὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ κατα-
36 γέλλειν εἰ τῷ Ἰσραήλ τὴν ἀνίστασιν τὴν ἕκ
37 νεκρῶν, καὶ ἐπέζαλον αὐτοῖς τὰς χείρας,
38 καὶ ἐδεντο εἰς τὴν ἑτήσιον εἰς τὴν ἁφήν ἡν γὰρ
39 ἐστερὰ ἡν. πολλοὶ δὲ τῶν ἀκούσαν τῶν
40 λόγων ἐπιστένασαν καὶ ἐγενήθη ὁ ἀρτι-
41 μὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.
42 Ἐγένετο δὲ ἐπὶ τὴν ἁφήν συναχθήναι
43 αὐτῶν τοὺς ἀρχόντας καὶ πρεσβύτερους
44 καὶ γραμματεῖς εἰς Ἰεροσολύμη, καὶ Ἀν-
45 ναν τὸν ἀρχιερέα, καὶ Καίβαφαν, καὶ Ἰω-
46 αύνη, καὶ Ἀλέξανδρον, καὶ ὡσι ἦσαν ἐκ
47 γένους ἀρχιερατικοῦ, καὶ στήσαντες αὐτοὺς
48 ἐν τῷ μέσῳ ἐπινεφάνοντο, ὡσεὶ δινάμει
49 ἡ ἐν πού ὀνόματε ἐπούσατε τοῦτο ὑμεῖς;
50 τοῦτο Πέτρος πλησθεὶς Πνεύματος Ἀγίου
51 εἴπε πρὸς αὐτοὺς, Ἀρχόντες τοῦ λαοῦ καὶ
52 πρεσβύτερος τοῦ Ἰσραήλ, εἰ ὑμεῖς σήμερον
53 ανακρίμαθα ἐπὶ εὐφρενεὶς ἀνθρώπου ἀσθε-
54 νούς, ἐν τίνι οὕτως σέσωσται γραμματικὸν
55 έστω πάσιν υἱῶν καὶ παντὶ τῷ λαῷ Ἰσ-
56 ραήλ, ὅτι ἐν τῷ ὀνόματι Ἰσραήλ Ἱακου Ἱαχε-
57 τὼν Ναζαραίου, ὡσι ὑμεῖς ἐσταυρώσατε, ὡσι 
58 ὁ Θεὸς ἀνεβεβηκεν ἐκ νεκρῶν, ἐν τούτῳ οὕτως παρ-
59 έστηκεν ἐνοπτος υἱῶν υγης. οὕτως ἔστω ὁ λίθος ὁ ἐξουσιάζεις υφ' υἱῶν τῶν οἰκ-
60 δομοῦντων, ὁ γενόμενος εἰς κεφαλὴν γονιᾶς.
12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed, standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the Council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

18 And they called them, and commanded them, not to speak at all, nor teach in the Name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief Priests and Elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that are in them is.

25 Who by the mouth of thy servant David hast said, * Why did the heathen rage, and the people imagine vain things?

12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 Jesus. And seeing the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God?

20 To God, judge ye: for we cannot but speak the things which we have seen and heard.

21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was more than forty years old, on whom this miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou didst make the heaven and the earth and the sea, and all that are in them is:

25 *who by the Holy Ghost, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine vain things?

*Ps. 2:1.

1 Gr. sign.

2 Or, Master

3 Or, thou art he that did make

* The Greek text in this clause is somewhat uncertain.

5 Or, meditate
12 καὶ οὖν ἔστιν ἐν άλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ἴναμα ἔστιν ἐπεροῦ ὑπὸ τῶν υἱο-νόν τὸ δεδομένον ἐν αὐθρώποις, ἐν δὲ δεῖ σωθῆναι ἡμᾶς.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἀνθρώποι ἀγράμματοι ἔστι καὶ ἱδιώται, ἕθαύμαζον, ἐπεγίνοσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἤσαν. τῶν δὲ ἀνθρώπων βλέποντες σὺν αὐτοῖς ἐστῶτα τῶν τεθεραπευμένων, οὐδὲν

15 εἴχον ἀντείπειν, κελεύσαντες δὲ αὐτοὺς ἔκειν τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς

16 ἀλλήλους, λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γραφῶν σημείων γέγονε δὲ αὐτῶν, πάσι τοῖς κατοικοῦντιν ἱερουσαλήμ φαβερόν, καὶ οὐ δυνά-

17 μεθα ἀρνήσασθαι. Αὐλλ' ἵνα μὴ ἐπὶ πλείων διανεμηθῇ εἰς τὸν λαόν, ἀπελθῆ ἀπελπισό-

μεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὑμώτιν

18 τούτῳ μηδεῖν ἀνθρώποιν. καὶ καλέσαντες αὐτοὺς, παρῆγγελλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὑμώτιν

19 τοῦ Ἰησοῦ, ὁ δὲ Πέτρος καὶ Ἰωάννης ἀπο-

κηθέντες πρὸς αὐτοὺς εἴπον, Εἶ δικαίων ἔστιν ἐνοπτὸν τοῦ Θεοῦ ὑμῶν ἀκόουν μάλ-

20 λον ἡ τοῦ Θεοῦ, κρίνατε. οὐ δυνάμεθα γὰρ ἤμείς, ἐπὶ δὲ διδάσκεμεν τὴν ἱλατῖν,

21 οἱ δὲ προσπειλησάμενοι ἀπελπισαν αὐτοὺς, μὴδὲν εὐρίσκοντες τὸ πῶς κολάσωται αὐ-

τοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν

22 Θεόν ἐπὶ τῷ γεγονότι. ἔτων γὰρ ἦν πλει-

νων τεσσαράκοντα ὁ ἀνθρώπος ἐφ᾿ ὡν ἐγε-

γόνε τὸ σημεῖον τοῦτο τῆς ἱάσεως.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἱδίους, καὶ ἀπῆγγελαν ὅσα πρὸς αὐτοὺς ὁ ἀρχι-

24 ρεῖς καὶ οἱ πρεσβύτεροι εἶπον, οἱ δὲ ἀκού-

σαντες ὀμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν

25 Θεόν, καὶ εἶπον, Δέσποτα, σὺ ὁ Ἰησοῦς τοὺς υἱον καὶ τὴν γῆν καὶ τὴν θά-

26 λασακαν καὶ πάντα τὰ ἐν αὐτοῖς ὁ στὸ-

ματος Αμβήτο τὸν παιδὸ σου εἶπον, Ἰνατὶ

27 ἐφρύαξαν ἐθνη, καὶ λαοὶ ἐμελέτησαν κενά;

28 ὁ Θεός

29 τοῦ πατρὸς ἡμῶν διὰ Πνεῦματος Ἀγίου στο-

ματος Marg. notes the uncertainty of the reading

30 om. τοῦ
<table>
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<th>1611</th>
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<tbody>
<tr>
<td>26 The Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.</td>
<td>26 The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed:</td>
</tr>
<tr>
<td>27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,</td>
<td>27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.</td>
</tr>
<tr>
<td>28 For to do whatsoever thy hand and thy counsel determined before to be done.</td>
<td>29 And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,</td>
</tr>
<tr>
<td>29 And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,</td>
<td>30 By stretching forth thine hand to heal: and that signs and wonders may be done by the Name of thy holy child Jesus.</td>
</tr>
<tr>
<td>31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.</td>
<td>31 ¶ And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.</td>
</tr>
<tr>
<td>32 And the multitude of them that believed, were of one heart, and of one soul: Neither said any of them, that ought of the things which he possessed was his own, but they had all things common.</td>
<td>32 And the multitude of them that believed were of one heart and soul; and not one of them said that of the things which he possessed was his own; but they had all things common.</td>
</tr>
<tr>
<td>33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.</td>
<td>33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.</td>
</tr>
<tr>
<td>34 Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,</td>
<td>34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need.</td>
</tr>
<tr>
<td>35 And laid them down at the Apostles' feet: And distribution was made unto every man according as he had need.</td>
<td>35 And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.</td>
</tr>
<tr>
<td>36 And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the Country of Cyprus,</td>
<td>36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.</td>
</tr>
<tr>
<td>37 Having land, sold it, and brought the money, and laid it at the Apostles' feet.</td>
<td>37 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and</td>
</tr>
<tr>
<td>5 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and</td>
<td>5 Or, consolation</td>
</tr>
</tbody>
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ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.
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26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρ-χοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τὸν
27 Κυρίον, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ· συν-
ήχθησαν γὰρ ἐπὶ τὸν ἄγιον παιδᾶ σου Ἰησοῦν, ὃν ἔχρισας, Ἰερώνης τε καὶ Πνεύματος Πιλάτος, σὺν ἔδειξε καὶ λαοῖς
31 Ἰσραήλ, ποιήσας ὅσα ἦν χείρ σου καὶ ἦ
32 βούλη σου προφυσίστη γενέσθαι. καὶ τὰ νῦν, Κύριε, ἐπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δῶς τοῖς δύο λόγοις σου μετὰ παρρησίας τίσιν
33 λαλεῖν τοῦ λόγου σου, ἐν τῷ τῆς χειράς σου ἐκτείνεσθαι εἰς ἔλεεν καὶ σημεία καὶ τέρατα γίνεσθαι διὰ τοῦ ὄνοματος τοῦ ἁγίου παιδᾶς
34 σου Ἰησοῦ. καὶ δειδεύοντων αὐτῶν ἐσαλέεθη ὁ τόπος ἐν ὧν ἦσαν συνηχεῖτο, καὶ ἐπλήρωθη- σαν ἀπαντεῖν Πνεύματος Ἀγίου11, καὶ ἔδα-
35 λοῦν τοῦ λόγου τοῦ Θεοῦ μετὰ παρρησίας.
32 Τοὺς δὲ πλήθους τῶν πιστευόντων ἦν ἡ13 καρδία καὶ ἡ18 ψυχὴ μία καὶ οὐδὲ εἰς τῆς ὑπαρχόντων αὐτῶν ἔλεγεν ὁμίλον εἰναι, ἀλλ’
33 ἣν αὐτοῖς ἀπαντά κοινά. καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι ἡς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ19, χάριν τε
34 μεγάλη ἦν ἐπὶ πάντας αὐτοὺς. οὔθε γὰρ ἐνδείξῃ πολὺ ὑπῆρξεν19 ἐν αὐτοῖς’ ὅσοι γὰρ ἦν κτήτορες χαριῶν ἡ οἰκίων ὑπῆρχον, πωλοῦν-
35 τές ξέφερον τὰς τιμὰς τῶν πατριακομένων,
36 καὶ ἐτίθησαν παρὰ τοὺς πόδας τῶν ἀποστό-
λων’ διεδίδοτο δὲ ἐκάστῳ καθότι ἄν τις χρείαν εἶχεν.
36 Ἰωσήφ21 δὲ, ὁ ἑπτακλήθεις Βαρνάβας21 Ἰωσήφ
37 ὑπὸ22 τῶν ἀποστόλων (ὁ ἐστι, μεθερμηνεύ-
38 μενος, ύπὸς παρακλήσεως), Λευίτης, Κύριος
39 τῷ γενεῖ, ὑπάρχοντος αὐτῶν ἄγροι, πωλημαί
32 ἣνγεικτὸ χρῆμα καὶ ἐθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.
5 Ἀνήρ δὲ τις Ἀνανίας ὄνοματι, σὺν Ἀποφέρη τῇ γυναικὶ αὐτοῦ, ἐπώλησε
2 κτήμα, καὶ ἐνοσφίστατο ἀπὸ τῆς τιμῆς, συνεδύνακας καὶ τῆς γυναικὸς αὐτοῦ1, καὶ 1 ομ. αὐτοῦ
brought a certain part, and laid it at the Apostles' feet.
3 But Peter said, Ananias, Why hath Satan filled thine heart 5 to lie to the holy Ghost, and to keep back part of the price of the land?
4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.
6 And the young men arose, wound him up, and carried him out, and buried him.
7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.
10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.
11 And great fear came upon all the Church, and upon as many as heard these things.
12 And by the hands of the Apostles were many signs and wonders wrought among the people. (And they were all with one accord in Solomon's porch.
13 And of the rest durst no man join himself to them: But the people magnified them.
14 And believers were the more added to the Lord, multitudes both of men and women.
15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart 3 to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the two young men arose and wrapped him round, and they carried him out and buried him.
And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.
And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 513

ἐνέγκας μέρος τι παρά τούς πόδας τών ἀπο-
στόλων ἔδηκεν. εἶπε δὲ Πέτρος, Ἀνανία,
διαὶ ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,
ψεύσασθαι σε τὸ Πνεῦμα τὸ "Ἄγιον, καὶ
νοσίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

4 οὐχὶ μένον σοι ἔμενε, καὶ πραθὲν ἐν τῇ σῇ
έξωσίᾳ ὑπῆρχε; τί ὅτι ἐδοῦ ἐν τῇ καρδίᾳ
του τὸ πράγμα τούτο; οὐκ ἐφεύσω ἀνθρώ-

5 ποις, ἀλλὰ τῷ Θεῷ. ἀκούον δὲ Ἀνανίας τοὺς
λόγους τούτους, πεσὼν ἐξέψυχε· καὶ ἐγένετο
φῶς μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦ-

tα. ἀναστάτες δὲ οἱ νεωτέροι συνέστειλαν ἡ ταῦτα

αὐτῶν, καὶ ἐξενέγκασθε ἐθάψαν.

7 Ἔγένετο δὲ ὁ ὁρὸς τριῶν διάστημα, καὶ
ἡ γυνὴ αὐτοῦ μὴ εἰδούσα τὸ γεγονὸς ἐισῆλθεν.

8 ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ
tοσοῦτον τὸ χωρίον ἀπέδοσθε. ἡ δὲ εἶπε,
Nαι, τοσοῦτον. ὁ δὲ Πέτρος εἶπε πρὸς αὐ-
tὴν, Τί ὅτι συνεφωνήθη ὑμῖν πειράζαι τὸ
Πνεῦμα Κυρίου; οἴοι, οἱ πόδες τῶν θα-

10 ψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ
ἐξοίσουσι σε. ἔπεσε δὲ παραχρῆμα παρὰ τοὺς
πόδας αὐτοῦ, καὶ ἐξέψυξε· εἰσελθόντες
dὲ οἱ νεανίσκοι ἐξεύ ἀυτὴν νεκρὰν, καὶ ἐξε-

11 νέγκασθε ἐθάψαν πρὸς τὸν ἄνδρα αὐτῆς.
καὶ ἐγένετο φῶς μέγας ἐξ ὧλην τὴν ἐκ-

12 κλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας 
tαῦτα. ἡ ταῦτα.
16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doors, and brought them forth, and said, 

20 Go, stand and speak in the Temple to the people all the words of this life.

21 And when they heard that, they entered into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Council together, and all the Senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told;

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within.

24 Now when the high Priest, and the captain of the Temple, and the chief Priests heard these things, they doubted of them whereto this would grow.

25 Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the Temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (For they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the Council, and the high Priest asked them,

28 Saying, *Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 * Then Peter, and the other Apostles answered, and said, We ought to obey God rather than men.
16 συνήρχετο δὲ καὶ τὸ πλήθος τῶν πέριξ πόλεως ἔσσε Ἰερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἄπαντες.
17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ (ἣ οὖσα αἵρεσις τῶν Σαδδουκείων), ἐπλήσθησαν ζῆλον, καὶ ἐπέβαλον τὰς χεῖρας ἀναστρέψαντες ἵνα ἀπαντήσῃ. 18 καὶ ἔθεν τοὺς αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ Κυρίου διὰ τῆς ἡμερίας ἐντῷ θαρακίᾳ, εξαγαγόν τε αὐτοὺς ἐκ τῆς κατασκήνως, ἵνα πάντα τῆν γεροσοιάν τῶν νῦν Ἰσραήλ, καὶ ἀπέστειλαν 20 τοὺς εἰπεῖς, Πορεύεσθε, καὶ σταθήσετε λαλήστε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ἁμαρτα τῆς 21 ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τῶν ὀρθρῶν εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγένομενοι δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνείδημον καὶ πάσαν τὴν γεροσοιάν τῶν νῦν Ἰσραήλ, καὶ ἀπέστειλαν 22 εἰς τὸ δεσμωτήριον, ἀχθόνια αὐτοῖς. οἱ δὲ ὑπηρέται παραγένομενοι ὑπὸ τὴν φυλακήν αναστρέψαντες ἵνα ἀπήγγειλαν, 23 λέγουσι τῷ Τοῦ μὲν δεσμωτήριον εὑρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τὸν φυλακὸς ἔξω ἐστάτωσιν πρὸς τῶν θυρῶν. 24 ἀνοίγαντες δὲ, ἕσω οὐδένα εὑρομεν. ὅσο δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ δὲ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηρώθησεν περὶ αὐτῶν, τί ἐν γένοιτο 25 τούτῳ, παραγενομένοι δὲ τοῖς αὐτῶν ἐδόθην. ὅτι ὁδὸν οὐδὲ ἔδοθεν ἐν τῇ φυλακῇ εἰσών ἐν τῷ ἱερῷ 26 ἐστάτωσι καὶ διδάσκαντες τῶν λαῶν. τότε ἁπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἦγαγεν αὐτούς, οὐ μετὰ βίας, ἐθορώντο 27 γὰρ τῶν λαῶν, ἕνα μὴ λιθασθῶσιν. ἀγαγόντες δὲ αὐτοῖς ἐστήσαν ἐν τῷ συνείδημο. 28 καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, λέγων, Οὐ παραγεγελία παραγεγελμένη ἦν μὴ διδάσκεσιν ἐπὶ τῷ ὄνοματι τοῦτον; καὶ ἠδον πεπληρώκατε τὴν Ἰερουσαλήμ τῆς διδαχῆς ἕως, καὶ βασίλευσεν ἐπιγαγεῖς ἐφ᾽ ἡμᾶς 29 τὸ αἷμα τοῦ ἄνθρωπον τούτου. ἀποκριθείς δὲ ὁ Πέτρος καὶ ὁ ἀπόστολοι εἰσον, Πειθαρχεῖν δὲ ὁ Θεὸς μᾶλλον ἡ ἄνθρωπος.
30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.
33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.
34 Then stood there up one in the Council, a Pharisee, named Gamaliel, a doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space.
35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.
36 For before these days rose up Thudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.
37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.
39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.
40 And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.
41 ¶ And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.
42 And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.
ο Θεός τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, δόν ὑμεῖς διεσφαίρασθε, κρεμάσατε ἐπὶ ξύλου. τούτων ὁ Θεὸς ἀρχηγὸν καὶ σωτήρα ὑψωσε τῇ δεξιᾷ αὐτοῦ, δούναι μετάνοιαν τῷ Ἰσραήλ καὶ ἄφεσιν ἀμαρτιῶν, καὶ ἡμεῖς ἐσμέν αὐτοῦ 21 μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τῷ "Αγίῳ, δὲ ἐδωκεν ὁ Θεός τοῖς πειθαρχούσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες διεπρύνοντο, καὶ ἐβουλήσαντο 34 λέοντος 24 ἀνελεῖν αὐτοὺς. ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὅνωμα Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκλέεσεν ἐξὸς βραχύ τι τοὺς ἀποστόλους 25 τούς ποιῆσαι. εἰτέ τε πρὸς αὐτούς, "Ἀνδρεῖς Ἰσραήλ ἀραβιται, προσέχετε ἐαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μελέτητε πράσσειν. πρὶς γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦς, λέγων εἶναι τινὰ ἐαυτοῦ, ὃ προσκολλήθη ἄρθρος ἀνθρώπων ὡσεὶ 26 τετρακοσίων ὁς ἀνηρέθη, καὶ πάντες ὅσιοι ἐπείδουσαν αὐτῷ διελύθησαν καὶ ἐγένετο εἰς οὐδὲν. μετὰ τούτου ἀνέστη Ἰουδαῖος ὁ Γαλατιαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπεσάρησε λαιον ἰκανὸν 27 ὁπίσω αὐτοῦ κἀκεῖνος ἀπάλετο, καὶ πάντες ὅσιοι ἐπείδουσαν αὐτῷ διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε 28 αὐτούς· ὅτι ἐὰν ἥ ἐξ ἀνθρώπων ἡ βουλὴ αὐτή ἡ τὸ ἔργον τοῦτο, καταλύθησαι· εἰ δὲ ἐκ Θεοῦ ἑστιν, οὗ δύνασθε 29 καταλύσαι αὐτό, μήποτε καὶ θεομάχοι εὑρεθήτε· ἑπείδηθασαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δειραντες παρῆγγειλαν μὴ λαλέων ἐπὶ τῷ ὁνόματι τοῦ Ἰησοῦ, καὶ ἀπελυσαν αὐτούς 31. οἱ μὲν οὐν ἑπορεύοντο χαίροντες ἀπὸ προσώπου του τυφλίδου, ὡτὶ ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηχήθησαν 32 ἀτιμασθήναι, πᾶσαν την ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ’ οἶκον, οἷκ ἐπανύστη διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστὸν. 33
6 And in those days when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the Disciples unto them, and said, It is not reasonable that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

14 For we have heard him say, that

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the Disciples unto them, and said, It is not meet that we should forsake the word of God, and serve tables.

4 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people.

9 But there arose certain of them that were of the synagogue called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law: for we have heard him say, that

1 Gr. Hellenists.

2 Gr. pleasing.

3 Or, minister to tables.

4 Some ancient authorities read But, brethren, look ye out from among you.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 519

6 Ἔν δὲ ταῖς ήμέραις ταύταις, πληθυνότων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἐλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερίᾳ αὐτὸν ἀγαλματίζειν. Οὐκ ἀρεστὸν ἦστιν ἡμᾶς, καταλεύσαντας τῶν λόγων τοῦ Θεοῦ, διακοινοῦντας ἐπισκέψεις. ἐπισκέψασθαι οὐν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρτυρομένους ἐπτά, πλήρεις Πνεύματος Ἑλίκου καὶ σοφίας, οὐς καταστήσαμεν ἐπὶ τῆς χειρᾶς ταύτης. ἤμεις δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσαμεν.

5 μεν, καὶ ἤρεσεν ὁ λόγος ἐνόπιον πιστῶν τοῦ πλῆθους καὶ ἐξελέξατο Στέφανον, ἀνδρα πλήρη πίστεως καὶ Πνεύματος Ἑλίκου, καὶ Φιλίππου, καὶ Πράξεως, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρρείνα, καὶ Νικόλαου προσήκει τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθυκαν αὐτὸς τὰς χειρὰς.

6 Καὶ ὁ λόγος τοῦ Θεοῦ ἦδεν, καὶ ἐπλήθυνεν ὁ ἀμβών τῶν μαθητῶν ἐν Ιερουσαλήμ σφάδα, πολὺς τε ἤχοι τῶν ἀερίων ὑπήκοουν τῇ πίστει.

8 Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἔποιει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λαβερτίνων, καὶ Κυρηναίων, καὶ Ἀλέξανδρων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στέφανῷ, καὶ ὦν ἰδίων ἀντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι.

12 φημα εἰς Μωσήν καὶ τὸν Θεόν. συνεκίνησαν τε τῶν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτῶν, καὶ ἦγαγον εἰς τὸ συνέδριον, ἐστησάν τοὺς μάρτυρας φευγεῖς λέγοντας, 'Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἄγιον τοῦτον καὶ τοῦ νομοῦ ἀκριβώς γὰρ αὐτοῦ λέγοντος ὅτι
7 Then said the high Priest, Are these things so?  
2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,  
3 And said unto him, *Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.  
4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.  
5 And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.  
6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.  
7 And the nation to whom they shall be in bondage will I judge, said God: And after that shall they come forth, and serve me in this place.  
8 *And he gave him the covenant of Circumcision: *and so Abraham begat Isaac, and circumcised him the eighth day: *and Isaac begat Jacob, *and Jacob begat the twelve Patriarchs.  
9 *And the Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,  
10 And delivered him out of all his afflictions, *and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governor over Egypt and all his house.  
11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no sustenance.
Ἡρῴδης ὁ Ναζωραῖος οὖσας καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἐθνα παρε-
55 δοκεῖν ἡμῖν Μωϋσῆς, καὶ ἀπενεστάτες εἰς αὐτῶν ἄπαντες οἱ καθεδρεύοντες εἰς τὸν συνε-

7 Εἶπε δὲ ὁ ἀρχιερέας, Ἐλ ἅρα ταύτα οὖν ἔχει; ὁ δὲ ἔφη,
5 Ἀγρίππας ἀδελφοί καὶ πατέρες, ἀκούστε. ὁ Θεός τῆς δόξης ὄφθη τῷ πατρὶ ἡμῶν ἀκο-

3 κατοκήσας αὐτῶν ἐν Χαρρᾶ, καὶ εἶπε πρὸς αὐτῶν, Ἑξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς

5 κατάκλυσης αὐτῶν ἐν Χαρρᾶς κάκειθεν, μετὰ τὸ ἀπο-

7 τετρακόσια. καὶ τὸ ἔθνος, ὃ ἐὰν δουλεύσωσιν, κρύον ἐγὼ, ἐπειν ὁ Θεός καὶ μετὰ

3 δούλωσον αὐτὸν πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσον αὐτὸ καὶ κακώσωσιν, ἔτη

5 τέκνων. Ἐλάλησε δὲ οὖν ὁ Θεός, ὅτι ἔσται

7 τοῖς ἑσπέρας. καὶ δούλωσον αὐτὸν, καὶ ἄνθρωπον ἐν γῇ ἀλλοτρίᾳ, καὶ ἄνθρωπον εἰς Αἰγύπτον.
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12 * But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 * And at the second time Joseph was made known to his brethren, and Joseph’s kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, {16} to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months:

21 And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 * And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

26 * And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, Why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

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12 But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph’s race became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, three-score and fifteen souls. And Jacob went down into Egypt; and he died, himself, and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of 1 Hamor in Shechem. But as the time of the promise drew near, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, which knew not Joseph. The same dealt subtly with our race, and evil entreated our fathers, that they should cast out their babes to the end they might not live.

20 At which season Moses was born, and was exceeding fair; and he was nourished three months in his father’s house; and when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: and he supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wouldest thou kill me, as thou killedst the Egyptian yesterday?
12 ἀκούσας δὲ Ἰακώβ ὄντα σίτα ἐν Αλγύπτω, ἐξαποστείλε τοὺς πατέρας ἡμῶν πρὸς τὸν ἀδελφὸν αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραώ τῷ γένος τοῦ Ἰσραήλ. ἀποστείλας δὲ Ἰσραήλ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πάσαν τὴν συγγένειαν αὐτοῦ;
13 καὶ εἰς τῷ δευτέρῳ ἀνεγερμένην Ἰσραήλ τοὺς ἀδελφοὺς αὐτοῦ, καὶ φανερῶν ἐγένετο τῷ Φαραώ τῷ γένος τοῦ Ἰσραήλ. ἀποστείλας δὲ Ἰσραήλ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πάσαν τὴν συγγένειαν αὐτοῦ;
14 ἐν ψυχάς ἐξαποστείλετο πάντες, κατέβη δὲ Ἰακώβ εἰς Αλγύπτων, καὶ ἐπελεύσθησαν αὐτοὶ καὶ αἱ πατέρες ἡμῶν καὶ μετετεύχθησαν εἰς Σιχέρ, καὶ ἐπέστησαν ἐν τῷ μνήματι ὁ ὀνόμαστο Ἀβραὰμ τιμής ἀργυρίου παρὰ τῶν πάνω ἐπὶ ἐμὸν Ἕβρος. Σιχέρ, καθὼς δὲ ἡ γη γινομένη τῆς ἐπαγγελίας ἦς ὁμοσεüον ὁ Θεὸς τῷ Ἀβραὰμ, ἔξεσθε ὁ λαὸς καὶ ἐπηλύσθη ἐν Αλγύπτων, ήρισεν ὃς ἀνέστη βασιλεὺς ἑτέρος, ὅς υἱὸς ἤδει τοῖς Ἰσραήλ. ἦν ὁτὸς κατασκοφίσαντος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τῷ ποιεῖν ἐκβάλετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ξοογενεῖταιθα. ἐν δὲ ἦν ὁ καρπὸς ἐγεννήθη Μωσῆς, καὶ ἦν ὁ άστειος τῷ Θεῷ ὁς ἀνέτραφη μήπως τρεῖς ἐν τῷ ὀικῷ τοῦ πατρὸς αὐτοῦ ἐκτενέστα δὲ αὐτοῦ, ὀμ. αὐτοῦ, ἀνέλετο αὐτὸν ἢ θυγάτηρ Φαραώ, καὶ ἀνεβρέφασα αὐτὸν ἐαυτῇ εἰς νῦν καὶ ἐπαι. δεύθη Μωσῆς πάρχῃ σοφία Αλγύπτιων ἦν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς, ὀς δὲ ἐπηλύσθη αὐτῷ τεσσαρακοντάητες χρῶνοι, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψεις θευσθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς νῦν  ἤσθη καὶ ἦν ὁ σοφὸς καὶ ἠδυκομενος ἠμιν ζωτο καὶ ἀποίησεν ἔκδικησιν τῷ καταπονοούν  μένοι πατάξις τῶν Αλγύπτιων ἐνώμιζε δὲ συνεναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ο Θεям διὰ χειρὸς αὐτοῦ διόδωσεν αὐτοῖς σωτηρίαν. οὶ δὲ ὑπὲρ συνῆκαν, τῇ δὲ ἐπιστῦνῃ ἡμέρᾳ ἀφῆς αὐτοῖς μαχητάς, καὶ συνήλασεν αὐτοῖς εἰς ἐρήμους, εἰπόν, Ἀνδρεῖς, ἀδέλφοι ἐστε ἢμεῖς ἐπὶ ἀδικεῖτε ἀλλήλους; ὃ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτοῖς, εἰσάγω, Τίς σε κατέστησαν ἄρχοντα καὶ δι- καστὴν ἐφ' ἡμᾶς; μὴ ἀνελεῖν μὲ σο πλη- λεῖς, ὃς τρόπον ἄνελεις χθες τῶν Αλγύπτιων; 13 ἀπετέθησαν αὐτοὶ καὶ ἦσθε αὐτοὶ πεποιημένοι ἐν τῷ Ἱσραήλ.
29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an Angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a Judge? the same did God send to be a ruler and a deliverer, by the hands of the Angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the red Sea,

37 * This is that Moses which said unto the children of Israel, * A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 * This is he that was in the Church in the wilderness with the Angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles, to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us. For as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them
29 ἐφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάρικος ἐν ἥγε Μαδίμ, οὗ ἐγέν-
33 ἦσαν υἱοὶ δύο, καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὥθη αὐτῷ ἐν τῇ ἑρήμῳ τοῦ
31 ὀρών Σινᾶ ἁγιασμὸς Κυρίου ἐν φλογὶ πυ-
32 ρίῳ βίτου. οδ Μωσῆς ἤδων έθαύμασε τὸ
όραμα' προσερχομένων ἐδο αὐτοῦ κατανοῆσαι.
28 εὐγένετο φονῇ Κυρίου πρὸς αὐτόν Ἐγὼ ὁ Ἐσ]
37 θεός τῶν πατέρων σου, ὁ Θεὸς Λαβραμ καὶ ὁ Θεὸς Ἰσαία καὶ ὁ Θεὸς Ἰακωβ. ἐντρο-
39 μος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατα-
νοῆσαι. εἰπὲ δὲ αὐτῷ ὁ Κύριος, Λύσω τὸ
33 ἀποτέλεσμα τῶν ποιῶν σου' ὁ γὰρ τόπος ἐν
34 ὁ ἐστηκας γῆ ἁγία ἐστίν. ἤδων ἔδω τὴν
35 κίκωσιν τοῦ λαοῦ μου τὸν ἐν Λιγύπτῳ, καὶ τὸν στεναχώμοι αὐτῶν ἠκούσα· καὶ κατα-
36 βην ἐξελέσθαι αὐτοὺς· καὶ νῦν δεύο, ἀποστέλλω.
37 σε εἰς Λιγύπτου, τοῦτον τὸν Μωυσῆν ἐν
38 ηρήμασαντο εἰσόντες, Τίς σε κατέστησαν ἐφί-
39 χυτα καὶ δικαστήρι; τοῦτον ὁ Θεὸς ἀρ-
40 χυτα καὶ λυτρωθή ἀπέστειλεν ἐν χειρὶ
41 ἀγγέλου τοῦ οφθαλμοῦ αὐτοῦ ἐν τῇ βίατῳ.
42 ὡς ἐξήγαγεν αὐτοὺς, ποίησαι τέρματα καὶ
43 σημεία ἐν γῇ Αιγύπτου καὶ ἐν Ἐρυθρᾷ
44 διαβάσας, καὶ ἐν τῇ ἑρήμῳ ἐπὶ τεσσαρά-
45 κοτα. ὡς ἀπέτρισαν ὁ Μωυσῆς ὁ εἰπὼν τοῖς
46 υἱοῖς Ἰσραήλ, Προφῆτήν ὑμῖν ἀναστήσει Κύ-
47 ρίους ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν
48 ὡς ἐμὴ αὐτὸν ἀκούσατε. ὡς ἀπέστρεψαν ὁ
49 γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἑρήμῳ
50 μετὰ τοῦ ἁγίου τοῦ λαλοῦντος αὐτὸ ἐν
51 τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν ὅς εἶδεν
52 ἦτο λόγῳ ζῶντα διανύειν ἡμᾶς· ὃ οὐκ ἠθέλη-
53 σαν ὑπήκουν γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ
54 ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις
55 αὐτῶν εἰς Λιγύπτου, εἰσόντες τῷ Ἀραών,
56 Ποίησον ἡμῖν θεοὺς ὃι προπορεύσαται ἡ-
57 μῶν· ὁ γὰρ Μωσῆς οὗτος, ὅσ ἐξῆγαγεν ἡμᾶς
58 ἐκ γῆς Λιγύπτου, οὐκ οἴδαμεν τί γέγονεν.
59 αὐτῷ, καὶ ἐμοσχοποιήσαν ἐν ταῖς ἡμέραις
50 εἰκόνες, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ
51 εὐφραίνοντο εἰς τοὺς ἔργοις τῶν χειρῶν αὐτῶν.
52 ἐστρεψα δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοῖς
up to worship the host of heaven, as it is written in the book of the Prophets. *O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?
43 Yea, ye took up the Tabernacle of Moloch, and the star of your God Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.
44 Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, *that he should make it according to the fashion that he had seen.
45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David,
46 Who found favour before God, and desired to find a Tabernacle for the God of Jacob.

1681 up to serve the host of heaven; as it is written in the book of the prophets,
Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.
44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with 1Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers,
46 unto the days of David; who found favour in the sight of God, and asked to find a habitation for God of Jacob. But Solomon built him a house.
48 Howbeit the Most High dwelleth not in houses made with hands; as saith the Prophet,
49 The heaven is my throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest?
50 Hath not my hand made all these things?
51 ¶ Ye stiffnecked and uncircumcised in heart, and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.
52 Which of the Prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just one,
of whom ye have been now the betrayers and murderers:
53 Who have received the Law by the disposition of Angels, and have not kept it.
54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.
55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and

*Amos 5. 25.
* Ex. 25. 40.
+ 1 Chr. 17. 12.
+ ch. 17. 24.

1 Gr. Jesus.
λατρεύεις τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μή σφάγα καὶ θυσία προσφέργωτε μοι ἐν τῇ τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;
34 καὶ ἀνελάβετε τὴν σκηνήν τοῦ Μολὼν, καὶ τὸ άστρον τοῦ θεοῦ ὑμῶν ἐν τοῖς τύποις οὕς ἐποιήσατε προσκυνεῖν αὐτοῖς;
35 καὶ μετοκιῶν ὑμᾶς ἑπέκεινα Βαβυλώνος. ἡ σκηνή τοῦ μαρτυρίου ἤν τοῖς πατρίσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαὸς τῷ Μωσῇ, ποιήσας αὐτὴν κατὰ τὸν τύπον ὑμῶν ἑωράκει. ἤν καὶ εἰσῆγαγον διαδεξίμουν οἱ πατέρες ἡμῶν μετὰ Ἰσραήλ ἐν τῇ κατασχέσει τῶν ἑθῶν, ὅπερ ἔδωκεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν· ἔστω τῶν ἡμερῶν Δαβίδ· διὸ εὐρή χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἰησοῦς εὐρείν σκήνωμα τῷ Θεῷ· ἢ ἰακώβ. Σωλομών δὲ ὁμοιόμενος αὐτῷ οἶκον. ἀλλὰ οὐχ ὁ ὑψιστὸς ἐν χειροποιητοῖς ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, ὁ οὐρανός μου βρόνος, ἢ δὲ γῆ ύποπόδιον τῶν ποιῶν μου· ποιῶν οἶκον ὁμοίως ἐπικοινωνεῖ μου; λέγει Κύριος· ἢ τὸς τύπος τῆς κατα-παύσεως μου· οὕχι ἢ χείρ μου ἐποίησε τάστα πάντα;
50 ἢ καιρὸς καὶ ἀπερίτμητοι τῇ καρ-διᾷ καὶ τοῖς ὁσίοις, ὑμεῖς ἀεὶ τῷ Πνεύματι καρδίαις τῷ Ἁγίῳ ἀντιπάπτητε· ὦς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδιώκαν οἱ πατέρες ύμῶν· καὶ ἀπέκτειναν τοὺς προ-καταγελάντας περὶ τῆς ἐλεύσεως τοῦ δι-καίου, οὐ νῦν υμεῖς προδόται καὶ φονεῖς·
53 γεγένησθε· ούτινες ἐλάβετε τῶν νύμων εἰς ἐγένεσθε διαταγάς ἀγγέλων, καὶ υἱὸν ἐφυλάξατε.
54 ἠκούσατε δὲ ταῦτα, διεπρέποτο ταῖς καρ-δίαις αὐτῶν, καὶ ἔβρυχον τοῖς ὁδώρατος ἐν αὐ-τῶν. ἔσπαρξαν δὲ πλῆθος Πνεύματος Ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἰς δόξαν Θεοῦ, καὶ
For many of those which had unclean spirits, they came out, crying with loud voice; and many that were palsied, and that were lame, were healed.

And there was great joy in that city.

But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea, and Samaria, except the apostles.

And devout men buried Stephen, and made great lamentation over him.

And Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

And Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Then was Peter filled with the Holy Ghost: and he said unto them, Why is it that ye stare at me? why are ye full of wonder, beholding me, because I am a man that was made whole? 22 As touching the resurrection of the dead, behold Simon spake, and they that heard said, That he is a prophet. 23 But there were some of them that said, He is a mad man: but most of them said, He is a prophet indeed. 24 But the highpriest answered, and said, hear ye not how many of the same thing we used sorcery, and amazed the people of Samaria, giving out that himself was some great one:

And Peter said unto him, At this time I beseech you, SWER, lest by hearing of these things ye be兜甘ous and harden your hearts. 26 For I perceive that ye are in the same errour as were your fathers. 27 Therefore I beseech you, let these things speak unto your hearers. 28 For verily I perceive that God hath given unto them the repentance wherefore they sought to turn again to God, and put their hearts to the Lord. 29 Then Simon, and they that were with him, were baptized. 30 And when Peter saw it, he preached unto the people of Samaria, for the的认识 of God. 31 And they believed, and were baptized both men and women. 32 And Simon himself began also to go about Confessing God, and much speaking in the temple: 33 Which called on God, being grieved at the reproach of the Gentiles concerning his own nation. 34 Then the apostles laid their hands upon Simon. 35 And the church was established in that place, great and mighty.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

56 Ἰησοῦν ἐστώτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν,

'Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεφεγμένους ἵνα, καὶ τὸν νῦν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστώτα τοῦ

57 Θεοῦ. κρύζαντες δὲ φωνῇ μεγάλῃ, συνέχον τὰ ὅτα αὐτῶν, καὶ ἀφῆσαν ἀμοιβαμένου εἰς

58 αὐτῶν καὶ ἐκβαλόντες ἔξω τῆς πύλης, ἐλθοῦσαν καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἤματα αὐτῶν παρὰ τοὺς πόδας νεανίων καλουμένου

59 Σαίλος καὶ Λιθοβίλου τῶν Στέφανον, ἐπικαλούμενοι καὶ λέγαντα, Κύριε Ἰησοῦ,

60 δεῖξαι τὸ πνεῦμά μου. θείας δὲ τὰ γόνατα, ἐκράφη φωνῇ μεγάλῇ, Κύριε, μὴ στήσῃ αὐ-

τοίς τὴν ἀμαρτίαν ταύτην. καὶ ταῦτα εἰπὼν

8 ἐκομίσθη. Σαίλος δὲ Ἰησοῦν συνευδοκοῦν τῇ ἀνα-

πρέσει αὐτῶν.

'Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν 'Ιεροσο-

λούμοις' πάντες τε ὁπισθανθήσαν κατὰ τός

χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν

2 τῶν ἀποστόλων. συνεκόμισαν δὲ τῶν Στέ-

φανον ἄνδρας εὐλαβείς, καὶ ἐποίησαν

3 κοπετὸν μέγαν ἐπ' αὐτό. Σαίλος δὲ ἐλυ-

μανέτο τὴν ἐκκλησίαν, κατὰ τοὺς ὅκους εἰσ-

πορεύμενοι, σύρον τε ἄνδρας καὶ γυναίκας

παρεδίδοι εἰς φυλακὴν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθαν, εἶνα-

5 γελοῦμενοι τῶν λόγων. Φιλίττος δὲ κατελ-

θῶν εἰς τὸν τῆς Σαμαρείας, ἐκήρυσσεν

6 αὐτοῖς τῶν Χριστῶν. προσεικόν τε οἱ ἐχθροί

τοῖς λεγομένοις ὑπὸ τὸν Φιλίττον ὠμοθυ-

μαδὸν, ἐν τῷ ἀκαίειν αὐτοὺς καὶ βλέπειν τὰ

7 ανεμαί ἐκ τολμοῦ. πολλῶν γὰρ τῶν ἑξώπον

πνεῦματα ἀκάθαρτα, βοῖνη μεγάλῃ φωνῇ

ἐξήρχετο. πολλοὶ δὲ παραλημμένοι καὶ

8 χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο χαρὰ

megálē̂n en tê pôleis ekeînê̂n

9 'Ἀνήρ δὲ τοῖς ὀνόματι Σήμων προσπήρχεν ἐν
tê pôleis mæghoun kai eixûstôn tô ëthnos tês

Σαμαρείας, λέγων εἶναι τῶν ἑαυτῶν μέγαν.
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10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
11 And to him they had regard, because that of long time he had bewitched them with sorceries.
12 But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
14 Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.
15 Who when they were come down, prayed for them that they might receive the holy Ghost.
16 (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.)
17 Then laid they their hands on them, and they received the holy Ghost.
18 And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.
25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

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10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.
11 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
12 Who, when they were come down, prayed for them, that they might receive the holy Ghost.
13 Then Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.
14 Then laid they their hands on them, and they received the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought that the gift of God with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God.
15 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart shall be forgiven thee.
16 For I see that thou art in the gall of bitterness, and in the bond of iniquity.
17 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

1 Gr. powers.

2 Some ancient authorities omit Holy.

3 Gr. word.

4 Or, wilt become gall (or, a gall root) of bitterness and a bond of iniquity.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

10 ὁ προσεῖχον πάντες ἀπὸ μικρὸ ἔως μεγάλουν, λέγοντες, ὦτος ἦστιν ἡ δύναμις τοῦ Ἡσυχοῦ, μεγάλη. προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανὸν χρόνον ταύτα μαγειάς ἐξεστακέναι

12 αὐτοῦ· ὅτε δὲ ἐπιστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τῷ Ἱεροσολύμων τῷ Θεοῦ καὶ τοῦ ὅνομας τοῦ Ἱεροσολύμων Χριστοῦ, ἐξαιτήσαντο ἀνδρεῖς τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπιστευσε, καὶ βιαστάθηκε ἡ προσκαρτέρων τῷ Φιλίππῳ, ἔστατο τε δυνάμεις καὶ σημεῖα γινόμενα, ἐξίστατο.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμωις ἀπόστολοι ὅτι δέδεκα ἡ Σαμάρεια τῶν λόγων τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην· οἴτινες καταβάντες προσηγόταν περὶ αὐτῶν, ὅπως λάβωσιν Πνεῦμα Ἁγίου· ὁ Πνεῦμα Ἡσυχοῦ ὑπὸ τοῦ Πνεύματος ὑπήρ−

16 Ἀγίου· ὁ ὅτι ἦν ἐν αὐτῶν, ὅπως λάβωσιν Πνεῦμα Ἁγίου. Πέτρος δὲ εἶπε πρὸς αὐτούς, Τὸ ἀργυρίον σου χρησίμοις διὰ τῆς κρίσεως τῶν χειρῶν τῶν ἀπόστολων δίδοται τὸ Πνεῦμα τῷ Ἀγίῳ· προσήγαγεν αὐτοῖς χρησίματα, λέγουν, Δίκτη καὶ Λέκτη τὴν ἐξουσίαν ταύτην, ὥστε εἰς ἐπιθών τῶν χειρῶν, λαμβάνετε Πνεῦμα Ἁγίου. Πέτρος δὲ εἶπε πρὸς αὐτούς, Τὸ ἀργυρίον σου χρησίμοις διὰ τῆς κρίσεως τῶν χειρῶν τῶν ἀπόστολων δίδοται τὸ Πνεῦμα τῷ Ἀγίῳ· προσήγαγεν αὐτοῖς χρησίματα, λέγουν, Δίκτη καὶ Λέκτη τὴν ἐξουσίαν ταύτην, ὥστε εἰς ἐπιθών τῶν χειρῶν, λαμβάνετε Πνεῦμα Ἁγίου. Πέτρος δὲ εἶπε πρὸς αὐτούς, Τὸ ἀργυρίον σου χρησίμοις διὰ τῆς κρίσεως τῶν χειρῶν τῶν ἀπόστολων δίδοται τὸ Πνεῦμα τῷ Ἀγίῳ· προσήγαγεν αὐτοῖς χρησίματα, λέγουν, Δίκτη καὶ Λέκτη τὴν ἐξουσίαν ταύτην, ὥστε εἰς ἐπιθών τῶν χειρῶν, λαμβάνετε Πνεῦμα Ἁγίου. Πέτρος δὲ εἶπε πρὸς αὐτούς, Τὸ ἀργυρίον σου χρησίμοις διὰ τῆς κρίσεως τῶν χειρῶν τῶν ἀπόστολων δίδοται τὸ Πνεῦμα τῷ Ἀγίῳ· προσήγαγεν αὐτοῖς χρησίματα, λέγουν, Δίκτη καὶ Λέκτη τὴν ἐξουσίαν ταύτην, ὥστε εἰς ἐπιθών τῶν χειρῶν, λαμβάνετε Πνεῦμα Ἁγίου. Πέτρος δὲ εἶπε πρὸς αὐτούς, Τὸ ἀργυρίον σου χρησίμοις διὰ τῆς κρίσεως τῶν χειρῶν τῶν ἀπόστολων δίδοται τὸ Πνεῦμα τῷ Ἀγίῳ· προσήγαγεν αὐτοῖς χρησίματα, λέγουν, Δίκτη καὶ Λέκτη τὴν ἐξουσίαν ταύτην, ὥστε εἰς ἐπιθών τῶν χειρῶν, λαμβάνετε Πνεῦμα Ἁγίου.
26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Isaiah the Prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the Prophet Isaiah, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip, that he would come up, and sit with him.

32 The place of the Scripture, which he read, was this, *He was led as a sheep to the slaughter, and like a Lamb dumb before the shearer, so opened he not his mouth:*

33 In his humiliation, his Judgment was taken away: and who shall declare his generation? For his life is taken from the earth.

34 And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip, and the Eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip; and the Eunuch
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26 Ἀγγελος δὲ Κυρίου ἐκλήσης πρὸς Φίλιπ- πον, λέγων, Ἀναστῆθι καὶ πορεύον κατὰ μεσημβρίαν ἐπὶ τὴν ὀδὸν τὴν καταβαίνουσαν ἀπὸ Ἰεροουσαλήμ εἰς Γάζαν αὕτη ἐστίν ἔρη- 27 μος. καὶ ἀναστὰς ἐπορεύθη καὶ ἵδον, αὕτη Ἀθλίως εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλείας Λιθανῶν, ὡς ἦν ἐπὶ πάσης τῆς γάζης αὕτης, ὃς ἐθελήθη προσκυνήσων εἰς Ἰεροουσαλήμ, ἤν τε ὑποστρέψαν καὶ καθήμε- νος ἐπὶ τοῦ ἄρματος αὐτοῦ, τοῖς ἀνεγίνωσκε, 29 τὸν προφήτην Ἡσαίαν, εἰπεν ἐς τὸ Πιεῦμα τῷ Φίλιππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τουτοῦ. προσδραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφή- την Ἡσαίαν, καὶ εἰπε, Ἄρα γε γινώσκεις 30 ὁ ἀναγινώσκεις; οὐ δὲ εἶπε, Πῶς γὰρ ἄν δυναίμην, εἰν μὴ τις ὁδηγήσῃ καὶ παρε- κλείεστε τοῖς Φιλίππον ἀναβίωντα καθίσατε. 32 σὺν αὐτῷ. ἡ δὲ περιοχή τῆς γραφῆς ἢν ἀνεγίνωσκέν ἢν αὐτή, Ὁμοίως προβατοῦ ἐπὶ σφαγήν ἡχῆ, καὶ ὁ ἀμφὸς ἐναντίον τοῦ κείμενος αὐτῶν ἁφάνος, αὐτῶς οὐκ ἀνοίγει 33 τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσατε αὐτοῦ ἡ κράτις αὐτοῦ ἦρθη, τὴν δὲ γενεὰς αὐτοῦ τῖς διήγησται; ὅτι αἱρεταί απὸ τῆς γῆς ἢ 31 ἴδια αὐτοῦ. ἀποκριθεῖς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαι σου, περὶ τῶν ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ 35 ἐτέρου τυφῶς; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρέσκενοι ἀπὸ τῆς γρα- φῆς ταύτης, εὐθυγγέλισαν αὐτοὶ τῶν Ἰησοῦν. 33 ὅτι δὲ ἐπορεύοντο κατὰ τὴν ὀδὸν, ἤλθον ἐπὶ τὸ υδαρι καὶ φησίν ὁ εὐνοῦχος, Ἰδοὺ, 37 υδαρι τὶ καλοῦς με βαπτισθῆναι; εἶπε δὲ ὁ Φιλίππος, Εἰ πιστεύεις ἐς ἄλλης τῆς καρδίας, ἐξεστι. ἀποκριθεῖς δὲ εἶπε, Πι- στεύω τόν ὑδαρι τοῦ Ὠσοῦ εἶναι τὸν Ἰησοῦν 38 Χριστοῦ. καὶ ἐκελεύσει στήναι τὸ ἄρμα καὶ κατέβησαν ἀμφότεροι εἰς τὸ υδαρι, ὁ τε Φίλ- λιππος καὶ ὁ εὐνοῦχος' καὶ ἐξάπττεσθαι αὐτῶν. 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ υδατος, Πνεύμα Κυ- ρίου ἤρπασε τῶν Φιλίππων' καὶ οὐκ εἶδεν 13 om. τῆς 10 add καὶ 27 Ἡσαίαν τὸν προφή- την 21 ὁδηγήσει 22 om. αὐτοῦ 23 om. δὲ 24 om. ver. 37 text, not narg.
saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

9 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,
2 And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
3 And as he journeyed he came near Damascus, and suddenly there shone round about him a light from heaven.
4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.
6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
7 And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.
8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.
9 And he was three days without sight, and neither did eat, nor drink.
10 But there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,
12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.
13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem:

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saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2 And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do.
8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
9 And he was three days without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord.
11 And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.
13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem:
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αυτὸν ὕψκετι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν
40 οὖν αὐτὸν χαῖρειν. Φίλιππος δὲ εὐφράθη εἰς
"Ἄξωτον" καὶ διερχόμενος εὐγγελίζετο τὰς
πόλεις πάντας, ἔως τοῦ ἐλθεῖν αὐτὸν εἰς
Καπάρειαν.

9 Οὐ δὲ Σαῦλος ἐτί ἐμπνεύσαν ἀπειλῆς καὶ
φῶνον εἰς τοὺς μαθητὰς τοῦ Κύριον, προσέλ-
θον τῷ ἀρχιερεῖ, ἆτήσαστο παρ' αὐτοῦ ἐπι-
στολὰς εἰς Δαμασκόν πρὸς τὰς συναγωγὰς,
ὅπως εἶν διὰ τὴν ἑβην τῆς ὁδοῦ ἄντας ἀνδρῶς.

τε καὶ γυναῖκας, δεδεμένους ἀγάγη εἰς Ἰερου-
3 σαλῆς. ἐν δὲ τῷ πορευόμεναι, ἐγένετο αὐτῶν
ἐγγίζειν τῇ Δαμασκῷ καὶ ἐξαίφνησις
1 περιφέ-
4 οταν ἐπέμενεν αὐτὸν φῶς ἀπὸ τοῦ ὑμναίου καὶ
πείζον εἰς τὴν γῆν, ἤκουσε φωνὴν λέγουσιν
5 αὐτῷ, Ἰωάννη, Ἰωάννη, τί με διάκεισαι; εἰπέ
δὲ, Τίς εἰ, Κύριε; ὁ δὲ Κύριος εἶπεν 3, Ἐγὼ εἰμί Ἰησοῦς ὁν σὺ διάκεισιν 4 σκληρῶν
6 σοι πρὸς κέντρα λακτίζειν. πρέμων τε καὶ
θαμβῶν εἰπέ, Κύριε, τί με θέλεις ποιήσαι; καὶ
ὁ Κύριος πρὸς αὐτὸν, Ἀναστήθη καὶ
ἐκσελθεῖ εἰς τὴν πόλιν, καὶ λαληθήσεται σοι

7 τε 6 σε δεὶ ποιεῖν, οἱ δὲ ἄνδρες οἱ συν-
δεόντες αὐτὸν εἰστήκεισαν ἐνεαί, ἀκούσατε
μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.
8 ἤγερθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς, ἀνεφεμέ-
νον δὲ τῶν ὀφθαλμῶν αὐτοῦ, ὀδηγαὶ 1 ἐβλε-
πε, χειραγωγοῦντες δὲ αὐτῶν εἰσήγαγον εἰς
9 Δαμασκόν, καὶ ὅτι ἡμέρας τρεῖς μῆθες
καὶ οὐκ ἔσαγαν οὐδὲ ἐπείη.

10 Ἡν δὲ τις μαθητὴς εἰς Δαμασκῷ ὄνοματι Ἀνανία, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος
ἐν ὀράματι, Ἀνανία. ὁ δὲ εἶπεν, ἰδοὺ
11 ἐγώ, Κύριε, ὁ δὲ Κύριος πρὸς αὐτὸν,
Ἀναστὰς πορεύθητε ἐπὶ τὴν ῥύμην τὴν
καλουμένην Εὐδείαν, καὶ ἤγερθησαν ἐν οἴκῃ
Ἰουδᾶ Σαῦλον ὄνοματι, Ταρσεία ἰδοὺ γὰρ

12 προσεύχεται, καὶ εἶδεν ἐν ὀράματι 9 ἀν-
δρα ὄνοματι Ἀνανίας, εἰσηλθόντα καὶ
ἐπιβένα αὐτῷ χείρα, 11 ὅπως ἀναβλέψῃ.
13 ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἢκήκοα
ἀπὸ πολλῶν περὶ τοῦ ἄνδρος τούτου, ὡσα
κακὰ ἐποίησε τοῖς ἄγιοις σου ἐν Ἰερουσαλήμ:
14 And here he hath authority from the chief Priests, to bind all that call on thy Name.
15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel.
16 For I will shew him how great things he must suffer for my Name's sake.
17 And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.
18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.
19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.
20 And straightway he preached Christ in the Synagogues, that he is the Son of God.
21 But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief Priests?
22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.
23 *And after that many days were fulfilled, the Jews took counsel to kill him.
24 *But their laying await was known of Saul: and they watched the gates day and night to kill him.
25 Then the disciples took him by night, and let him down by the wall in a basket.
26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.
27 But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way,
11 καὶ ὥδε ἔχει ἔξωσίαν παρὰ τῶν ἀρχιερέων, δήλα πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά
12 σου. εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πο-
13 ρείου, ὅτι σκέψος ἐκλογής μοι ἐστὶν13 οὗτος, 
14 τὸν βασιλέα τὸ ὄνομά μου ἐνώπιον 11 ἐδ·
15 νόμον15 καὶ βασιλέων, νῦν τε 'Ἰσραὴλ' ἐγὼ 
16 γὰρ ὑποδέχομαι αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ 
17 ὄνομάτος μου παθεῖν. ἀπῆλθε δὲ 'Ἀλανίας 
18 καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθέει ἐπ'
19 αὐτὸν τὰς κείρας εἶπε, Σαουλ ἄδελφε, ὁ 
20 Κύριος ἀπέσταλκε με, Ἰησοῦς ὁ ὕφθεις σοι 
21 ἐν τῇ ὁδῷ ἡ ἡρχον, ὅπως ἀναβλέψῃς καὶ 
22 πλησθῇς Πνεῦματος 'Αγίου, καὶ εὐθέως 
23 ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡς 
24 λεπίδες, ἀνεβλέψῃ τε παραχρῆμα10, καὶ ἀνα-
25 στὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνι-
26 χυνεῖ.5
27 Ἐγένετο δὲ ὁ Σαῦλος17 μετὰ τῶν ἐν Δα-
28 μασκῷ μαθητῶν ἡμέρας τινάς, καὶ εὐθέως 
29 ἐν ταῖς συναγωγαῖς ἐκήρυσε τῶν Χρι-
30 στόν,18 ὃτι οὗτός ἐστιν ὁ νῦς τοῦ Θεοῦ.
31 ἔξοσταντο δὲ πάντες οἱ ἀκοίνωντες καὶ ἔλε-
32 γοῦν, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερο-
33 νασαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, 
34 καὶ ὥδε εἰς τούτο ἐληλύθει ἵνα διδιμένουν 
35 αὐτοῦ άγάγη ἐπὶ τοὺς ἀρχιερεῖς;19 Σαῦ-
36 λος δὲ μάθησιν ἑκεινοῦ μου, καὶ συνέχυνε 
37 τοὺς19 Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
38 μασκῶ, συμβιβάζων ὃτι οὗτός ἐστιν ὁ 
39 Χριστός.
40 'Ὡς δὲ ἐπληρώσω ἡμέρας ικανί, συνε-
41 βουλεύομαι οἱ Ἰουδαῖοι ἀνελεῖν αὐτῶν' 
42 ἐγνώσθη δὲ τῷ Σαῦλῳ ἡ ἐπιβουλὴ αὐτῶν. 
43 παρετήρουν τε21 τὰς πυλὰς ἡμέρας τε καὶ 
44 νυκτός, ὅπως αὐτῶν ἀνέλοις λαβόντες δε 
45 αὐτῶν οἱ μαθηταὶ22 νυκτός, καθήκαν διὰ τοῦ 
46 τείχους,23 χαλάσαντες ἐν σπηρίδα. 
47 Παραγενομένος δὲ ὁ Σαῦλος24 εἰς 'Ἰερο-
48 νασαλήμ, ἐπαράτο25 κολλάσθηνα τοῖς μαθηταῖς' 
49 καὶ πάντες ἐφοβοῦντο αὐτῶν, μὴ πιστεύοντε 
50 ὅτι ἐστὶ μαθητής. Βαρνάζας δὲ ἐπιλαβάμενος 
51 αὐτῶν ἦγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-
52 γήσατο αὐτῶς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον,
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and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.
28 And he was with them coming in and going out at Jerusalem.
29 And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.
31 Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.
32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the Saints which dwelt at Lydda.
33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.
34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.
35 And all that dwelt at Lydda, and Sharon, saw him, and turned to the Lord.
36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almsdeeds, which she did.
37 And it came to pass in those days that she was sick, and died: whom when they had washed, they laid her in an upper chamber.
38 ¶ And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.
39 Then Peter arose and went with them: when he was come, they brought him into the upper chamber: And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

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and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem,
29 preaching boldly in the name of the Lord: and he spake and disputed against the Grecians: but they went about to kill him. And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.
31 So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.
32 ¶ And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years; for he was palsied.
33 And Peter said unto him, Eneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.
37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.
38 ¶ And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Dely not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

1 Or, Hel- leists.
2 Gr. builded up.
3 Or, by
4 That is, Gazelle.
5 Or, he grieved.
ποτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησίασεν ἐν τῷ ὄνοματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ’ αὐτῶν εἰστερεφόμενος καὶ ἐκπο-

ρεφόμενος ἐν 35 ἐρευναλήῳ, καὶ 37 παρρησι-

ζόμενος ἐν τῷ ὄνοματι τοῦ Κυρίου Ἰησοῦ, εἶλαί τε καὶ συνεζήτητε πρὸς τούς Ἐλληνι-

30 στάς, οἱ δὲ ἐπεχείρησαν αὐτῶν ἀνελείν. ἐπε-

γύνετε δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Κασάφειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. 31 Ἄτο μὲν οὖν ἐκκλησίᾳ 33 καὶ ὁλη τῆς Ἰουδαίας καὶ Γαλαήσιας καὶ Σαμαρείας εὐ-

χον 39 εἰρήνην οἰκοδομοῦμεν, καὶ παρενο-

μενα 22 τῷ φῶς τοῦ Κυρίου καὶ τῇ παρα-

κλήσει τοῦ Ἀγίου Πνεύματος ἐπληθύνοντο 30. 32 Ἔγενετο δὲ Πέτρον διερχόμενον διὰ πάν-

των κατελθεὶν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικούντας Λύδδαν. εἶρε δὲ ἐκεῖ ἄνδρα-

πῶν τινα Ἀνεὼν ὄνοματι, εὕτω ὅτι κατακείμενον εἰς κραβδάτῳ, ὁ οὖν παραλε-

λέμονος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, Λύδα, ἵνα σε Ἰησοῦν ὁ Ἐριτής ἀνάστηθι καὶ ἐ-

στρόφον σεαυτόν. καὶ εὐθείαν ἀνέστη καὶ εἴδεν αὐτῶν πάντας οἱ κατοικούντες Λύδδαν καὶ τῶν Σάρωνα, οὕτως ἐπέστρεψαν ἐπὶ τῶν Κύριων. 36 Ἐν Ησυπῆ δὲ τις ἦν μαθητρία ὄνοματι Τα-

βιθά, ἣ διερμηνευομένη λέγεται Δορκίς αὕτη ἦν πλήρης ἀγαθῶν ἑργῶν καὶ ἐλεημονῶν 37 ὅπως ἐποιεῖτο. ἐγενέτο δὲ ἐν ταῖς ἡμέραις ἐκεί-

ναις ἀνθυνήσασαν αὐτὴν ἀποβαίνειν λούσαν-

τες δὲ αὐτὴν ἤθελαν ἐν ὑπερφώ. ἐγγὺς δὲ ὀνειρόμενος Ἰωάδι τῇ Ἴσπη, οἱ μαθηταὶ ἀκοῦ-

σαντες ὅτι Πέτρος ἐστίν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτῶν, παρακαλοῦντες μὴ ὄντησαι 36 διελθεὶν ἐως αὐτῶν. 38 ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὁ παραγενόμενος ἀνήγαγον εἰς τὸ ὑπερφώ, καὶ παρέστησαν αὐτῷ πᾶσας αἱ χήραι κλαίουσαν καὶ ἐπειδεικ-

νοῦνται χιτώνας καὶ ἱμάτια όσα ἐποιεῖτο μετ’ αὐτῶν οὕτως ἦν Ἰουσίας· ἠκαταθήκη, ἢ δὲ ἤνοιξε τοὺς οὐρανούς αὐτῆς καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκδόθη.
41 And he gave her his hand, and lift her up: and when he had called the Saints and widows, presented her alive.
42 And it was known throughout all Joppa, and many believed in the Lord.
43 And it came to pass, that he tarried many days in Joppa, with one Simon a Tanner.

10 There was a certain man in Cesarea, called Cornelius, a Centurion of the band called the Italian band,
2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.
4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
5 And now send men to Joppa, and call for one Simon, whose surname is Peter.
6 He lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to do.
7 And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.
8 And when he had declared all these things unto them, he sent them to Joppa.
9 On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house to pray, about the sixth hour.
10 And he became very hungry, and would have eaten: But while they made ready, he fell into a trance,
11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:
12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
13 And there came a voice to him, Rise, Peter: kill, and eat.

1 Or, cohort
1 Ομ. ἰν
2 Ομ. τε
3 Ανθ. περ
4 ἕπροσθεν
5 Ανθ. εἰς Ἰόππην
6 (-νά) Αδίαστον
7 Ομ. ἰν οὕτως λαλήσει σοι τί σε δει
8 Ομ. αὐτῷ
9 Ομ. αὐτῷ
10 Ομ. ἰν ἐγένετο
11 Ομ. ἰν αὐτόν
12 Ομ. ἰν αὐτόν
13 Ομ. ἰν αὐτόν
14 Ομ. ἰν αὐτόν
15 Ομ. ἰν αὐτόν
16 Ομ. ἰν αὐτόν
17 Ομ. ἰν αὐτόν
But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

This was done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate.

And called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

And they said, Cornelius the Centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy Angel, to send for thee into his house, and to hear words of thee.

Then called he them in, and lodged them: And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

And the morrow after they entered into Caesarea; and Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, Stand up, I myself also am a man.

And as he talked with him, he went in, and found many that were come together.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation:

But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.

And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together; and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation;
ος δε εν εαυτοι δησηρει ν Πητρος τι ἀν ειη το ὄραμα ο ειθε, καλ20 ἵδον, οι άνδρες οι απεσταλμένοι ἀπο21 τον Κορνηλίου, διερω-
τάστατε την οἰκίαν Σίμωνος, ἑπέστησαν επὶ το
18 του πυλώνα, καὶ φωνήσασαι ἐπιθυμάνοντο εἰ
Σίμων, ὁ ἐπικαλουμένος Πητρος, ἑνθάδε ξενί-
19 ζεταί, τοῦ δὲ Πητροῦ ἐνθυμομένου22 περι-
tον ὄραματος, εἰπεν αὐτῷ το Πνεῦμα, ἵδον,
20 άνδρες τρεῖς ζητοῦσι σε. ἀλλὰ ἀναστάς
κατάβηθι, καὶ πορεύουν σὺν αὐτοῖς, μηδὲν
διακρυμένος' διότι23 ἐγώ ἀπεστάλκα αὐ-
21 τοῖς. καταβις δὲ Πητρος πρὸς τοὺς άνδρας
τοὺς ἀπεσταλμένους ἀπο τοῦ Κορνηλίου
πρὸς αὐτῶν24, εἰπεν, ἵδον, ἐγὼ εἰμι ὁ ζη-

22 τείτε τις ἡ αἱτία δὲ ἦν πάρεστε; οἱ δὲ
εἰπον, Κορνήλιος ἐκατοντάρχης, ἦν δίκαιος
καὶ φοβοῦμεν τὸν Θεον, μαρτυροῦμενος τε
ὑπὸ ὀλον τοῦ ἑθος τῶν ἱουδαίων, ἐχρημα-
tίσθη ὑπὸ ἄγγελον ἀγίου μεταπέμψασθαι
σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκούσαι ῥήματα
23 παρὰ σοι. εἰσκαλεσάμενος οὖν αὐτοὺς
ἐξέστε. Τῇ δὲ ἐπαύριον ο Πητρος25 ἐξήλθε σὺν
αὐτοῖς, καὶ τυγκ τῶν ἀδελφῶν τῶν ἀπὸ τῆς
21 Ἡσπης συναχθον αὐτῷ. καὶ τῇ21 ἐπαύριον
εἰσῆλθον27 εἰς τὴν Καισάρειαν. ο δὲ Κορνη-
λίος ἦν προσδοκὼν αὐτοῖς, συγκαλεσάμενος
τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους
25 φίλους. ὥς δὲ ἐγένετο23 εἰσελθέν τοῦ Πε-
τρου, συναντῆσας αὐτὸ ὁ Κορνηλίως, πεσὼν
26 ἐπὶ τοὺς πυὸν, προσεκύψαεν. ο δὲ Πη-
τρος αὐτῶν ἦγερε λέγων, 'Ανάστηθι καὶ
27 αὐτὸς ἀνθρωπὸς εἰμι. καὶ συνομιλῶν αὐ-
tῶ εἰσῆλθε, καὶ εὑρίσκει συνελημνυθάτας
28 πόλους, ἔφη τε πρὸς αὐτοὺς, 'Υμεῖς ἐπι-
στασθή ως αθέμιτων ἐστίν ἀνδρὶ ιουδαῖῳ
κολλάσθαι ἡ προσέρχεσθαι ἄλλοφυλῶν.
but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore, for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call Peter, whose surname is Simon; he is lodged in the house of one Simon a Tanner, by the sea side, who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, * Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.)

37 That word (I say) you know which was published throughout all Judaea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly,

41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead,

42 And he commanded us to preach unto the people, and to testify that it

and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a Tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that are commanded thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he charged us to preach unto the people, and to testify that this

1 Many ancient authorities read He sent the word unto.
2 Or, the gospel
καὶ ἐμοὶ ὁ Θεὸς ἐδείξε μηδένα κοινῶν ἢ ἀκάθαρτον ἔλεγεν ἀνθρωπόν· διὸ καὶ ἀπαντηρήτως ἠλθὼν μεταπεριψήλεις. πυθόμοιμαι οὖν,

tίνι λόγῳ μετεπέμψασθε με. καὶ ὁ Κορνήλιος ἐφη, Ἀπὸ πετάρτης ἡμέρας μέχρι τοῦ τελευταίου τοῦ ἡμερολογίου, καὶ καὶ τὴν ἐναρθῃρίαν ἔρρησαν 29 ἀπὸ ὀρικοῦ μου καὶ ἰδίου, ἀνὴρ ἐστὶν ἐνωπίων μου ἐν εὐθυτίᾳ καὶ ἀπαντήτη, καὶ ὁ Κορνήλιος εἰσηγούσθη σοι ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σοι· 28 εὐχαρισθῆσαν ἐνώπιον τοῦ Θεοῦ. πέμψων οὖν εἰς ἱσταρίαν, καὶ μετακάλεσα Σίμωνα ὡς ἐπικαλείται Πέτρος· ὃς ξενίζεται ἐν οἰκίᾳ Σίμωνος βυζάντιου παρὰ διάδοσιν ὁς παραγενόμενος λαλήσει σοι. 31 Ἐξανετὴς οὖν ἐπερχαὶ πρὸς σέ σε ὑπὸ τοῦ καλὸς ἐποίησας παραγενόμενος. μὲν οὖν πάντες ἤμεις ἐνώπιον τοῦ Θεοῦ πάρεσαμεν ἀκούσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. 33 Ἀνοίξας δὲ Πέτρος τὸ στόμα ἐπειδήν, Ἐπὶ ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστε προσωπολήτης ὁ Θεὸς· ἀλλ' ἐν παντὶ ἔδειν οἱ φοβοῦμενοι αὐτὸν καὶ ἐργαζόμενοι. 35 δικαιοσύνην δεκτοὺς αὐτῷ ἐστὶν, τοῦ λόγου ὧν ἀπέστειλε τοῖς νόοις Ἰσραήλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτος ἐστὶ πάντων Κύριος)· ὃς ἐν ἐνδείκτω τὸ γενόμενον ῥήμα καθ' ἀληθῆς τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλαταίας, μετὰ τὸ βάπτισμα τοῦ ἐκχύρωται Ιωάννης· Ἰησοῦν τὸν ἀπὸ Ναζαρείας, ὃς ἔχειρισεν αὐτὸν ὁ Θεὸς Πνεῦμα τὸ Ἀγίος καὶ δυνάμει, ὡς διήλθεν εὐεργετῶν καὶ λόγοις πάντας τοὺς καταδιωκομένους ὑπὸ τοῦ διαβόλου, ὦτι ὁ Θεὸς ἦν μετ' αὐτοῦ. 34 καὶ ἤμεις ἐσμένες 25 μάρτυρις πάντων ὁ ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰερουσαλήμ· ὃς ἀνείλλον κρεμασάσαι ἐπὶ τοῦ ἰσδιδόκου, ὢτι ὁ Θεὸς ἦν μετ' αὐτοῦ. 35 καὶ ἤμεις ἐσμένες 35 ἐσμένες. ἀδικαὶ καὶ ἐδείξει τοῖς προκεχωρουμένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οὕτως συνεφάγομεν καὶ συνεπάγομεν αὐτῷ μετὰ τὸ ἀναστήματος αὐτῶν ἐκ νεκρῶν. καὶ παρήγγειλεν ἡμῖν κηρύκῳ τῷ λαῷ, καὶ διαμαρτύρατο ὧτι
is he which is ordained of God to be the Judge of quick and dead.

43 *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

11 And the Apostles, and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men un circumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice, saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

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is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Joppa heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him.

3 with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter began, and expounded the matter unto them in order.

4 saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:

5 Then I heard a voice, saying unto me, Arise Peter, slay, and eat.

6 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

7 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
αὐτός\(^{37}\) ἐστιν ὁ ἀριστερός ὑπὸ τοῦ Θεοῦ \(^{37}\) αὐτός

43 κρῆτις ζωνταν καὶ νεκρῶν. τοῖς πάντες οἱ προφῆται μαρτυροῦσιν, ἀφεσιν ἀμαρτιῶν λαβεῖν διὰ τοῦ οὐρανοῦ αὐτοῦ πῶς τὸν πιστεύοντα εἰς αὐτὸν.

44 Ἡ εἰς λαλούντος τοῦ Πέτρου τὰ ἰδία ταῦτα, ἐπέσεσε τὸ Πνεῦμα τὸ Ἐγγέλλη τοῦ Ἀγιον ἐπὶ τῶν ἀκούοντας τῶν λόγων. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἐθνή ή δοξάζει τὸν Ἀγιὸν Πνεῦμα τοῦ Θεοῦ. τότε ἀπεκρίθη ὁ Πέρτρος, Μῆτι τῷ ὕδαρ καλώσαν δύναται τις, τοῦ μῇ βαπτισθῆναι τούτων, οἴνους τὸ Πνεῦμα τὸ Ἐγγέλλη τοῦ Θεοῦ \(^{33}\) καὶ ἡμεῖς; 48 προσηταξε ἐπὶ αὐτῶν βαπτισθῆναι ἐν τῷ οὐράνῳ τοῦ Ἰουδαίου \(^{35}\). τότε ἤρωταν αὐτοὶ τῶν εὐμείναι ἡμέρας τινάς.

11 Ἡ ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἄδελφοι ὅστε κατὰ τῆς Ἰουδαίας ὅτι καὶ τὰ ἔθνη 2 ἐδέχατο τῶν λόγων τοῦ Θεοῦ. καὶ ὥστε \(^{1}\) ἰδεῖ τὸν Πέτρον εἰς Ἱεροσόλυμα, διεκρίνοντο 3 πρὸς αὐτῶν οἱ ἐκ περιτομῆς, λέγοντες ὅτι Ἰωάννης ἀκροβυστίαν ἐχόντας εὐσήλαθε, 4 καὶ συνέβαγεν αὐτοῖς. ἀρξάμενος δὲ οὗ Πέτρος \(^{5}\) 5 τροσ ἐξετάθηναι αὐτοῖς καθεξῆς λέγων, Ἑγὼ ἡμῖν ἐν πόλει Ιὸππῆς προσευχόμενος, καὶ εἶδον ἐν ἑκατόσει ὄραμα, καταβαίνον τοι κοινὸς το, ὡς ὀδόνην μεγάλην τέσσαραν ἀρχαίς καθεμέριν ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄρχις ἐμοῦ εἰς ὑπὸ ἀνεύσασα κατενόων, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρετέλα καὶ τὰ τετεινά τοῦ οὐρανοῦ.

6 ἡ κουσά \(^{2}\) φωνῆς λεγοῦσης μοι, Ἀναστάσις, \(^{2}\) add καὶ 8 Πέτρος, ὑπόσω καὶ φάγε. εἴπον δὲ, Μηδαμός, Κύριε ὅτι πάν \(^{3}\) κοινὸν ἡ ἀκάθαρτον \(^{3}\) om. πάν 9 σσαίτο το εἰσήλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ μοι \(^{4}\) φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ \(^{4}\) (δὲ) om. μοι ρανοῦ, ὁ Θεός ἐκαθάρισε, σὺ μὴ κοίνου
10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the spirit bade me go with them, nothing doubting: Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou, and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, *as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said,

* John 1. 26. *John indeed baptized with water: but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the Church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

10 And this was done three times: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cesarea unto me.

12 unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15 And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning.

16 And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

* Or, in 1

1 Or, in 2

2 Many ancient authorities read Grecian Jews.

3 Some ancient authorities read that they would cleave unto the purpose of their heart in the Lord.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

10 τούτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνε- 11 σπάσθη ἀπαντά εἰς τοὺς οὖρανως. καὶ ἵδοι, 12 ἐξανθίσασθαι ἀνδρὲς ἐπέστησαν ἐπὶ τὴν οἰ- 13 κίαν ἐν ἡ ἡμέρα, ἀπεστάλμενοι ἀπὸ Καί- 14 σαρείας πρὸς με. εἶπε δὲ μοι τὸ Πνεῦ- 15 μα συνελθὲν αὐτοῖς, μηδὲν διακρίνομεν. 6 16 ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ εὗ αδελφοὶ οὗτοι, 17 καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς. 18 ἀπῆγγειλε τε ἡμῖν πῶς εἶδο τὸν ἄγγελον 19 εὐ τοῦ ὀικοῦ αὐτοῦ σταθέντα, καὶ εἰπόντα 20 αὐτῷ, Ἀπόστειλον εἰς Ἰσραὴλ ἄνδρας, καὶ 21 μεταπεμψαν Σίμωνα, τὸν ἐπικαλοῦμεν Πέ- 22 τρον, ὃς λαλήσει Ῥήματα πρὸς σε, ἐν ὅις 23 σωθήσῃ σὺ καὶ τὰς ὅ δικοὺς σου. ἐν δὲ τῷ 24 ἀρξασθαὶ με λαλεῖν, ἐπέστη τὸ Πνεῦμα τὸ 25 Ἀγίον ἐπὶ αὐτοῖς, ὦσπερ καὶ ἐφ' ἡμῖν ἐν 26 ἁρχῇ. ἐμφάσθη δὲ τοῦ Ῥήματος Κυρίου, 27 ὡς ἔλεγεν, Ἰωάννης μὲν ἐξαπτισεν ὕδατι, 28 ὑμεῖς δὲ βαπτίσθησθε δὲ εν Πνεύματι Λύκω, 29 εἰ εὗ τὴν ἀσάνο ἀνεῖκεν αὐτοῖς ὁ Θεὸς 30 ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον 31 Ἰησοῦν Χριστὸν, ἐγὼ δὲ 10 τῆς ἡμέρας δυνάτος 32 κωλύσας τοῖς Θεοῖς; ἀκωλύσατε δὲ ταῦτα 33 ἡσύχασας, καὶ ἔδοξας τὸν Θεόν, λέγουσας, 34 Ἄρα γε 12 καὶ τοῖς ἔδεικεν ὁ Θεὸς τὴν μετα- 35 νοιαν ἔδωκεν εἰς ἔφην 13. 36 Οἱ μὲν οὖν διασπαρέντες ἄπο τῆς θλί- 37 ψεως τῆς γενομένης ἐπὶ Στεφάνῳ δεῖλθουν 38 ἑως Φωκίκης καὶ Κύροντο καὶ Ἀντιοχείας, 39 μηδειν λαλοῦσας τοῖν λόγον εἰ μὴ μόνον 40 ιουδαῖοι. ἦσαν δὲ τινες εὗ αὐτῶν ἀνδρεῖς 41 Κύρον καὶ Κυρηναῖος, οὕτως εὐσελθόν- 42 τες εἰς Ἀντιοχείαν, ἐλάλησαν 15 πρὸς τοὺς 43 Ἑλληνιστάς, εὐαγγελιζόμενοι τοῦν Κύριον 44 Ἰησοῦν, καὶ ἤν χεῖρ Κύριον μετ' αὐτῶν 45 πολὺς τοῦ ἀριθμὸς πιστεύσας ἐπιστρέψαν 46 ἐπὶ τὸν Κύριον, ἣκουσθή δὲ ὁ λόγος εἰς 47 τὰ ἄτα τῆς ἐκκλησίας τῆς ἐν ἱεροσο- 48 λύμοις περὶ αὐτῶν καὶ ἐξαιτοῦσαν Βαρ- 49 κα νάζαν διελθεῖν 10 ὧν Ἀντιοχείας ὁ παρα- 50 γενομένος καὶ ἤδων τὴν χάριν 20 τοῦ Θεοῦ 51 ἑχάρη, καὶ παρεκάλεῖ πάντας τῇ προθέ- 52 σε τῆς, καρδίας προσμένειν 21 τῷ Κυρίῳ. 53 ἡμέραν ἀντὶ. 54

5 διακρίνεται 6 om. αὐτῷ 7 (-λέ) δὲ 8 om. αὐτῷ 9 om. ἀνδρας 10 om. δὲ 11 ἔδοξας 12 Ἀρα 13 εἰς ἔφην ἔδωκεν

The reference "add τῷ Κυρίῳ" suggests that there is an error in the original text, as it should be "πρὸς τοὺς Ἑλληνιστάς," referring to the Hellenists. The text seems to be fragmentary and contains multiple corrections and omissions, indicating it might be a transcription of a Greek text or a part of a larger manuscript. The margin note adds "add τῷ Κυρίῳ."
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24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.
25 Then departed Barnabas to Tarsus, to look for Saul.
26 And when he found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people, and the disciples were called Christians first in Antioch.
27 And in these days, came Prophets from Jerusalem unto Antioch.
28 And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar.
29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.
30 Which also they did, and sent it to the Elders by the hands of Barnabas and Saul.
31 Now about that time, Herod the king stretched forth his hands, to vex certain of the Church.
32 And he killed James the brother of John with the sword.
33 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.)
34 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.
35 Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him.
36 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the Keepers before the door kept the prison.
37 And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands,
38 And the Angel said unto him, Gird

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24 for he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.
27 Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul.
32 Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.
36 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird
24 ὥστιν ἀνήρ ἁγαθός καὶ πλήρης Πνεύματος Ἀγίου καὶ πίστεως καὶ προσέθη ὄχλος.
25 οἰκῶν τῷ Κυρίῳ, εἰς τῆς Ταρσίων ὁ
26 Βαρνάβας ἀναγινώσκει Σαῦλον, καὶ εὐφώνως ἄνθρωπον ἦσαν αὐτῶν εἰς Λυτικέαν, ἐγένετο δὲ αὐτός ἐν τῇ ἐκκλησίᾳ καὶ διδασκεῖ ὄχλουν ἰκανόν, χρηστάζει τε πρὸς τὸν Ἐπίσκοπον τοὺς μαθητὰς Χριστιανοῦς.
27 Ἰς ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἰερουσαλήμ προφῆται εἰς Ἐπίσκοπον.
28 ἀναστάς δὲ εἰς εὗρος ἄνευ ματιών Ἀγαθὸς, ἑσήμενε διὰ τοῦ Πνεύματος λιμῶν μέγαν μέλλειν ἐστείλει ἐφ᾽ οίκου τῆς αὐτοῦ, ἵνα τῇ ἡμέρᾳ ὡς καὶ τῇ αὐτῶν διὰ τοῦ Ἰουδαίων Καίσαρος. τῶν δὲ μαθητῶν καθός ἠπορεῖτό τις, ὀρεσταν ἐκακοῦσα εἰς διακονίᾳ πέμψα τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφὸς ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαῦλον.
12 Ἡμῖν εἰς τῶν καιρῶν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χειρὰς κακώσα τινας τῶν ἀπὸ τῆς ἐκκλησίας. ἀνείλε δὲ Ἰάκωβον τῶν ἀδελφῶν Ἰωάννου μαχαίρα. καὶ Ἰδῶν ὁ ἤρεται τοῖς Ἰουδαῖοις, προσέθετο συνλαβζεῖν καὶ Πέτρον ἤσαν δὲ ἡμέρας τῶν ἀξίων ὁ καὶ πάσας ἐδότα ταῖς φυλακῆς, παραδόσεις τέσσαρες τετραδίαις στρατιωτῶν φυλασσαί αὐτῶν, βουλόμενος μετὰ τοῦ τάσχα. ἀναγαγεῖν αὐτὸν τῷ λαῷ ὁ μὲν ὁ Πέτρος ἐπηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενῆς γινομένη ύπὸ τῆς ἐκκλησίας πρὸς τοὺς Θεοῦ υπέρ αὐτοῦ. ὁ δὲ εἴμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμάμενος μεταξὺ δύο στρατιωτῶν, εὐθειόπους ἀλώσεις δυσί φυλακῆς τε πρὸς τὴν θύρας ἐπήρεα τῆς φυλακῆς καὶ ἴδοιν ἄγγελον Κυρίου ἐπέστη, καὶ φῶς ἐλάμπειν ἐν τῷ οἰκήματί πατάξει δὲ τὴν πλευράν του Πέτρου, ἠγιασμένος αὐτὸν λέγων Ἀνάστη ἐν τάχει καὶ ἐξέπεσεν αὐτοῦ ἐκ τῶν χειρῶν.
8 εἰπέτε τε ο ἄγγελος πρὸς αὐτόν, Περίφωσα. Ἐπίσκοπος τοῦ Καίσαρος ἔγγραφε τοῦ Ἀποστόλου. 4 Ζώσαι
thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and passed on through one street, and forthwith the Angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison: And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Cæsarea, and there abode,
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καὶ ὑπόδησαι τα σαυδάλια σου. ἐποίησε δὲ σύνω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιον σου, καὶ ἀκολούθει μοι. καὶ ἔξελθὼν ἤκολούθει αὐτῷ ὅπως καὶ οὐκ ἤδει ὅτι ἐλθεῖς ἐστὶν τὸ γυμνόμενον διὰ τοῦ ἀγγέλου, ἔδοκεν δὲ ὁ ἄγγελος ἀπὸ αὐτοῦ. καὶ ὁ Πέτρος, γενόμενος ἐν οὖν, εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἔξελγοσε τοῦ Κύριος τόν ἄγγελον αὐτοῦ, καὶ ἔξελετο μὲ ἑκατερᾶς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνε-

12 δόν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἡλίανον τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ίκανοὶ συνηθροισμένοι καὶ προσευ-

13 χόμενοι. κρούαντος δὲ τοῦ Πέτρου τὴν 6 αὐτοῦ πύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσα, ὅρματι Ὀδη. καὶ ἐπιγυνώσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἠμοίζε τῶν πυλῶν, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστιναί τοῦ Πέτρου πρὸ τοῦ πυλῶ-

15 νος. οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνη. ἢ δὲ διασχερίζετο αὐτῶς ἑχειν. οἱ δὲ ἔλεγον, Ὡ

16 ἄγγελος αὐτοῦ ἐστιν. ὁ δὲ Πέτρος ἐπέμενε κρούὼν ἀνοίζαντες δὲ εἴδον αὐτῶν, καὶ ἐξε-

17 στρήσαν. κατασείσας δὲ αὐτοῖς τῇ χεριὶ σω-

18 γάν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτῶν ἔξηγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, Ἀπαγγέλεται Ιακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἔξελθον ἐπορεύθη εἰς ἔτερον τόπον.

19 γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλί-

γος ἐν τοῖς στρατεύσαις, τῷ ἀρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζήτησας αὐτὸν καὶ μὴ ἑωρών, ἀνακρίνας τοῖς φυλάκες, ἐκέλευσεν ἀπαχθῆναι. καὶ κατέλθον ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.
20 And Herod was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country.

21 And upon a set day Herod arrayed himself in royal apparel, and sat on his throne, and made an Oration unto them.

22 And the people gave a shout, saying, It is the voice of a God, and not of a man.

23 And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

24 But the word of God grew, and multiplied.

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

13 Now there were in the Church that was at Antioch certain Prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews: and they had also John to their Minister.

6 And when they had gone through the Isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7 Which was with the deputy of the country Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so

10 Or, Herod's foster-brother.

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20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an Oration unto them. And the people shouted, saying, The voice of a God, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7 which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8 But Elymas the sorcerer (for so
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20 Ἡν δὲ ὁ Ἰησοῦς ὑμωμαχὼν Τυρίων καὶ Σιδώνιοις ὁμοθυμαδὼν δὲ παρῆσαν πρὸς αὐτούς, καὶ πείσαντες Ἐλλήστων τῶν ἐπὶ τοῦ κοιτῶν τοῦ βασιλέως, ἤτοι ντο εἰρήνην, διά τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς

21 βασιλικῆς, τακτῇ δὲ ἡμέρᾳ ὁ Ἰησοῦς ἐνθυ-

σάμενος ἐσθήτα βασιλικῆς, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐημηγυρίζει πρὸς αὐτούς. ὁ δὲ δήμος ἐπεφώνει, Θεοῦ φωνῆ καὶ οὐκ ἀνθρώ-

ποι. παραχρῆμα δὲ ἐπέταξεν αὐτῶν ἄγ-

γελος Κυρίου, ἀνθ' ὅν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ καὶ γενομένοις σκαληκόβρωτος, ἐξείσυζεν.

24 Ὁ δὲ λόγος τοῦ Θεοῦ ἦχοι καὶ ἐπλη-

θύνετο.

25 Βαρνάβας δὲ καὶ Σαῦλος ἐπέστρεψαν ἐπὶ 10 Μαργ. εἰς Ἰερουσαλήμ, πληρώσαντες τὴν δικαστικῆς, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπί-

κληρεντά Μάρκον.

13 Ἡσαυ δὲ τινες 1 ἐν Ἀντωνιαία κατὰ τὴν ὁς σαν ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὁ τε Βαρνάβας καὶ Συμεών ὁ καλούμενος Νέρες, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τοῦ Ἱρώνου τοῦ ἑτεράξιου σύντροφος, καὶ τοῦ Σαῦλος. λειτουργοῦντων δὲ αὐτῶν τῷ Κυ-

ρίῳ καὶ νηστευότων, εἶπε τῷ Πνεύμα τὸ Ἄγιον, Ἀφορίσατε δὴ μοι τὸν τοῦ 2 Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὁ προσκέκλημα αὐτοῦς, τύτε νηστεύσωτες καὶ προσευχή-

μενοι καὶ ἐπιθέσετε τὰς χεῖρας αὐτοῖς, ἀπέ-

λυσαν.

4 Οὐτοῖς 3 μὲν ὃν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ Ἄγιον, κατήλθον εἰς τὴν Σελεύκειαν, ἐκείθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. καὶ γενόμενοι εἰς Σαλαμίνιν, κατήγ-

γελου τῶν λόγων τοῦ Θεοῦ ἐν ταῖς συναγω-

γαίς τῶν Ἰουδαίων εἶχον δὲ καὶ Ἰωάννην ὑπήρξεν. διελθόντες δὲ 4 τῆν ἡπταν ἀχρι 5 Πάφου, εὐφοροὶ τινες μίγων πνευματοσφυρήσεων. 6 Ἰουδαίοι, ο ὅνομα Βαρνάβας, ὁ ἔν συν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗ-

τος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήσθησεν ἀκούσας τῶν λόγων τοῦ Θεοῦ. ἀν-

βιστὰτο δὲ αὐτοῖς Ἐκλύμας, ὁ μάγος (οὗτος γὰρ

18—6
is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

12 Then the Deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people * when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 * And about the time of forty years suffered they their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot: and after that he gave unto them judges over the space of four hundred and fifty years until Samuel the Prophet.

20 And afterward they desired a King, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

1 Or, until

2 Many ancient authorities read bare he them as a nursing-father in the wilderness. See Deut. i. 31.
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μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), Ξητῶν δια-

στρέφαι τὸν ἀνθίσατον ἀπὸ τῆς πίστεως.

9 Σαύλος δὲ, ὁ καὶ Παύλος, πλησθεὶς Πνεύ-

10 ματος Ἀγίου, καὶ ἀπενεχασα εἰς αὐτὸν εἶπεν,

Ω πλήρης παῦς δόλου καὶ πάθης ῥαδιο-

γίας, νεὶ διαβόλου, ἐχθρὲ πάσης δικαιο-

νής, οὐ παύσῃ διαστρέφων τὰς ὅδους Κυρίου τᾶς

11 εὐθείας; καὶ νῦν ἢδον, χεῖρ τοῦ Κυρίου ἐπὶ

σέ, καὶ ἐσή τυφλός, μὴ βλέπων τὸν ἥλιον

ἄχρι καιροῦ. παραχρῆμα δὲ ἐπέπεσεν ἐπὶ αὐτὸν ἀχλᾶς καὶ σκότος, καὶ περιάγων ἐξήτει

12 χρησαγογοῦς. τότε ἢδον ὁ ἀνθίσατος τὸ γε-

γόνιος ἐπέστειλεν, ἐκπλησσόμενος ἐπὶ τῇ δι-

δαχῇ τοῦ Κυρίου.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ

14 τοῦ Παύλου ἡθὼν εἰς Πέργην τῆς Παρθο-

νιας. Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν

15 ὑπέστρεψεν εἰς Ἰεροσόλυμα. αὐτοὶ δὲ διελ-

θύνατε ἀπὸ τῆς Πέργης, παρεγένοντο εἰς

Ἀντώνεια τῆς Πισιδίας, καὶ εὐελθόντες εἰς
tην συναγωγὴν τή ἡμέρα τῶν σαββάτων,

16 ἐκάθισαν. μετὰ δὲ τὴν ἀνάγραφαν ταῦτα νόμου

cαὶ τῶν προφητῶν, ἀπεστειλαν οἱ ἀρχισυνά-

gωγοὶ πρὸς αὐτοὺς, λέγοντες, "Ἄνδρες ἀδελ-

φοί, εἰ ἐστὶ λόγος ἐν ὑμῖν παρακλῆσεως

17 πρὸς τὸν λαόν, λέγετε. ἀναστάς δὲ Παύλου,

cαὶ κατασείας τῇ χειρὶ, εἴπεν,

"Ἄνδρες Ἰσραήλ, καὶ οἱ φραβοῦμενοι

18 τῶν Θεῶν, ἀκούσατε. ὁ Θεὸς τοῦ λαοῦ τοῦ-

tου Ἰσραήλ ἐξελέξατο τοὺς πατέρας ἡμῶν,
cαὶ τῶν λαῶν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ

Αἰγύπτῳ, καὶ μετὰ βραχίονος ὄψηλοῦ ἐξῆ-

19 γαγεν αὐτοῦς ἐξ αὐτῆς. καὶ ὡς τεσσαρα-

κονταται τῷ χρόνῳ ἐτροποφόρησεν αὐτοῖς ἐν

τῇ ἐρήμῳ. καὶ καθελὼν ἐδύν ἐπτὰ ἐν γῇ Ἑβα-

ναίς, κατεκληροδότησεν αὐτοῖς τῆς γῆς αὐ-

20 τῶν. καὶ μετὰ ταῦτα, ὡς ἐτέσι τετρακοσίους

cαὶ πεντήκοντα, ἐδοκεῖες κρατᾶς ἐως Σιμώνηλ

21 τοῦ προφήτου. κακείθεν ἦττόιαντο βασιλέα, καὶ

دانακαν αὐτοῖς ὁ Θεὸς τοῦ Σαοῦλ ὠδὸν Κίς,

Ἀνδρα ἐκ φυλῆς Βεναμίν, ἐτῇ τεσσαράκοντα,
22 And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.

23 Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, "Whom think ye that I am? I am not he. But he, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm:

34 I will give you the sure mercies of David.

35 Wherefore he saith also in another Psalm, *Thou shalt not suffer thine holy one to see corruption.

1 Gr. "wells.

2 Gr. before the face of his entering in.
22 καὶ μεταστήσας αὐτῶν, ἤγειρεν αὐτοῖς τὸν Δαβίδ 18 (ομ. ν) τὸν Δαβίδ αὐτοῖς
19 τὸ 'Ισραήλ.  ὡς ἐπελήφων
24 σωτῆρα Ισαοῦν, προκρίμενων Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετα-
25 οίως παντὶ τῷ λαῷ 'Ισραήλ. ὡς δὲ ἐπιλήφων
τὸν δοῦλον λύσαι. ἀνδρεῖς ἀδελφοί, νῦν γε-
28 τοῖς ἐπιλήφωσαν, καὶ μηδεμίαν αὐτίον θανά-
πάντα τοῖς εὐρώτας, ἤτόσατο Πιλάτον ἀναρεθήμα
29 αὐτῶν. ὡς δὲ ἐτέλεσαν ὑπαντά 23 τὰ περὶ αὐ-
τοῦ γεγραμμένα, καθελόντες ὑπὸ τοῦ ζύλου,
30 ἔθηκαν εἰς μιμείον. ὡς δὲ Θεός ἤγειρεν αὐ-
31 τὸν ἐκ νεκρῶν ὡς ἐφθανές ἐπὶ ἡμέρας πλείους
tοῖς συναναβίασιν αὐτῷ ὑπὸ τῆς Γαλιλαίας εἰς
Ἰερουσαλήμ, οὕτως 24 εἰς μάρτυρες αὐτοῦ
32 πρὸς τὸν λαὸν. καὶ ἡμέρες ὡς ἐναγγελιζό-
μεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γε-
33 νομένην, ὡς ταύτῃ ὁ Θεός ἐκπεπλήρωκε τοῖς
tέκνοις αὐτῶν ἡμῖν 25, ἀναστήσας 'Ἰησοῦν' ὡς
21 ἡμῶν
καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,
34 ἔγενε μού εἰ σὺ, ἐγὼ σήμερον γεγέννηκά
35 καὶ ἐν τῷ παγωντὶ ὑποστρέφεσιν εἰς διαφθοράν,
21 διότι
Οὐ δοθεὶς τῶν ὧν σου ἴδειν διαφθοράν

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36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:
37 But he whom God raised again, saw no corruption.
38 * Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.
39 And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.
40 Beware therefore, lest that come upon you which is spoken of *in the Prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.
42 And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them in the next Sabbath.
43 Now when the Congregation was broken up, many of the Jews and religious Proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.
44 And the next Sabbath day came almost the whole city together to hear the word of God.
45 But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.
46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

For so hath the Lord commanded us, saying, *I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.
48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

1 Or, after he had in his own age served the will of God.
1 * 1 Kin. 2. 10.
5 * Hab. 1.
8 Or, in the week between, or in the Sabbath between.
6 * Is. 49.
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36 For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers,
37 and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.
40 Beware therefore, lest that come upon you, which is spoken in the Prophets:
41 Behold, ye despisers, and wonder, and perish; For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.
42 And as they went out, they besought that these words might be spoken to them the next Sabbath. Now when the Synagogue broke up, many of the Jews and of the devout Proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
44 And the next Sabbath almost the whole city was gathered together to hear the word of God.
45 But when the Jews saw the multitude, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

For so hath the Lord commanded us, saying, *I have set thee to be a light of the Gentiles,
That thou shouldst be for salvation unto the uttermost part of the earth.
48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

1 Or, in his own generation by the counsel of God, fell on sleep. Or, served his own generation, fell on sleep by the counsel of God.
2 Or, vanished away.
3 Many ancient authorities read the Lord.
4 Or, railed.
36 Δαμιθί μὲν γὰρ ἵδια γενεὰ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκομιζθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἰδὼ διαφθο-
37 ῶν οὖν δὲ οὐ προσετέθη, οὐκ εἰδὼ δια-
38 φθορὰν. γνωστὸν οὖν ἔστω ἰμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τοῦτον ἰμῖα ἀφεσίς ἀμα-
39 τῶν καταγγέλλεται καὶ ἀπὸ πάντων ἡ ἐνοχήτη ἐν τῷ νόμῳ Μωσέως δικαιωθήκα,
40 εἰ τοῦτο πνε ὁ πιστεύων δικαιοῦται. βλέ-
πετε οὖν μὴ ἐπέλθῃ ἐφ' ἰμᾶς τὸ εἰρημένον
41 εἰ τοῖς προφηταῖς, "Ιδετε, οἱ καταφρονηταί, καὶ βαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἐργον
ἔγω ἐργάζομαι εἰς ταῖς ἡμέραις ἰμῶν, ἐργον
ὁ οὖν μὴ πιστεύσῃ, εάν τις ἐκδημηγήται ἰμῖν.
42 Ἕξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰου-
δαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ
σαββάτον λαληθήναι αὐτοῖς τὰ ρήματα ταῦ-
τα. λυθευσθης δὲ τῆς συναγωγῆς, ἥκολοῦ-
θησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σε-
βομένων προσηλυτῶν τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ οὕτως προσπαθοῦντες αὐτοῖς,
ἐπειδοῦ αὐτῶν ἐπιμένειν τῇ χάριτι τοῦ
Θεοῦ.
43 Τὸ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα
ἡ πόλις συνήχθη ἀκούσα τοῦ λόγου τοῦ
45 Θεοῦ. ἂν υἱόν τις Ἰουδαίων ὁ Ἐχλος
ἐπλησθήσαν ζῆλου, καὶ ἀντέλεγον τοῖς ὑπὸ
τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ
46 βλασφημοῦσαν. παραρρησάμενοι δὲ τοῦ
Παύλου καὶ τοῦ Βαρνάβας εἰπον, Ὑμῖν ἦν ἀναγ-
καίον πρῶτον λαληθῆναι τοῦ λόγου τοῦ Θεοῦ,
ἐπειδὴ δὲ ἀπωθείσθησαν αὐτῶν, καὶ αὐτὸι ἀξίουσ
κρίνετε ἐαυτούς τῆς εἰσοδίου ὡς ὀδοὺ στρε-
φόμεθα εἰς τὰ ἔθνη. οὖν γὰρ ἐνέταλται ἡμῖν ὁ Κύριος, Τέθεκα σε εἰς φῶς ἐθνῶν,
τοῦ εἶναι σε εἰς σωτηρίαν ἐως ἐν χάτοι τῆς
γῆς. ἀκούσαν δὲ τὰ ἔθνη ἐφαρμοῦν, καὶ ἐδο-
ξαοῦν τοῦ λόγου τοῦ Κυρίου καὶ ἐπιστευ-
σαν ὅσα ὤσα τεταγμένα εἰς ὑμῶν αἰώνιον,
49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the Gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked. 9 The same heard Paul speaking: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet; And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.
διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δὲ ὁλής
50 τῆς χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς
σεβομένας γυναῖκας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν
διώμην ἐπὶ τῶν Παύλου καὶ τῶν Βαρνάβας,
καὶ ἐξέβαλον αὐτοῖς ἀπὸ τῶν ὁρίων αὐτῶν.
51 οἱ δὲ ἐκτιναξάμενοι τῶν κοινοτόν τῶν ποιῶν
52 αὐτῶν30 ἐπὶ αὐτοῖς, ἥλθον εἰς Ἰκώνον, οἱ
dὲ μαθηταὶ ἐπιληφθοῦν χαρᾶς καὶ Πνεύματος
Ἄγιον.

14. Ἡ γένετο δὲ ἐν Ἰκώνι, κατὰ τὸ αὐτὸ εἰσ-
ελθεῖν αὐτούς εἰς τὴν συναγωγὴν τῶν Ἰου-
δαίων, καὶ λαλῆσαι οὕτως ἀστε πιστεύσατε.

2 Ἰουδαῖοι τε καὶ Ἐλληνοί πολὺ πλῆθος. οἱ
dὲ ἀπεθάνοντες1 Ἰουδαῖοι ἐπήγειραν καὶ ἐκά
κωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελ-

3 φῶν. Ἰκώνι μὲν οὖν χρόνον διήρυψαν παρ-
ρησιμάζομεν ἐπὶ τῷ Κυρίῳ τῷ μαρτυρώντε
τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ2 διδώντε
1 ἀπεθάνοντες

4 αὐτῶν. ἐσχάσθη δὲ τὸ πλῆθος τῆς πόλεως
καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ
5 σὺν τοῖς ἀποστόλοις. οὐ δὲ ἐγένετο ὀρμή
tῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχον-

4 αὐτῶν, ὑβρίσαται καὶ λιθοβολήσαι αὐτούς,
6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς
Δυσσαβίας, Δύστραν καὶ Δέρβην, καὶ τὴν
7 περίχωρον' κάκει ἦσαν εὐαγγελιζόμενοι.

8 Καὶ τις ἀνήρ ἐν Δύστραις αὔνατος τοῖς
ποιῶν ἐκάθητο, γενοῦς ἐκ κοιλίας μητρὸς αὐ-
tοῦ ὑπάρχον3, ὡς οὐδέποτε περιπεπατήθηκεν.4

9 οὕτως ἦκουσ τοῦ Παύλου λαλοῦντος5 ὁς ἁπε-

3 αὐτοῦ, καὶ ἢδον ὅτι πίστιν ἔχει τοῦ σω-

3 ἀπεθάνοντες

10 θῆμα, εἰπε μεγάλῃ τῇ ὁ φωνῇ, 'Ανάστηθι ἐπὶ
tους πόδας σου ὅρθος. καὶ ἡλλετο6 καὶ πε-

4 περιπεπατήθητεν

11 ἤλατο

12 μεν8 Βαρνάβαν, Δία τὸν δὲ Παύλου, 'Ερ-

8 ἤλατο
13 Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vain things unto the living God, which made heaven and earth, and the sea, and all things that are therein.

16 * Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 * And there came thither certain Jews from Antioch and Iconium, who persuaded the people, * and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Perga.

25 And when they had preached the word in Perga, they went down into Attalia.

26 And thence sailed to Antioch, from whence they had been
13 ὁ δὲ ἔρευς τοῦ Δίως τοῦ ὑπνοῦ πρὸ τῆς πόλεως αὐτῶν, ταῖρον καὶ στέμματα ἐπὶ τοὺς πυλώνας ἐνέγκας, σὺν τοῖς ὁχλοῖς ἤθελεν
14 θύειν. ἀκούσατε δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παύλος, διαφημίζοντες τὰ ἵματα αὐ-
τῶν, εἰσηγήθησαν ἐίς τῶν ὄχλων, κράζοντες
15 καὶ λέγοντες, 'Ἀνδρείς, τί ταύτα ποιεῖτε; καὶ ἢμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν ἀνθρωποῖς, εὐαγ-
γελίζομεν ὑμῖν ἀπὸ τοὺς τῶν ματαιών ἐπιστρέφειν ἐπὶ τὸν Ὁσίων τῶν ἔξων, ὅστις ἐποίησεν τῶν ὑμαῖν καὶ τὴν γῆν καὶ τὴν
16 θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὅστις ἐν ταῖς παροχθημέναις γενεαῖς ἐίσαε πάντα τὰ
17 ἔθνη πορεύσασθι ταῖς ὄδοις αὐτῶν. καὶ-
τοις ὑκ. ἀμαρτυριον ἐναυτῶν ὑφήκεν ἀγα-
θοποιών, οὐρανόβην ἡμῖν ὑπὸ τοῦ ἄστυ, ὑπὸ τῶν καρπῶν καὶ τῶν λαβάνων ἑπιπλάνοις τροφῆς
18 καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, καὶ ταύτα λέγοντες, μᾶλλις κατέπαυσαν τοὺς ὁχ-
λοὺς τοῦ μὴ θύειν αὐτοῖς.
19 'Εσῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαίων, καὶ πείσατε τοὺς ὁχλοὺς, καὶ
λιθάσαντες τὸν Παύλον, ἠσύνθον ἐξὼ τῆς
20 πόλεως, νομίζοντες αὐτὸν τεθνάναι, κα-
κλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλθεν
21 σὺν τῷ Βαρνάβᾳ εἰς Δέρβην, εὐαγγελισάμε-
νοι τε τὴν πόλιν ἐκείνην, καὶ μαθητεύοντες ἰκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ
22 Ἰκόνιον καὶ Ἰωάννης, ἐπιστηρίζοντες τὰς
ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐρµέ-
νεν τῇ πίστει, καὶ ὅτι δὶς πολλὰθρης ἐλήφθη,
δεὶ ἡμῖν εἰσελθεῖν εἰς τὴν Βασίλειαν τοῦ Ὀσίου.
23 ἔφρονοις ἀνούσοις καὶ προεύθυντο κατ' ἐκκλησίαν, προσευχόμενοι μετὰ νηστείαν, πα-
ρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὁπνεοτεῖν·
24 εἰσαξαν, καὶ διελθόντες τὴν Πασίδαν ἤλθον
25 εἰς Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργη
26 τῶν λόγων, κατέβησαν εἰς Ἀπάτελεαν καὶ κεῖ-
θεν ἀπέπλευσαν εἰς Ἀντιοχείαν, ὅπου ἦσαν
<table>
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<tr>
<td>recommended to the grace of God, for the work which they fulfilled.</td>
<td>committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how he had opened the door of faith unto the Gentiles. And they tarried no little time with the disciples.</td>
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<td>27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.</td>
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</tr>
<tr>
<td>15 And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised with the custom of Moses, ye cannot be saved.</td>
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</tr>
<tr>
<td>2 When therefore Paul and Barnabas had no small dissension and disputatation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.</td>
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<td>8 And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us,</td>
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</tr>
<tr>
<td>9 ¶ And put no difference between us and them, purifying their hearts by faith.</td>
<td>10 Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?</td>
</tr>
</tbody>
</table>

* Gal. 5, 2. 
* ch. 10, 20. & 11. 12. 
* ch. 10, 43. 1 Cor. 1, 2. 
* Matt. 23, 4. 
* Gr. from early days.
παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ
27 ἔργον ὁ ἐπιλήφθαν. παραγενόμενοι δὲ καὶ
συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγελαν 19 ἀνήγγελλον
ὅσα ἐποίησεν ὁ Θεός μετ' αὐτῶν, καὶ ὁτι
28 ἡμίνεις τοῖς ἔδειξεθ χύμαν θύραν πάσεως. διέτρι-
βον δὲ ἐκεὶ 23 χρώμων οὐκ ἀλώγου σὺν τοῖς
29 ομ. ἐκεὶ μαθηταῖς.

15 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας,
ἐδίδακαν τούς ἀιλείφοις ὅτι Ἐὰν μὴ περι-
τέμνῃσθε 1 τῷ ἔθει Μωυσέως, οὐ δύνασθε
2 σωθῆναι. γενομένης οὖν στάσεως καὶ συ-
ζητήσεως 3 οὐκ ἀλώγης τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβάταινεν
Παύλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ
αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυ-
τέρους εἰς Ἰερουσαλήμ περὶ τοῦ ζητήματος
3 τούτου. οἱ μὲν οὖν, προτερπθέντες ὑπὸ τῆς
ἐκκλησίας, διάρροιαν τὴν 4 Φωνίκην καὶ Σα-
μάρειναν, ἐκδηγοῦμενοι τὴν ἐπιστροφὴν τῶν
ἐθνῶν καὶ ἑπόιουν χωρὶς μεγάλην πάσι τοῖς
4 ἄδειφοις, παραγενόμενοι δὲ εἰς Ἰερουσα-
λήμν, ἀπεδέχθησαν 5 ὑπὸ τῆς ἐκκλησίας καὶ
5 παρεδέχθησαν τῶν ἀποστόλων καὶ τῶν πρεσβυ-
τέρων, ἀνήγ-
γελάν τε ὅσα ὁ Θεός ἐποίησε μετ' αὐτῶν.
5 ἐξανέσθησαν δὲ τινες τῶν ὑπὸ τῆς αἵρεσεως
τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι
5 Δεὶ περιτέμνειν αὐτούς, παραγγέλλειν τε
τηρεῖν τὸν νόμον Μωυσέως.
6 Συνήχθησαν δὲ οἱ ἀποστόλοι καὶ οἱ πρεσ-

7 βύτεροι ἱδεῖν περὶ τοῦ λόγου τούτου. πολλῆς
dὲ συζητήσεως 6 γενομένης, ἀναστὰς Πέτρος 6 ζητήσεως
ἐπέ τρὶς αὐτούς,
"Ἄνδρες ἀδελφοί, όμεις ἐπίστασθε ὅτι ἂν
ἡμερῶν ἀρχαίων ὁ Θεός ἐν ἡμῖν ἐξελέξατο, 7 ἐν ἡμῖν ἐξελέξατο ὁ
dιὰ τοῦ στοματός μου ἀκούσα τὰ ἐδην τῶν
Θεοῦ
8 λόγον τοῦ εὐαγγελίου, καὶ πιστεύσατε, καὶ ὁ
cardiochriasthēs Θεός ἐμαρτύρησεν αὐτοῖς, διὸς
αὐτοῖς 8 τῷ Πνεύμα τῶν Λυκίων καθὼς καὶ ἡμῶν 9 om. αὐτοῖς.
9 καὶ οὐδὲν διεκρίνεις μεταξὺ ἡμῶν τε καὶ αὐτῶν,
10 τῇ πίστει καθαρίσατε τὰς καρδίας αὐτῶν. νῦν
οὐν τί πειράζετε τῶν Θεῶν, ἐπιθεῖναι ξύλον ἐπὶ
tῶν τράχηλον τῶν μαθητῶν, ὅν οὔτε οἱ πα-
tέρες ἡμῶν οὔτε ἡμεῖς ἰσχυσαμεν βαστάζατε;
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, "Men and brethren, hearken unto me."

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.

15 And to this agree the words of the Prophets, as it is written,

16 After this I will return, and will build again the Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my Name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day.

22 Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas surnamed Bar-sabas, and Silas, chief men among the brethren,

23 And wrote letters by them after this manner, The Apostles and Elders, and brethren, send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from

11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

Brethren, hearken unto me:

14 Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

16 After these things I will return,

And I will build again the tabernacle of David, which is fallen;

And I will build again the ruins thereof,

And I will set it up:

17 That the residue of men may seek after the Lord,

And all the Gentiles, upon whom my name is called,

18 Saith the Lord, who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God;

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their own company to Antioch, with Paul and Barnabas; namely, Judas called Barsabas, and Silas, chief men among the brethren,

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24 Forasmuch as we have heard, that certain which went out from...
οι άνθρωποι, οι οποίοι
καθετέων.  

12 ἐστιν δὲ πᾶν τὸ πλήθος, καὶ ἥκον ύποι, καὶ σημεία καὶ τέρατα ἐν τοῖς ἔθνεσιν·  

13 δὲ αὐτῶν. μετὰ δὲ τὸ συγγέγραμα αὐτοῦ, ἀπεκρίθη Ἰάκωβος λέγων,  

14 Ἀνδρέας ἀδελφοὶ, ἀκούσατε μου· Συμεών ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο

λαβεῖν ἐξ ἐθνῶν λαίων ἐπὶ τῷ ἀνάμειται αὐτὸς, Κύριος·  

15 τοῦ. καὶ τούτων συμφωνοῦσιν οἱ λόγοι τῶν

16 προφητών, καθὼς γέγραπται, Μετὰ ταύτα ἀναστρέψω, καὶ ἀνοικοδομήσω τῆς σκηνῆς Δαβίδ τῆς πεπτωκυίας· καὶ τὰ κατεσκαμμένα, αὐτῆς ἀνοικοδομήσω, καὶ ἀναθέσω

17 αὐτῶν· ὅπως ἀν ἐκχύσησιν οἱ κατάλοιποι τῶν ἀνθρώπων τῶν Κύριος, καὶ πάντα τὰ ἐθνή, ἐφ᾽ ούς ἐπικεκληθη τὸ ὄνομά μου ἐπ᾽ αὐτοῖς, λέγει Κύριος· τοῦ τῶν ταύτα πάντα.  

18 γνωστὰ ἀπ’ αἰώνος ἐστὶ τῷ Θεῷ πάντα τὰ

19 ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρέμοι—

20 τῶν Θεῶν· ἀλλὰ ἑπιστευόμεναι αὐτοῖς τοῦ ἀπε

χεσθαὶ ὑπὸ τῶν ἀληθεμάτων τῶν εἰδώλων καὶ τῆς πορείας καὶ τοῦ πνεύματος καὶ τοῦ

21 ἀληθευόμενα. Μοσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πῶς τούς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀγαπωσκόμενος.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν οἱ τῇ ἐκκλησίᾳ, ἐκλεξιμένοις ἄνδρας εἷς αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰουδάν τῶν ἐπικαλοῦμεν Βαρσαβίαν, καὶ Σίλαν,

23 καὶ ἄνδρας ἡγομένους ἐν τοῖς ἀδελφοῖς, γράφοντες διὰ τέχνων αὐτῶν τάδε.  

24 ὅις ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κυλί—

25 και ἀδελφοί τοῖς ἐξ ἐθνῶν, χαίρετε· ἐπει—

11 ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθὼς ὑπὸ τῶν τρῶν κἀκεῖνοι.  

9 om. Χριστοῦ  

10 om. ἐπὶ  

11 κατεσκαμμένα  

12 om. πάντα.  

13 ()-νος om. ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ  

14 kalouμένου Βαρσαβίαν,  

15 om. τάδε  

16 om. καὶ οἱ  

17 Marg. om. εξελθόντες
us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul. 

26 Men that have hazarded their lives for the Name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being Prophets also themselves, exhorted the brethren with many words, and confirmed them:

33 And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them.

And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth.  

But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark.

But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.
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έταραξάν ύμας λόγους, ἀπανεκαγώντες τὰς ψυχὰς ύμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον,18 οἷς οὐ διεστελάμεθα; 25 ἐδοξέω ἡμῖν γενομένους ὀμοθυμαδόν, ἐκλεξεμένους ἄνδρας πέμψαι πρὸς ύμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύλῳ.

26 αὐθάρατοι παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τῶν ὄνωματος τοῦ Κυρίου ἡμῶν Ἰησοῦν Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰουδαῖοι καὶ Σιλαῖς, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἐδοξέω γὰρ τῷ Ἰαγίῳ Πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ύμῶν βάρος, πλὴν τῶν ἐπάναγκες τοιῶν, ἀπέχεσθαι εἰ- δωλοθύτων καὶ αἰματος καὶ πνευτοῦ19 καὶ πορνείας· εὖ δὲν διατηροῦντες εἰαυτοὺς, εὖ πράξετε. έρρωσθε. 20 Οἱ μὲν οὖν ἀπολυθεῖτες ἡλθον20 εἰς 'Αντιό- χειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν 21 τὴν ἐπιστολήν. ἀναγόντες δὲ, ἔχαρσαν ἐπὶ τὴν παρακλήσει. Ἰουδαίας δὲ21 καὶ Σιλασ, καὶ αὐτοὶ προφήται οὕτε, διὰ λόγου πολλοῦ πα- ρεκάλεσαν τοὺς ἀδέλφους, καὶ ἐπεστήριζαν, 33 ποιήσατες δὲ χρῶνο, ἀπελθήσαν μετ' εἰ- ρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό- λους.22 ἐδοξέω δὲ τῷ Σιλα ἐπιμεναί αὐ- τοῖς. Παύλος δὲ καὶ Βαρνάβας διέτριβον ἐν 'Αντιοχεια, διδάσκατες καὶ εὐαγγελίζο- μενοι, μέτα καὶ ἐτέρων πολλῶν, τῶν λόγων τοῦ Κυρίου.

36 Μετὰ δὲ τινας ἡμέρας εἰπε Παύλος πρὸς Βαρνάβαν, Ἐπιστρέψατε δή ἐπισκεψώ- μεθα τοὺς ἀδελφοὺς ἡμῶν24 κατὰ πᾶσαν πόλιν, ἐν αἰς κατηγγελμεν τῶν λόγων τοῦ 24 Κυρίου, πῶς ἔχουσι. Βαρνάβας δὲ ἐβου- λεύσατο25 συμπαραλαβεῖν τὸν26 Ἰωάννην, 25 ἐβούλετο καὶ τὸν καλομένου Μάρκου. Παύλος δὲ ἡξίου, τῶν ἀποστάτων ἀπ' αὐτῶν ἀπὸ Παμ- φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν 27 τοῖτον. 27 συμπαραλαμβάνειν
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39 And the contention was so sharp between them, that they parted asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.
40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
41 And he went through Syria and Cilicia, confirming the Churches.

16 Then came he to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed: but his father was a Greek;
2 Which was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Greek.
4 And as they went through the cities, they delivered them the decrees for to keep, * that were ordained of the Apostles and Elders which were at Jerusalem.
5 And so were the Churches established in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
8 And they passing by Mysia, came down to Troas.
9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.
11 Therefore loosing from Troas, we came with a straight course to Samothrace, and the next day to Neapolis:
12 And from thence to Philippi, which is the chief city of that part of

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39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus;
40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.
16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews which were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word
7 in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of
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39 ἔγενετο δὲν28 παροξυσμὸς, ὡστε ἀποχωρισθῆναι αὐτοῖς ἀπ' ἄλληλοιν, τὸν τε Βαρνάβαν παραλαβὼντα τὸν Máρκον ἐκπλεῦσα εἰς
40 Κύπρον. Παῦλος δὲ ἐπίλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ20 ἕως τοῦ ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς εἰκλησίας.

16 Κατήμνησε δὲ1 εἰς Δέρβην καὶ "Δύστραν" καὶ Ἰδοὺ, μαθητῆς τις ἦν ἐκεῖ, ὁνόματι Τιμώθεος, νίος γυναικὸς τινος3 Ἰουνίας πιστικῆς, 2 πατρὸς δὲ ὁ "Ελληνος" ὁς ἐμαρτυρεῖτο ὑπὸ τὸν Ἑβραίον καὶ Ἰουδαίον, ὑπὲρ τῆς ἰδίας τῆς λογίας, ἐπείγοντα ἦσαν ἐκεῖνοι, καὶ ἦσαν ἐπὶ τῶν πατέρων αὐτοῦ, οὕτως ὑπερθέρηκεν. ὡς δὲ διεισδύσατο τοῖς πόλεις, παρέδοθαν αὐτοῖς φιλάσσεν τὰ δόματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν5 πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ.

5 τοῖς δὲν εἰς τὴν ἐκκλησίαν ἐστερεοῦντο τῇ πιστεῖ, καὶ ἐπερήσαντον τῷ ἀριθμῷ καθ' ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Ἐλληνίδαν. Καλατικὴν χώραν, κολυθέντες ὑπὸ τοῦ Ἀγίου Πνεύματος λαλήσατο τὸν λόγον ἐν τῇ Ἀσίᾳ, εὐλόγησεν κατὰ τὴν Ἱουνίαν ἐπιεύραξαν κατὰ τὴν Βιθυνιαν παρεύρεσθαι10 καὶ οὐκ εἶσαν αὐτοὺς τὸ Πνεῦμα.11 παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς τρισάδια, καὶ ἐφορμα διὰ τῆς νυκτὸς ὡφθη ὑπὸ τοῦ Παύλου ἀνήρ τῆς Ἰουνίας ἐκεῖνος, καὶ παρακαλὼν αὐτοῖς καὶ λέγων, Διαβίας εἰς Ἔμην, καὶ μικρὰ ἐπιτιθέμεν, ὅτι προσκληται ἡμῖν ὁ Κύριος ὑπαγεγελίσθαι αὐτοῦς.

9 ἐὰν εἴη, καὶ ἐφιπτιθέμεν, εἰς τὴν Ἐμήν, ἐπιθέμεν εἴη, καὶ ἐκεῖ εἴη, καὶ ἐπιθέμεν, καὶ ἐπιθέμεν τῇ προσφορῇ τῆς μερίδας τῆς Θεοῦ.

11 Ἰουνίαν εἴη, εἰς Νεκταρίαν, καὶ ἐκεῖ εἴη, εἰς Θεόν.
1611 Macedonia, and a Colony: and we were in that city abiding certain days.
13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.
14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
16 ¶ And it came to pass, as we went to prayer, a certain Damself possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.
17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.
18 And this did she many days: but Paul, being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ, to come out of her. And he came out the same hour.
19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace, unto the rulers,
20 And brought them to the Magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them, and the Magistrates rent off their clothes, *and commanded to beat them.
23 And when they had laid many stripes upon them, they cast them into prison, charging the Jailor to keep them safely.
24 Who, having received such a

1881 Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.
13 And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,
20 And when they had brought them unto the market of the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
24 who, having received such a
Μακεδονίας πόλις, κολωνία ἢ μὲν δὲ ἐν ταύτ.
13 τῇ τῇ πόλει διατρίβοντες ἡμέρας τινάς. τῇ
14 τῇ ἡμέρᾳ τῶν σαββάτων ἐξῆλθομεν ἐξὼ τῆς
15 πόλεως 20 παρά τοσαμάν, οὐ ἐνομίζομεν προσ-
16 ευχή 21 εἶναι, καὶ καθόταςτες ἐλαλοῦμεν ταῖς
17 συνελθοῦσιν γυναιξὶ. καὶ τὶς γυνὴ ὑόματι
18 Λυδία, πορφυρόπολις πόλεως Θωσαίων, 
19 σεβομένη τῶν Θεών, ἤκουεν ὡς ὁ Κύριος
20 διήνυξε τὴν καρδίαν, προσέχειν τοῖς λαλούν-
21 μένοις ὑπὸ τοῦ Παύλου. ὥς δὲ ἐβαπτίσθη, 
22 καὶ οἱκὸς αὐτῆς, παρεκάλεσε λέγουσα, Εἰ
23 κεκρικάτε με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελ-
24 θύτης εἰς τῶν οἰκῶν μου, μείνατε. καὶ παρε-
25 βιάσατο ἢμᾶς.
26 Ἐγένετο δὲ πορευομένων ἠμῶν εἰς 22 προσ-
27 ευχήν, παυόσκοιν τινά ἔχουσαν πνεύμα Πν-
28 θονος 23 ἀπαντήσατα 24 ἡμῖν, ἢτις ἐργασίαν 
29 πολλήν παρέχει τοῖς κυρίως αὐτῆς, μακανο-
30 μένη. αὕτη κατακολουθήσασα 25 τῷ Παύλῳ 
31 καὶ ἡμῖν, ἔκραζε λέγουσα, Οὕτωι οἱ ἀνθρώποι 
32 δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οὕτω 
33 καταγγέλλουσιν ἡμῖν 26 ὥμων σωτηρίας.
34 τούτῳ δὲ ἔσοιε ἐπὶ πολλὰς ἡμέρας. δια-
35 πονθεῖς δὲ οἱ Παύλος, καὶ ἐπιστρέψας, τῷ 
36 πνεύματι ἐπέ, Παραγγέλλω σοι ἐν τῷ ὑό-
37 ματί Ἰησοῦ Χριστοῦ, ἐξελθείν ἀπ' αὐτῆς, 
38 καὶ ἐξῆλθαν αὐτὴ τῇ ὁρᾷ.
39 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ 
39 ἠλπίς τῆς ἐργασίας αὐτῆς, ἐπιλαβόμενοι τὸν 
40 Παύλον καὶ τὸν Σίλαν, εἶδον εἰς τὴν 
41 ἀγορὰν ἐπὶ τοὺς ἀρχιστας, καὶ προσαγαγό-
42 τε αὐτοὺς τοῖς στρατηγοῖς ἐπο. Οὕτωι οἱ 
43 ἀνθρώποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν,
44 ἦν οὐδαί ἐπιρχοῦσε, καὶ καταγγέλλουσιν 
45 ἢθη ἢ οὐκ ἐξεστὶν ἡμῖν παραδεχέσθαι 
46 οὐδὲ ποιεῖν, ὅρμαίνους οὐχί, καὶ συνεπέ- 
47 στή ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-
48 τηγοὶ περιρρήξαντες αὐτῶν, τὰ ἱμάτια ἐκέ-
49 λευκῶν ὤρανοι. πολλάς τε ἐπιθέσες αὐ-
50 τοῖς πληγάς ἐξαλον ἐς φυλακὴν, παραγ-
51 γελάντας τῷ δεσμοφύλαις ἀσφαλῶς τηρεῖν 
52 αὐτοῦς ὅτε, παραγγελλόν τοιαύτῃ εἰληφός 27, 
53 λαβὼν
1611  charge, thrust them into the inner prison, and made their feet fast in the stocks.  
25 And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.  
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.  
27 And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.  
28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.  
29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,  
30 And brought them out, and said, Sirs, what must I do to be saved?  
31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.  
32 And they spake unto him the word of the Lord, and to all that were in his house.  
33 And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.  
34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.  
35 And when it was day, the Magistrates sent the Serjeants, saying, Let those men go.  
36 And the keeper of the prison told this saying to Paul, The Magistrates have sent to let you go: Now therefore depart, and go in peace.  
37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay verily, but let them come themselves, and fetch us out.  
38 And the Serjeants told these words unto the Magistrates: and they feared when they heard that they were Romans.  
39 And they came and besought  

1881  charge, cast them into the inner prison, and made their feet fast in the stocks.  
25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one’s bands were loosed.  
27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.  
29 And he called for lights, and sprang in, and trembling for fear, fell down before Paul and Silas,  
30 and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.  
31 And they spake the word of God to him, with all that were in his house.  
32 And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, immediately.  
34 And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.  
35 But when it was day, the Magistrates sent the Serjeants, saying, Let those men go.  
36 And the jailor reported the words to Paul, saying, The Magistrates have sent to let you go: now therefore come forth, and go in peace.  
37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay verily; but let them come themselves, and fetch us out.  
38 And the Serjeants reported these words unto the Magistrates: and they feared, when they heard that they were Romans;  
39 and they came and besought  

1 Some ancient authorities read God.  
2 Gr. a table.  
3 Gr. having believed God.  
4 Gr. pretors.  
5 Gr. victors.
εἴθαλεν αὐτοὺς εἰς τὴν ἐσωτερικὸν φυλακῆν, καὶ τοὺς πόδας αὐτῶν ἡσαφελίσατο εἰς τὸ ἔξυλον. κατὰ δὲ τὸ μεσονύκτιον Παύλου καὶ Σίλας προσευχόμενοι ἤμουν τὸν Θεόν, ἐπη-
κρούων δὲ αὐτῶν οἱ δέσμιοι ἅφιν δὲ σεισ-
μός ἐγένετο μέγας, ὡστε σαλευθῆναι τὰ δέμελα τοῦ δεσμωτηρίου· ἀνεφίδησαν τὲ
παραχρῆμα αἱ θύραι πάσαι, καὶ πάντων τὰ
δεσμὰ ἀνέθη. ἐξεπνεοῦς δὲ γενόμενος ὁ δεσ-
μοφυλακής, καὶ ἰδὼν ἀνεφίδησαν τὰς θύρας
tῆς φυλακῆς, σπασάμενος 23 máχαραν, ἐμελ-
λεν ἦπερον ἀναμεῖν, νομίζου ἐκπεθευγέναι
28 τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ
ὁ Παύλος λέγων, Μηδὲν πράξῃς σεαντῷ
29 κακῶν ἀπαντες γὰρ ἐσμὲν ἐνθάδε. αἰτήσας
dὲ φώτα εἰσεπόθησε, καὶ ἐντρωμος γενόμενος
30 προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλα, καὶ
προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τέ με
31 δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον, Πίστευ-
σον ἐπί τοῦ Κύριου Ἰησοῦν Χριστοῦ 30, καὶ
32 σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐκάθησαν
αὐτῷ τὸν λόγον τοῦ Κυρίου 31, καὶ 32 πάσι
33 τοῖς ἐν τῇ οίκῳ αὐτοῦ. καὶ παραλάβας αὐ-
tους ἐν ἐκείνῃ τῇ ὀρᾷ τῆς νυκτὸς ἔλουσεν
ἀπὸ τῶν πληγῶν, καὶ ἐζαμπτίσθη αὐτός καὶ
34 οἱ αὐτοῦ πάντες παραχρῆμα. ἀναγαγὼν τε
αὐτοὺς εἰς τὸν οἶκον αὐτοῦ 33 παρέθηκε τρά-
pεζαν, καὶ ἡγαλλιάσατο πανοκε πεπιστευ-
κός τῷ Θεῷ.
35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρα-
tηγοὶ τοὺς ῥαβδοῦχους λέγοντες, Ἀπόλυσον
36 τοὺς ἀνθρώπους ἐκεῖνους. ἀπήγγειλε δὲ ὁ
dεσμοφυλάκης τοὺς λόγους τούτους 34 πρὸς
tὸν Παύλον ὅτι Ἀπεστάλκασαν οἱ στρατη-
γοὶ, ὅταν ἀπολυθήτε νῦν οὖν ἐξελθόντες πο-
37 Ῥεῦσες ἐν εἰρήνῃ. οὐ δὲ Παύλος ἔφη πρὸς
αὐτούς, Δείητε ἡμᾶς δημοσίᾳ, ἀκατα-
kρίτους, ἀνθρώπους Ρωμαίους ὑπάρχοντας,
ἐξαλὼν εἰς φυλακήν, καὶ νῦν λάθρα ἡμᾶς
ἐκβάλλοντες; οὐ γὰρ ἔμελλα ἐλθόντες αὐ-
38 τοῖς ἡμῖν ἐξαγαγότωσιν. ἀνήγγειλαν 35 δὲ
τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα
τοῦτα καὶ ἐφοβήθησαν 36 ἀκούσαντες ὅτι
39 Ρωμαίοι εἰσί, καὶ ἐλθόντες παρεκάλεσαν

35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρα-
tηγοὶ τοὺς ῥαβδοῦχους λέγοντες, Ἀπόλυσον
36 τοὺς ἀνθρώπους ἐκεῖνους. ἀπήγγειλε δὲ ὁ
dεσμοφυλάκης τοὺς λόγους τούτους 34 πρὸς
tὸν Παύλον ὅτι Ἀπεστάλκασαν οἱ στρατη-
γοὶ, ὅταν ἀπολυθήτε νῦν οὖν ἐξελθόντες πο-
37 Ῥεῦσες ἐν εἰρήνῃ. οὐ δὲ Παύλος ἔφη πρὸς
αὐτούς, Δείητε ἡμᾶς δημοσίᾳ, ἀκατα-
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ἐξαλὼν εἰς φυλακήν, καὶ νῦν λάθρα ἡμᾶς
ἐκβάλλοντες; οὐ γὰρ ἔμελλα ἐλθόντες αὐ-
38 τοῖς ἡμῖν ἐξαγαγότωσιν. ἀνήγγειλαν 35 δὲ
τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα
τοῦτα καὶ ἐφοβήθησαν 36 ἀκούσαντες ὅτι
39 Ρωμαίοι εἰσί, καὶ ἐλθόντες παρεκάλεσαν

19
1611

17 Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying, that there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

1881

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 Jews; and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3 opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom said he, I proclaim unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying. These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Caesar, saying, that there is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea; who when they were come thither went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.
Διωδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἥδιον εἰς Θεσσαλονίκην, ὅπως
ἳ ἦν ἡ συναγωγὴ τῶν Ἰουδαίων κατὰ δὲ τὸ ἐκεῖθεν τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σύζυγα τρία διελέγετο αὐτοῖς ἀπὸ τῶν
γράφων, διανοίγων καὶ παρατιθέμενος, ὅτι τῶν Χριστῶν ἔδει παθεῖν καὶ ἀναστῆσαι ἐκ νεκρῶν, καὶ ὅτι αὐτὸς ἦστιν ὁ Χριστὸς
Ἰησοῦς, ὅν ἔγω καταγγέλλω ὡμῖν, καὶ τινὲς εἰς αὐτῶν ἐπείσθησαν, καὶ προσκεκληρίθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν ἐπὶ σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν
πρῶτων οὐκ ἠλίγμαι, ξηλούσαντες δὲ οἱ ἀπεθανόντες Ἰουδαίοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ὑπὲρ αὐτοῦ, καὶ ἡξυπονήσαντες, ἐφορύζον τὴν πόλιν ἑπιστάντες τῇ οἰκίᾳ Ἰάσωνος, ἐξήτουν αὐτοῖς
Ἀγαγεῖν εἰς τῶν δήμων, μὴ εὐρώντες δὲ αὐτοῖς, ἔνυρον τὸν Ἰάσωνα καὶ τινὰς ἀδελφοὺς ἑπὶ τοὺς πολιτάρχας, βοώντες ὅτι Οἱ τὴν
οἰκουμένην ἀναστατώσαντες, οὕτω καὶ οὕτω
θάσει πάραισιν, οὐς ὑποδέξεται Ἰάσων καὶ οὕτω πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττοντι, βασιλέα λέγοντες ἑτερον
ἐναι, Ἰησοῦν, ἔταφαν δὲ τὸν ὄχλον καὶ
tοὺς πολιτάρχας ἀκούσαντας ταύτα, καὶ λα
βώντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσωνος καὶ τῶν
λοιπῶν, ἀπέλυσαν αὐτοὺς.
Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τὴν

καὶ ἔστεργαν τὸν τε Παύλου καὶ τὸν Σίλαν
eis Ἱερουσαλημ, οὕτως παραγεὼν καὶ εἰς τὴν

συναγωγὴν τῶν Ἰουδαίων ἀπήγεισαν. οὕτοι δὲ ἦσαν εὐγενεστέροι τῶν ἐν Θε

σιαλημ, οὕτως ἐδέξατο τὸν λόγον μετὰ

πάντης προβολίας, τὸ καθ' ἡμέραν ἀνακρί

νοτες τᾶς γραφῆς, εἰ ἦχοι ταῦτα οὕτως.
12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.
13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.
14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.
15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.
16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.
17 Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.
18 Then certain Philosophers of the Epicureans, and of the Stoics, encountered him: and some said, What will this babbler say? Other some, He seemeth to be a better forth of strange gods: because he preached unto them Jesus, and the resurrection.
19 And they took him, and brought him unto him, saying, May we know what this new doctrine, whereof thou speakest, is?
20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)
22 ¶ Then Paul stood in the midst of theAreopagus, saying, Ye men of Athens, I perceive that in all things ye be superstitious.
23 For as I passed by, and beheld your devotions, I found an Altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
24 ¶ God that made the world, and all things therein, seeing that he is Lord

12 Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a better forth of strange gods: because he preached Jesus and the resurrection. And they took hold of him, and brought him unto theAreopagus, saying, May we know what this new teaching, whereof thou speakest, is?
20 which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of theAreopagus, and said, Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, he being Lord
12 πολλοὶ μὲν οὖν εἰς αὐτῶν ἐπίστευσαν, καὶ
tῶν Ἐλληνιδῶν γυναικῶν τῶν εὐσχημόνων
13 καὶ ἀνδρῶν οὖν ἡλίου. ὥστε ἔγνωσαν οἱ
ἀπὸ τῆς Θεσσαλονίκης Ἰουδαίοι ὃτι καὶ ἐν
tῇ Βεροίᾳ κατηγγέλθη ὑπὸ τοῦ Παύλου ὁ
λόγος τοῦ Θεοῦ, ἤθελον κακεῖ σαλέουσες
14 τοὺς ἤχλους. εὐθέως δὲ τὸ τὸν Παύλου
ἐξεποτείλαν οἱ ἀδελφοὶ προεύρεσθαι ὡς
ἐπὶ τὴν θέλεσαν ὑπέμενον δὲ τοῦ Σίλας
15 καὶ ὁ Τιμόθεος ἔκει. οἱ δὲ καθιστώντες τῶν
Παύλου, ἠγαγον αὐτὸν ἔσοδον ἀπὸ τοῦ 'Ἀθηνῶν' καὶ
λαβόμενοι ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμό-
θεον, ἵνα ὡς τάχιστα ἠλθοῦσι πρὸς αὐτὸν,
ἐξῆκαν.
16 Ἐν δὲ τοῖς 'Ἀθηναῖς ἐκδεχομένων αὐτοῖς
tοῦ Παύλου, παραξύνετο τὸ συνείμα αὐτοῦ
ἐν αὐτῷ, θεωροῦντι κατείδισαν οὕσαν τὴν
17 πολίν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν
τῇ ἁγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
18 παρατυχάνοντας. τινὲς δὲ τῶν Ἑπικου-
ρείων καὶ τῶν Στοιχείων φιλοσόφων συνε-
βαλλόν αὐτῷ. καὶ τινὲς ἔλεγον, Τί ἂν
θέλοι ὁ σπερμολόγος οὕτως λέγειν; οἱ δὲ,
Σένων δαιμονίων δοκεί καταγγελεῖν εἶναι
ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτῶν
19 εὐθυγγέλετο. ἐγκαθίσκομεν τε αὐτοῦ, ἐπὶ
tῶν Ἀρείων πάγου ἠγαγον λέγοντες, Δυνά-
μεθα γυναικὶ, τίς ἡ καυχή αὐτή ἡ ὑπὸ σοῦ
20 καλομύθην διδαχῇ; ἐξενίσχυτα γὰρ τινα ἐντὸς
φρεῖσιν εἰς τὰς ἀκοὰς ἡμῶν βουλόμεθα οὖν
21 γνώναι, τίνες δὲ θέλοι τινὰ εἶναι, Ἐθνο-
ναίοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ζένοι εἰς
οὐδὲν ἔτερον ὑπεκιόρουν, ἢ λέγειν τι καὶ
22 ᾠκούν καὶ καυστέρων. σταθεὶς δὲ ὁ Παύλος
ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη,
"Λαβεῖς Ἐθνοναίοι, κατὰ πάντα ὡς δεισιδαι-
23 μοι εὐθυγγέλετον τὸν Θεόν. διερχόμενος γὰρ
καὶ ἀναδεικνύον τὰ σημαντικὰ τῷ ὑμῖν, εὑρὼν
καὶ βοών ἐν ὁ ἐπεγέργαστο, Ἀγρόπωτο
Θεόν. δὲ ὡς ὑμῖν ἀγροῦντες εἰσεβείτε, τού-
24 τοῦ ἑγὼ καταγγέλλω ὑμῖν, ὁ Θεός ὁ ποιώ-
σας τὸν κόσμον καὶ πάντα ὑμῖν ἐν αὐτῷ,
of heaven and earth, dwelleth not in Temples made with hands:  
25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life and breath, and all things,  
26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:  
27 That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us.  
28 For in him we live, and move, and have our being, as certain also of your own Poets have said. For we are also his offspring.  
29 Forasmuch then as we are the offspring of God, *we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.  
30 And the times of ignorance God winked at, but now commandeth all men every where to repent:  
31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.  
32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.  
33 So Paul departed from among them.  
34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.  

18 After these things, Paul departed from Athens, and came to Corinth.  
2 And found a certain Jew named *Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.  
3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.)  

1381  
of heaven and earth, dwelleth not in Temples made with hands:  
25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all, life, and breath,  
26 and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.  
29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.  
30 The times of ignorance therefore God overlooked: but now he commandeth men that they should all everywhere repent:  
31 insomuch as he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.  
32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.  

18 After these things he departed from Athens, and came to  
2 Corinth. And he found a certain Jew named *Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;  
3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.  

1 Or, sanctuaries  
* Or, offered faith.  
2 Some ancient authorities read dedicating to men.  
3 Gr. the inhabiters of earth.  
4 Or, that which is divine  
5 Or, a man
οἵμανοι καὶ γῆς κῦριος υπάρχων, οὐκ ἐν
25 χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χει-
ρῶν ἄνθρώπων· 21 θεραπεύεται, προσδεόμενός
τινος, αὐτὸς διδοὺς πᾶσι ψωκήν καὶ πνοήν καὶ
21 τὰ πάντα ἐποίησε τε ἐξ ἐνὸς αἵματος 22 πάν
ζην ἄνθρώπων, κατοικεῖν ἐπὶ πάν τὸ πρόσ-
ωπον· 23 τῆς γῆς, ὀρίσας προστεταμένους·
καὶ τὰς ὀρθοστάσια τῆς κατοικίας αὐ-
τῶν ζητεῖν τῶν Κύριον 25, εἰ ἄραγε ψηλα-
φίδες εἰς αὐτῶν καὶ εὐρίοις, κατοιχεῖς 26 εἰς
μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν υπάρχοντα,
28 ἐν αὐτῷ γὰρ ζωῆς καὶ κυνούμεθα καὶ ἐσμεν'
ός καὶ τινές τῶν καθ' ὑμᾶς ποιστῶν εἰρή-
κασι, Τοῦ γὰρ καὶ γένος ἑσμέν. γένος οὐν
ὑπάρχοντας τοῦ Θεοῦ, οὐκ ὀφελομένοι οἰκο-
ζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθο, χαράγματι
tέχνης καὶ ἐνθυμήσεως ἄνθρώπων, τὸ θείον
eῖν ἡμον. τοὺς μὲν οὐν χρόνους τῆς
ἀγροῖας ὑπεριδὼν ὁ Θεός, τὰ νῦν παραγγέλ-
λει· 27 τοῖς ἄνθρώποις πᾶσι· 28 παρασχόμεν
νοεῖν· διότι 29 ἔστησεν ἡμέραν, ἐν ᾗ μέλλει
cρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀν-
δρί δὲ ὄρμε, πίστιν παρασχῶν πάσιν, ἀνα-
στήσας αὐτῶν ἐκ νεκρῶν.
32 'Διὸ συνεις δὲ ἀνάσταται νεκρῶν, οἱ μὲν
ἐχλειάζοντι οἱ δὲ εἰπον, 'Ακουσόμεθα σου πά-
λιν περὶ τοῦτον 30. καὶ 31 οὕτως ὁ Παύλος
33 εξῆλθεν ἐκ μέσου αὐτῶν. τινές δὲ ἀνδρεῖς
cολληθέντες αὐτῷ, ἐπιστευσαν· ἐν οἷς καὶ
Διωνύσιος ὁ Ἀρεσπαγίτης, καὶ γυνὴ ὀνόματι
Δάμιας, καὶ ἔτεροι σὺν αὐτοῖς.
18 Μετά δὲ 1 ταύτα χωρισθεὶς ὁ Παύλος 2
ἐκ τῶν 'Αθηνῶν ἤλθεν εἰς Κόρινθον. καὶ
eὐρώ πνευμὰ τοῦ Ἰουδαίου ὄνοματι 'Ἀκίλλαν, Ποι-
tικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐ-
tοῦ, διὰ τὸ διατατέχεια Κλαύδιον χωρί-
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ἀπὸ 3
Ῥώμης, προσηθήθην αὐτοῖς· καὶ διὰ τὸ ὅμο-
tεχνὸν εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργά-
ζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. 4 (καὶ) ἠγάζοντο
τῇ τέχνῃ
4 And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, and the Greeks.
5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.
6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads. I am clean: from henceforth I will go unto the Gentiles.
7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the Synagogue.

8 ¶ Crispus, the chief ruler of the Synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized.
9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.
11 And he continued there a year and six months, teaching the word of God among them.
12 ¶ And when Gallio was the Deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
13 Saying, This fellow persuadeth men to worship God contrary to the Law.
14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.
15 But if it be a question of words, and names, and of your law, look ye to it: for I will be no judge of such matters.
16 And he drave them from the judgment seat.
17 Then all the Greeks took Sosthenes the chief ruler of the Synagogue, and beat him before the judgment seat: and Gallio cared for none of those things.
18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.
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4 διελέγετο δε ἐν τῇ συναγωγῇ κατὰ πάν σάβ-

5 άτου, ἐπειδή τε ἦν Ἰουδαῖος καὶ Ἑλληνας.

6 Ὅσ' δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὑπὸ τ̄ Ἐδα-

7 οῦν, Ἀνοστᾶτον, ἀντιτασσο-

8 μέν δὲν καὶ βλασφημοῦντοι, ἑκτι-

9 ναζίμενοι τὰ ἰμάτια, εἰπὲ πρὸς αὐτούς, Τὸ

10 ἀίμα ύμῶν ἐπὶ τὴν κεφαλὴν ύμῶν καθαρίσ-

11 ἐγὼ ἀπὸ τοῦ νῦν εἰς ὑδὴ πορεύσομαι.

12 καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τῶν

13 ὄνοματι Ἰούστου, σεβομένου τῶν Θεοῦ, οὐ ἦ

14 αἰκία ἤν συνομοροῦσα τῇ συναγωγῇ. Κρίσ-

15 πος δὲ ὁ ἄρχιστατζώγγος ἐπίστευσε τῷ Κυρίῳ

16 σὺν ὅλῳ τὸν οἶκο αὐτοῦ καὶ πολλοὶ τῶν

17 Κορινθίων ἀκοῦοντες ἐπίστευον καὶ ἐξαπττί-

18 ξοντα. εἰπὲ δὲ ὁ Κύριος δὲ ἄραματος ἐν

19 νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει

20 καὶ μὴ σιωπῆσῃς διὸτι ἐγὼ εἰμὶ μετὰ σοῦ,

21 καὶ οὐδεὶς ἐπιθῆςται σοι τὸν κακῶς σε διότι

22 λάος ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

23 ἐκάθισε τε ἐν αὐτῶν καὶ μῆνας ἐξ, διδάσκον

24 καὶ αὐτοῖς τῶν λόγων τοῦ Θεοῦ.

25 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαίας,

26 κατεπείσθησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ

27 Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βήμα, λέ-

28 γοῦστε ὅτι Παῦλος τῶν νόμων οὗτος ἀναπεθανεῖ

29 τοὺς ἀνδρόπους σέβεσθαι τῶν Θεοῦ. μελ-

30 λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα,

31 εἶπεν οἱ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ

32 μὲν οὖν ἦν ἀδίκημα τῇ ἱδρομηχανῇ

33 ποιημένῳ, ὃ Ἰουδαίοι, κατά λόγων ἄν ἦν-

34 σχόμην ύμῶν εἰ δὲ ζήτημα ἐστὶ περὶ λό-

35 γου καὶ ὀνόματος καὶ νόμου τοῦ καθ' υμᾶς,

36 ὄψεσθε αὐτοὺς κριτῆς γάρ ἐγὼ τούτων οὐ

37 θύμωραι εἰκα, καὶ ἀπῆλθαν αὐτοὺς ἀπὸ

38 τοῦ βήματος. ἐπιλαβήμενοι δὲ πάντες οἱ

39 Ἑλληνες ἐσωθενὴν τὸν ἄρχιστατζώγγον ἀνα-

40 μασ, καὶ οἱ Ἑλληνες, τοῦτον ἐμπροσθεν τοῦ βήματος, καὶ οὐδὲν

41 τούτων τῷ Γαλλίων ἔμελεν.

42 Ὅ δὲ Παύλος ἐτε προσμείνας ἡμέρας ἰκα-

43 νάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξεπληκ

19—5
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thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he himself entered into the Synagogue, and reasoned with the Jews.
20 When they desired him to tarry longer time with them, he consented not:
21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, *if God will: and he sailed from Ephesus.
22 And when he had landed at Cæsarea, he went up and saluted the church, he went down to Antioch.
23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.
24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.
25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
26 And he began to speak boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.
28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.
19 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,
2 He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.
3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism.

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thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus.
22 And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time there, he departed, and went through the region of Galatia and Phrygia in order, establishing all the disciples.
24 Now a certain Jew named Apollos, an Alexandrian by race, 1a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been 2instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.
27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he 3helped them much which had believed through grace: for he powerfully confuted the Jews, 4and that publicly, shewing by the scriptures that Jesus was the Christ.
19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, 2and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether 5the Holy Ghost was given. And he said, Into what then were ye baptized? And they said, Into John's baptism.

1 Or, an eloquent man
2 Gr. taught by word of mouth.
3 Or, helped much through grace
4 Or, publicly
5 Or, there is a Holy Ghost
19 Τούς Ιουδαίους, ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ’ αὐτοῖς, οὐκ ἑπένευσεν ἄλλο ἀπετάξατο αὐτοῖς εἰπὼν,
20 Δὲι μὲ πάντως τὴν ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἰεροσόλυμα. πάλιν δὲ ἀνακάμψω πρὸς ἑμᾶς, τοῦ Θεοῦ δέλοντος. καὶ
21 ἀνὴρ θῆτ ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Κανάρειαν, ἀναιδῆς καὶ ἀπασάμενος τὴν ἐκθέσιν,
22 κλησάντων, κατέβη εἰς Ἀντιόχειαν. καὶ ποιῆσας χρόνον τινα ἐξήλθε, ἐνερχόμενος καθὲς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστρέφων εἰς τοὺς μαθητὰς.
23 Ιουδαίος δὲ τοὺς Ἀπολλῶν ὤνοματι, Ἀλεξάνδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήρτισεν εἰς Ἐφέσου, διυότι ὤν ἐν ταῖς γραφαῖς.
24 οὕτως ὑν κατηχημένος τὴν ὀδόν τοῦ Κυρίου, καὶ ξενῶ τῷ πνεύματι ἐλάληκε καὶ ἔδιδακεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου εἰς παρασκεύασμας, καὶ
25 μὸνον τὸ βάπτισμα Ἰσαίαν οὕτως τῇ ἑρέτῳ παρεσχῆσθαι ἐν τῇ συναγωγῇ, ἀκούσαντες δὲ αὐτοῦ Ἀκιλᾶς καὶ Πρίσκιλλας, προσέλθοντο αὐτῶν, καὶ ἀκριβέστερον αὐ-
26 τῷ ἐξήλθον τῷ τοῦ Θεοῦ ὀδόν, βουλο-
27 μὸνον δὲ αὐτὸν διελθὼν εἰς τὴν Ἀχαιαν, προτερψάμενοι οἱ ἄδελφοι ἐγραφαὶ τοῖς μαθηταῖς ἀποδεξασθαί αὐτῶν ὃς παραγενό-
28 μενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος εὐτύχως γὰρ τοῖς Ιουδαῖοι διάκατελέγχετο δημοσίως, ἐπιδιευκυνός διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

15 κατήρτισαν
16 οἵτινες αὐτοὺς
17 ἀλλὰ ἀποστάζομεν καὶ
18 οἵτινες αὐτοῖς
19 οἵτινες αὐτοῖς
20 (Ἰάλιν) οἵτινες
21 (θελεύτοις,) οἵτινες καὶ
22 οἵτινες καὶ
23 Πρίσκιλλα καὶ Ἀκν-
24 Πρίσκιλλα καὶ Ἀκν-
25 (Μαργ. δημοσίως ἐπι-
26 Ἐφέσου καὶ Ἐφέ-
27 (Ὄδε εἰς Ἐφέσου πρὸς αὐτοὺς.) Ἐφιτῇ τῷ αὐτοῖς.
28 (Ὄδε εἰς Ἐφέσου πρὸς αὐτοὺς.) Ἐφιτῇ τῷ αὐτοῖς.
29 οἵτινες καὶ
30 οἵτινες καὶ
4 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the Synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 *Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, a chief of the Priests, which did so.

15 And the evil spirit answered, and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fied out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified.
4 ἐπεὶ δὲ Παύλου, Ἰωάννης μὲν ἐξέπτυσε βάστασιμα μετανοια, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτῶν ἵνα πιστεύσωσι, τούτ' 
5 ἐστιν, εἰς τῶν Χριστὸν Ἰησοῦν. ἀκούσαντες δὲ ἐξεπτύσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου 
6 Ἰησοῦ, καὶ ἐπιθέετος αὐτοῖς τοῦ Παύλου τὰς ονοματά, ἤθελε τὸ Πνεῦμα τὸ Ἅγιον ἐπὶ αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεψῆν 
7 τενον. ἦσαν δὲ οἱ πάντες ἄνδρες οὕτε δεκάδοι. 
8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρη-
σίαζε, ἐπὶ μήνας τρεῖς διασέγγειμος καὶ 
πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 
9 ὥς δὲ τινες ἐκκλησίαν καὶ ἤπειδον, κα-
κολογοῦστες τὴν ὁδὸν ἐνώπιον τοῦ πλῆθους, 
ἀποστάν ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, 
καθ' ἡμέραν διασέγγειμος ἐν τῇ σχολῇ Τυ-
ραννοῦ τινὸς, τούτω δὲ ἐγένετο ἐπὶ ἐτη 
δύο, ὡστε πάντας τοὺς κατοικίων τῆς 
Ἄσιαν ἀκούσαν τὸν λόγον τοῦ Κυρίου Ἰη-

9 Ἰουδαίων τε καὶ Ἑλλήνων. δυνάμεις 
τε οὐ τὰς τυχοῦσας ἐποίηει ὁ Θεὸς διὰ τῶν 
12 χειρῶν Παύλου, ὡστε καὶ ἐπὶ τοὺς ἀσθε-
νῶντας ἐπιφέρεσθαι, ἀπὸ τοῦ Χριστοῦ αὐ-
τοῦ συνάλαμ ἡ σιμικυθία, καὶ ἀπαλλάσ-
σέσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύ-
ματα τὰ πνευματικά ἐξέρχεσθαι ἀπ' αὐτῶν. 
13 ἐπεχείρησαν δὲ τινὲς ἀπὸ τῶν περιεχο-
μένων Ἰουδαίων ἐξορκιστῶν ὑπομάζειν ἐπὶ 
tοὺς ἐχοντας τὰ πνεύματα τὰ πνευματικά τὰ πνεύμα τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκί-

13 ὅμως τῷ Ἰησοῦν οὐ καὶ Παύλου κηρύ-

14 σεί. ἦσαν δὲ τινὲς, καὶ ἦσαν οἱ Ἰουδαῖοι 
15 ἀρχιερεῖς ἐπὶ τοῖς τοῦτο προσυνείται. ἀπο-
κρίθεν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τῶν 
Ἰησοῦν γνῶσκο, καὶ τὸν Παύλου ἐπίσταμαί 
16 ὡμείς δὲ τὶνες ἐστέ; καὶ ἐπαλάμενοι ἐπ' 
αὐτούς ὁ ἄνθρωπος ἐν ὧν ἦν τὸ πνεῦμα τὸ 
πονηρόν, καὶ ἐκατακερύσσεται αὐτοῖς ἑχοῦσε 
κατ' αὐτῶν, ὡστε γυμνοὺς καὶ τετραματισμε-

19 ὃν τοῦ ὀνόμα τοῦ Κυρίου Ἰησοῦ.
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18 And many that believed came, and confessed, and shewed their deeds.  
19 Many also of them which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.  
20 So mightily grew the word of God, and prevailed.  

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18 Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver.  
20 So mightily grew the word of the Lord and prevailed.  

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.  
22 So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season.  
23 And the same time there arose no small stir about that way.  
24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen:  
25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.  
26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands.  
27 So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.  
28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.  
29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia Paul's companions in travel, they rushed with one accord into the Theatre.  
30 And when Paul would have entered in unto the people, the disciples suffered him not.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

18 πολλοὶ τε τῶν πεπιστευκότων ἦρχοντο, ἐξουμολογήμενοι, καὶ ἀναγγέλλοντες τὰς πράξεις
19 αὐτῶν. ἦκανοι δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιαν ἐνόπτιον πάστων· καὶ συνεπῆσαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίον μυρίάδας πέντε.
20 οὗτοι κατὰ κράτος ὁ λόγος τοῦ Κυρίου
21 τοῦ Κυρίου ὁ λόγος ἡμᾶς καὶ ἔσχεν.

21 Ὅς δὲ ἐπληρώθη ταῦτα, ἔδει τὸ Παύλου ἐν τῷ πνεύματι, διελθὼν την Μακεδονίαν καὶ Ἀχαιαν, πορεύεσθαι εἰς Ἰερουσαλήμ, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ τὸν Πλούτα καὶ τὸν Περίκλη τῶν ἀποστόλων δεῖ εἰς τὴν Μακεδονίαν δύο τῶν διακονοῦντος αὐτῷ. Τιμάθηναι καὶ Ἐραστον, αὐτὸς ἐπέσχε χρῶνον εἰς τὴν Ἀσίαν.

23 Ἐγένετο δὲ κατὰ τῶν καιρῶν ἐκείνων τάρα
24 χος οὐκ ὄλγος περὶ τῆς ὀδοῦ. Διμήντρος γὰρ τοῖς ὄνομασι, ἀργυροκότος, ποιῶν ναοὺς ἀργυροὺς Ἀρτέμιδος, παρεῖχεν τοῖς τεχνίταις ἐργασίαν οὐκ ὄλγηρ' οὐς συναθροίσας, καὶ τῶν περὶ τὰ ταύτα ἐργάσατο, εἰπεν, Ἀνδρέας, ἐπιτάσσον σοι ἐκ ταύτης τῆς ἐργασίας αὐτῆς ἡ εὐπορία ἡμῶν ἑστὶν, καὶ θεωρεῖτε ἡμῶν καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παύλος οὕτως πέτασε τετέστησαν ἢκανοί ὄχλον, λέγων ὅτι
27 οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμόν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θέας Ἀρτέμιδος ἵρων εἰς οὐδὲν λογισθῆναι, μελλεῖν τε καὶ καθαρεύσας τὴν μεγαλεώτητα αὐτῆς, ἥν ὢν ἡ Ἀσία καὶ ἡ οἰκουμένη
29 μέρις σέβεται, ἀκούσατε δὲ καὶ γενόμενοι πλῆρεις θυμοῦ καὶ ἔκραζον λέγοντες, Μεγάλη ἡ
30 Ἀρτέμις Ἐφέσιων. καὶ ἐπλήσθη ἡ πόλις ὃλη συγχύσεως ἀνεφέροντες τοῦ ὀμοσθηματός εἰς τὸ θέατρον, συναρπάζοντες Γάιον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου, τοῦ δὲ Παύλου βουλομένου εἰσελθέντες εἰς τὸν δήμον, οὐκ εἰσὶν αὐτῶν οἱ μαθηταί,
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the Theatre. 
32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. 
33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 
34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. 
35 And when the townclerk had appealed the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 
36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 
37 For ye have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddess: 
38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 
39 But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. 
40 For we are in danger to be called in question for this day’s uproar, there being no cause whereby we may give an account of this concourse. 
41 And when he had thus spoken, he dismissed the assembly. 

20 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia. 
2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 
3 And there abode three months: and
31 τυπές δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν 32 καὶ δόθηκε έαυτὴν εἰς τὸ δέατρον. Ἅλλοι μὲν 33 οὖν ἄλλο τι ἔκραζον· ἤν γὰρ ἡ ἐκκλησία συγκεκχυμένη, καὶ οἱ πλείους οὐκ ἤδεισαν
34 τίνος ἐνεκεν συνειληθεῖσιν. ἐκ δὲ τοῦ 35 ὀχλον προσβίβασαν 25 Ἀλέξανδρον, προβαλ- 36 λόντων 26 αὐτὸν τῶν Ἰουδαίων. ὃ δὲ Ἀλέ- 37 ξανδρός, κατασείσας τὴν χεῖρα, ἤδειεν ἁπα- 38 λογείσθαι τῷ δήμῳ. ἐπιγνώσθων δὲ ὡτὶ 39 Ἰουδαῖος ἦστα, φωνὴ ἐγένετο μία ἐκ πάντων 40 ὡς ἐπὶ ὅρας δύο κραξοῦσιν, Μεγάλη ἡ Ἀρ- 41 τομ Ἕλεσθαι. καταστείλας δὲ ὁ γραμμα- 42 τεται τοῦ ὀχλον φησὶν, "Ἀνδρέας Ἐφέσιοι, τῖς 43 γὰρ ἔστων ἄνθρωποι 27 ὡς οὐ γινώσκει τὴν 44 Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγά- 45 λῆς Θεᾶς 28 Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 46 ἀναπτριχὴν οὖν ὄντων τούτων, ἔδων ἐστὶν 47 υμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδέν 48 προπετές πράπτειν. ἡγάγετε γὰρ τοὺς ἄν- 49 δρας τούτους, οὕτε ἱεροσύλους οὕτε βλασ- 50 φημοῦσας τῷ χθεὶν ὑμῶν 29. εἰ μὲν οὖν 51 Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται πρὸς 52 τινά λόγον ἔχοντιν, ἀγοραῖοι ἄγονταί πάντωταί εἰσιν' ἐγκαλείστωσαν ἀλλήλως. 53 εἰ δὲ τι περὶ ἐπέρων ἐπιζήτετε, ἐν τῇ ἐννόμῳ 54 ἐκκλησία ἐπιλυθήσεται. καὶ γὰρ κυνδυνεύο- 55 μεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, 56 μηδενώς αἰτίων ὑπάρχοντος 30 περὶ οὖν 31 δινη- 57 σόμεδα ἀποδοῦναι λόγον 32 τῆς συστροφῆς 58 ταύτης. καὶ ταύτα εἰπὼν, ἀπελυόμενος τὴν 59 ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τῶν θύρυμβοι, προσ- 1 καλεσάμενοι 1 ο Παύλου τοὺς μαθητάς, καὶ 2 ἀσπασάμενοι, ἐξήλθε πορευθήσαται 3 εἰς τὴν 2 Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ 3 παρακλήσας αὐτοὺς λόγῳ πολλῷ, ἤδειεν 3 εἰς τὴν Ἑλλάδα. ποιήσας τε μήρας τρεῖς,
when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.
4 And there accompanied him into Asia Sopater of Beroea: and of the Thessalonians, Aristarchus, and Secundus, and Gains of Derbe, and Timothy: and of Asia Tychicus and Trophimus.
5 These going before, tarried for us at Troas:
6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.
7 And upon the first day of the week, when the disciples came together * to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.
8 And there were many lights in the upper chamber where they were gathered together.
9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him.
11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.
12 And they brought the young man alive, and were not a little comforted.
13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.
14 And when he met with us at Assos, we took him in, and came to Mitylene. 
15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllum: and the next day we came to Miletus.
16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gains of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.
13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus.
16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening,
γενομένης αὐτοῦ ἐπιζουλῆς ὑπὸ τῶν ἱουδαίων μελλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μα-κεδόνιου. συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Ἰωνίατος 1 Ἕρωδος Θεσσαλονικείου δὲ, Ἰριάσιρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβιάος, καὶ Τιμώθεος Ἀσιανοὶ δὲ, 2 Τυχίκοι καὶ Τρύφιμος. οὕτω τοῖς προελθόντες 3 ἦμενον ἡμᾶς ἐν Τρωάδι. ἡμεῖς δὲ ἐξεπλευ-σαμεν μετὰ τὰς ἡμέρας τῶν ἀξίων ἄπο Φυλίππων, καὶ ἠθημον πρὸς αὐτοὺς εἰς τὴν Ἰρωάδα ἄχρις ἡμέραν πέντε, ὡς διετρίψα-μεν ἡμέρας ἐπτά. 7 Ἔν δὲ τῇ µητὶ τῶν σαββάτων, συνηγµένων τῶν μαθητῶν τοῦ 9 κλάσα ἄρτον, ὁ Παῦλος διελεγετο αὐτοῖς, µέλλουν ἐξείναι τῇ ἐπαύριον, παρέτεινε τῷ τῶν λόγων µέχρι µεσο- 8 νυκτόν. ἦσαν δὲ λαµπάδες ἱκανά ἐν τῷ 10 ύπερφω οὐ καθήµενοι, καθήµενοι 11 δὲ τὶς περίας ὠνύµατι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερµένοι ύπ' ἵνα βαδεί, διαλέγοµεν 12 τοῦ Παύλου ἐπὶ πλείων, κατευκρίεθες ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ πριστέγου κάτω, καὶ ἦρηθη νεκρός. καταβίε δὲ ὁ Παῦλος ἐπέσεσαν αὐτῷ, καὶ συµπεµαλβὼν εἶπε, Μή 13 θυριβείχεσθε η γὰρ ἴςχυ αὐτοῦ ἐν αὐτῷ ἐστών. αναβάς δέ καὶ κλάσας ἄρτον καὶ 14 γεναύσαµοι, ἐφ' ἰκανόν τε οµηλίτας ἄχρις αὐγής, οὗτος ἐξήλθεν. ἡγαγον δὲ τῶν παιδα 12 ἡγαγον δὲ τῶν παιδα ἤγοντα, καὶ παρεκκλήθησαν οὐ µετρίως. 13 'Ὑμεὶς δὲ, προελθόντες ἐπὶ τὸ πλοίον, ἀνήχθησαν εἰς 13 τὴν 'Λασσόν, ἐκείθεν µέλλου- 13 τε ἀναλαµβάνων τῶν Παύλου οὗτος γὰρ ἦν 14 διαστατγείνοις, µέλλον αὐτῶς πεζεύειν. ὡς 15 δὲ συνεβαλεν 14 ἦµιν εἰς τὴν 'Λασσόν, ἀναλα- 14 συνεβαλεν 15 βάντας αὐτῶν ἠθηµον εἰς Μιτυλήνην, κα- 15 κείθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηνή-σαµεν ἀντικρύ Χίου τῇ δὲ ἐτέρᾳ παρεβάλο-µεν εἰς Σάλον καὶ µείναντες ἐν Τρωγυλ-λίῳ, 15 τῇ ἐχοµένῃ ἠθήµον εἰς Μιλήτων. 16 ἦκρινεν 17 γὰρ ὁ Παῦλος παραπλεύσας τὴν ἑστήκει 17 κεκρίκειν 15 ὁμ. καὶ µείναντες ἐν ἤ την" ἤ τῇ ἤ τῇ "Ασία" ἔσπευδε γὰρ, 16 ἐκρίκειν 17 ἤτην" ἤ τῇ "Ασία" ἔσπευδε γὰρ,
1611 If it were possible for him, to be at Jerusalem the day of Pentecost.
17 ¶ And from Miletus he sent to Ephesus, and called the Elders of the Church.
18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,
21 Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 Save that the holy Ghost witnessemeth in every city, saying that bonds and afflictions abide me.
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.
25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the blood of all men.
27 For I have not shunned to declare unto you all the counsel of God.
28 ¶ Take heed therefore unto yourselves, and to all the flock, over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember

1831 If it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,
Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrunk not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

1 Or, prebysiers
2 Many ancient authorities omit Christ.
3 Or, in comparison of accomplishing my course
4 Or, overseers
5 Many ancient authorities read the Lord.
6 Gr. acquired.
πραξεις των Αποστόλων. 597

ει δυνατόν ἦναι, τήν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἰεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας, ὡς δὲ παρεγένοστο πρὸς αὐτοῖς, ἔστεν αὐτοῖς,

'Ὑμεῖς ἐπίστασθε, ἀπὸ πρᾶγμας ἡμέρας ἢ τῆς Ἀσίας, πῶς μεθ' ὑμῶν τῶν πάτων χρόνον ἐγενόμην, δουλεύον τῷ Κυρίῳ μετὰ πάσης ταπεινοφοροῦσιν καὶ πολλῶν ἐκδικῶν καὶ πεπαισμὸν τῶν συμβατῶν μοι εἰς ταῖς ἐπίθουλαις τῶν Ἰουνιοῦν ἀδικῶν ὡς οὐδὲν ὑπεστελάμην τῶν συμφέροντων, τοῦ μὴ ἀναγγειλαίρῃ ὑμῖν καὶ διδαχαίρῃ

19 ὑμᾶς ἐνδομοίᾳ καὶ κατ' οἴκους, διαμαρτυρομένος Ἰουνιοίᾳ τε καὶ Ἑλληνὶ τῇ εἰς τὸν Θεόν μετανοοῦν, καὶ πάσην τὴν 20 εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν 21, καὶ νῦν ἱδοῦ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τὰ εἰς αὐτῇ συναντήσωντά

μοι μὴ εἴδως, πλὴν ὅτι τῷ Πνεύμα τῷ "Αγίου κατὰ πόλιν διαμαρτυρῆται 22 λέγων ὃτι δισμά 23 με καὶ θλίψεις μένωνοι, ἀλλ' οὐδενὸς λόγον 24 ποιοῦμαι, οὐδὲ ἔχω 25 τῇ ψυχῆς μου τιμᾶν ἐμπνοῶ, ὡς τελειώσαί τοῖς ὁδόν μου μετα χαρᾶς, καὶ τὴν διακονίαν ἢν ἦλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτυράσθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ

Θεοῦ, καὶ νῦν ἱδοῦ, ἐγὼ οἴδα ὅτι οὐκέτι ὑψεῖθε τὸ πρόσωπόν μου ὑμεῖς πάντες, εἰν οἷς διήλθον κυρίσσων τῆς βασιλείας τοῦ

Θεοῦ. 27 διὸ 28 μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγώ ἀπὸ τοῦ αἴματος 29 πάντων, οὐ γὰρ ὑπεστελάμην τοῦ μὴ ἀναγγειλαίρῃ ὑμῖν πάνταν τὴν θουλὴν τοῦ Θεοῦ. 30 προσέχετε οὖν 31 εαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, εἰ δὲ ὑμᾶς τὸ πνεῦμα τῷ "Αγίῳ ἐθέτο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ

Θεοῦ, ἢν περιποιηθῇ διὰ τοῦ ἱδίου αἴματος 32. ἐγὼ γὰρ 33 οἴδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τῆς ἀδικίας μοι λύκοι βαρείς εἰς 30 ὑμᾶς, μὴ φειδοῦμεν τοῦ ποιμνίου καὶ εἴτε ὑμῶν αὐτῶν ἀναστήσονται ἀνδρεῖς λαλοῦντες διεστραμμένα, τοῦ ἀποσπάν τοὺς μαθητάς 31 ὁπίσω αὐτῶν. διὸ γρηγορεῖτε, μημονεύσωστε
that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

36 I And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we knee'd down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship, and they returned home again.

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that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he knee'd down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Coos, and the next day unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto Phenicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unload her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach,

6 we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

1 Some ancient authorities read the Lord.
32 καὶ τὰ νῦν παρατίθεμι ὑμῖς, ἀδελφοί, 33 καὶ τὸ λόγος τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐπικοινωνήσατε, 34 καὶ δούναι ὑμῖν 35 κληρονομιάν ἐν τοῖς ἡγιασμένοις
35 πάσιν, ἀργυρίου ἢ χρυσίου ἢ ἰματισμοῖς.
31 οὐδενόσ ἐπεθύμησα, αὐτοῖς δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὕσι μετέ ἐμοῦ
32 ὑπηρέτησαν αἱ χεῖρες αὐτοῦ. πάντα ὑπε- δείξα ὑμῖν, ότι οὖντο κοπιῶντας δεῖς ἀντιλαμ- βάνεσθαι τῶν ἀσθενοῦντων, μημονεύεις τοῖς τῶν λόγον τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτῶς εἶπε, Μακάριον ἔστί διδόναι μᾶλλον 41 ἡ λαμβάνεις.
30 Καὶ τὰύτα εἶπον, θείς τὰ γόνατα αὐτοῦ,
35 σὺν πᾶσιν αὐτοῖς προσηύξατο. ἰκανὸς δὲ ἐγένετο κλαυθμός πάντων καὶ ἐπιπέσοντες ἐπὶ τῶν τρίχηλων τοῦ Παύλου κατεφίλουν
33 αὐτῶν, ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἰρήκες, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτῶν θεωρεῖν. προαέρισμον δὲ αὐτὸν εἰς τὸ πλοίον.
21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποστα- σθέντας απ' αὐτῶν, εὐθυδρομῆσαντες ἠλθομεν εἰς τὴν Κών, τῇ δὲ ἐξῆς εἰς τὴν Ἐρώτην, καὶ κακείθεν εἰς Πάταρα καὶ εὐρώτες πλοῖον διαπέρων εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. 3 αναφάναντες δὲ τὴν Κύπρον, καὶ καταλι- πώντες αὐτῶν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον εἴκειτε γὰρ ἦν τὸ πλοίον ἀποφορτιζόμενον τοῖς γόμοις. καὶ ἀνευρότες μιαθήτας, ἐπεμείναμεν αὐτοῦ ἡμέρας ἐπτα' οὕτως τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνευμάτος, μὴ ἀναβάινειν εἰς ἱεροσα- ληθομενον
4 λῃμ. ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτήσατο τὰς ἡμέρας, ἐξελιθοῦσε ἐπαρενόμεθα, προπερ- πήτων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἐως ἐξῆς τῆς πόλεως καὶ θέντες τὰ γόνα- 
5 τα ἐπὶ τῶν αἰγιαλῶν προσπηρξάμεθα. καὶ ἀναπαύμενοι, ἀλλήλους ἐπέβημεν εἰς τὸ πλοίον, ἐκεῖνοι δὲ ὑπεπέτρεψαν εἰς τὰ ἱδία, 1 Kω 2 κατήθομεν 3 ἀνευρότες δὲ 4 ἐπιβάινειν 5 προσευχάμενοι ἀπησπασάμεθα 6 ὑπεδέθησαν
7 And when we had finished our course from Tyre, we came to Ptolemais; and saluted the brethren, and abode with them one day.
8 And the next day we that were of Paul's company, departed, and came unto Caesarea; and we entered into the house of Philip the Evangelist (which was one of the seven) and abode with him.
9 And the same man had four daughters, virgins, which did prophesy.
10 And as we tarried there many days, there came down from Judea a certain Prophet, named Agabus.
11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.
12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.
13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.
14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
15 And after those days we took up our carriages, and went up to Jerusalem.
16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren received us gladly.
18 And the day following Paul went in with us unto James, and all the Elders were present.
19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Cæsarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after these days we took up our carriages, and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the Elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law:

1 Or, some
2 Or, made ready
3 Gr. myriads.
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7 Ἦμεις δὲ, τοῦ πλοίου διανύσαντες ἀπὸ Τύρου, κατηφησάμενοι εἰς Πιλομέαδα, καὶ ἀπεσάκαμεν τοὺς ἀδελφοὺς ἐμείναμεν ἡμέρας οἰκιοῦν τοῦ Παύλου εἰς Καυσάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ δὲ ὀνόματος ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ. τοῦτο δὲ ἦσαν δυνατές παρθένες τέσσαρες προφητεύουσας, ἐπεμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατέλθε τις ἀπὸ τῆς Ἰουδαίας προ-

8 χήσης ὁνόματι Ἀγαθοῦ, καὶ ἐθάν τις ἡμᾶς, καὶ ἄρα τὴν ζωὴν τοῦ Παύλου, δῆσας τε τε *12 αὐτοῦ * τὰς χεῖρας καὶ τοὺς πόδας εἰσπέρας εἰς εἰς τὸν Ἅγιον, Τὸν ἀνδρὰ οὗ ἐστὶν ἡ κόινη αὐτῆς, ούτω δῆσας εἰς Ἰερουσαλήμ οἱ Ἰουδαῖοι, καὶ παραδόσασθαν σὺν εἰς χεῖρας ἔθνων. ὡς δὲ ἠκούσας ταύτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντομοὶ τοῦ μὴ ἀναβαίνεις αὐτοῦ εἰς Ἰερουσα-

9 λήμμας. *14 ἀπεκρίθη δὲ *15 ὁ Παύλος, Τί ποιεῖτε κλαίοντες καὶ συνήπτυσσετε μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μονὸν δεθήναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλήμ ἐτοιμὸς ἐχὼ υπὲρ τοῦ υἱοματος τοῦ Κυρίου Ἰησοῦ, μὴ πειθο-

10 μένου δὲ αὐτοῦ, ἡμιχώσαμεν εἰπόντες, Τὸ θέλημα τοῦ Κυρίου γενέσθω.

11 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασά-

12 μένος. *16 ἀνεβαίνομεν εἰς Ἰερουσαλήμ. συν-

13 Ἥλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καυσάρειας σὺν ἡμῖν, ἀγοντες παρ' ἡ ξενισθόμεν, Μνᾶ-

14 σοῦ τινι Κυπρίῳ, ἀρχαῖῳ μαθητῆς.

15 Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα, ἀσμε-

16 νοις ἐδέχαντο. *17 ἦμας οἱ ἀδελφοί. τῇ δὲ ἀπεδέχαντο ἐποίησεν εἰσῆγεν ὁ Παύλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρέ-

17 σις. καὶ ἀπεσάκαμεν αὐτοῦς, ἐξη-

18 γείτον καθ' ἐν ἐκατόν ἔν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνες διὰ τῆς διακοινίας αὐτοῦ.

19 οἱ δὲ ἀκούσαντες ἐδέχασθαν τὸν Κύριον ἤν ἐπεί τοῦ Ἁθοῖς, Ἀθοῖς, ἀδελφή, πύραν μυ-

20 ραίδες εἰσὶν Ἰουδαίων ἄτον πεποιθεκότων καὶ πάντες ἐξεταὶ τοῦ νόμου ὑπάρχουσι
21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them,

24 Them take, and purify thyself with them, and be at charges with them, that they may * shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the Law.

25 As touching the Gentiles which believe, * we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the Temple, *to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the Temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

21 and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.

22 What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them;

24 These take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we 1 wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul 2 took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesius, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

1 Or, enjoined. Many ancient authorities read sent.
2 Or, took the men the next day, and purifying himself six.
3 Or, military tribune. Gr. cliarch: and so throughout this book.
4 Or, cohort.
κατηχήθησαν δὲ περὶ σοῦ, ὦ ἀποστασιάν
διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη
πάντας Ἱουδαίους, λέγων μὴ περιτέμνειν αὐ-
τοῖς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.
22 τί οὖν ἔστι; πάντως δὲι πλήθος συνελθείν
23 ἀκούσονται γὰρ ὦ ἔληλυθις. τοῦτο οὖν
ποίησον ὁ σοὶ λέγομεν' εἰσίν ἡμῖν ἄνδρες
24 τέσσαρες εὐχὴν ἔχουσες ἐφ’ ἐαυτῶν τοῖ-
τους παραλαβὼν ἀγνόησθι σὺν αὐτοῖς, καὶ
dαπανήσον εὖ αὐτοῖς, ὥσπερ 22 τὴν
κεφαλὴν, καὶ γνώστας τὰν ἕτεραν ἕτεραν πάντες ὃτι ἄν κατη-
χρίναι περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ στοιχεῖοι.
25 καὶ αὐτὸς τὸν νόμον φυλάσσωμεν. περὶ δὲ τῶν
πεπεισκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν,
κρίναντες μηδὲν τοιούτον τηρεῖν αὐτούς, εἰ
μὴ 25 φύλασσονται αὐτοῖς τὸ τε εἰδωλοθυ-
τον καὶ τὸ 26 αἷμα καὶ πνεῦμα καὶ πορνεῖαν.
26 τότε ὁ Παύλος παραλαβὼν τοὺς ἄνδρας, τῇ
ἐξομένῃ ἡμέρᾳ 27 σὺν αὐτοῖς ἁγιωθεὶς εἰσῆγε,
ἐὰν τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
ἡμερῶν τοῦ ἁγισμοῦ, ἔως ὅτι προστρέχῃ
ὑπὲρ ἕνως ἐκάστου αὐτῶν ἡ προσφορά.
27 Ὅσι δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντε-
λείσθαι, αἱ ἀπὸ τῆς Ἁσιᾶς Ἰουδαίων, θεω-
ράμενοι αὐτῶν ἐν τῷ ἱερῷ, συνέχεον πάντα
τῶν ὀχλοῦ, καὶ ἐπέβαλον τὰς χεῖρας ἐπ’ αὐ-
τῶν, κράσαντες, "Ἄνδρες Ἰσραήλιται, βοηθεῖτε,
οὕτος ἔστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ
tοῦ νόμον καὶ τοῦ τόπου τούτον πάντας παντα-
χοῦ διδάσκον· ἐπὶ τοῖς Ἐλληνοῖς εἰσήγαγεν
eἰς τὸ ἱερόν, καὶ κεκαίνισκε τῶν ἁγίων τόπων
29 τοῦτον. ἦσαν γὰρ προσωρικῶτες Τρόφιμος
τοῦ ἱερεύς ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνώ-
μενον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παύλος.
30 ἐκουσάς τι ὑπὸς ὅλη, καὶ ἐγένετο συνδρο-
μῆ τοῦ λαοῦ καὶ ἐπελαβόμενοι τοῦ Παύλου
eἰλικρόν αὐτῶν ἔξω τοῦ ἱεροῦ καὶ εὐθέως
31 ἐκκλείσθησαν αἱ θύραι, ἔρπουν δεῖ 28 αὐ-
32 τοῦ ἀποκτείνας, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς
σπείρης, ὃτι ὄλη συγκέχυται 23 Ἰερουσαλήμ· 29 συγκύνεται.
32 Who immediately took soldiers, and Centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.
33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.
34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.
36 For the multitude of the people followed after, crying Away with him.
37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
38 Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?
39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.
40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence which I make now unto you.
2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
3 *I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.
4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.
22 ὃς ἐξαντήσα παραλαβὼν στρατιώτας καὶ ἐκ- 
τοπίσανας, κατέδραμεν ἐπ' αὐτούς· οἱ δὲ, 
ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, 
23 ἐπαύσαντο τύπτοντες τὸν Παύλου. τότε ἐγ- 
γύςαν ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκ- 
λευσε δεθήκα τόλησε δυσαί: ἐπιστάτευσ 
24 τίς ἄνοντι, καὶ τί ἔστι πεποιηκώς. ἄλλοι δὲ ἄλλο τι ἐμάνον ἐν τῷ ὀχλῷ· ἡ δυνάμεις 
25 ἐγὼ καὶ τὸ ἄσφαλες διὰ τῶν θυρυβῶν, ἐκ- 
λευσεν ἀγνόθαι αὐτὸν εἰς τὴν παρεμβολήν. 
26 ὦτε δὲ ἐγένετο ἐπί τοὺς ἀναβαθμοὺς, συνέβη 
βασάρεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ 
27 τὴν βίαν τοῦ ὀχλοῦ. ἦκολοθεὶ γὰρ τὸ πλήθος 
τοῦ λαοῦ κράζων, ἄρσε αὐτῶν. 
28 Μέλλον τε εἰσάγεσθαι εἰς τὴν παρεμβο- 
λὴν ὁ Παύλος λεγεῖ τῷ χιλιάρχῳ, Εἰ ἐξεστὶ 
μοι εἰπέν τι πρὸς σὲ; ο δὲ ἔφη, Ἑλληριστὶ 
29 γνώσκεις; οὐκ ἄρα σὺ εἶ ὁ Ἀγίοπτος ὁ 
πρὸ τούτων τῶν ἡμερῶν ἀναστάσεως καὶ 
ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακασι- 
30 λίους ἀνδρας τῶν σικαρίων; εἶπε δὲ ὁ 
Παύλος, Ἔγω ἀνδρότοπος μὲν εἰμὶ Ἰουδαῖος, 
31 Ταρακεῖς τῆς Κλυκίας, οὐκ ἀσήμων πόλεως 
πολιτῆς· δέομαι δὲ σου, ἐπιτρεψόν μοι λαλή- 
32 σαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ, 
ὁ Παύλος ἐστις ἐπὶ τῶν ἀναβαθμῶν κατέ- 
σες τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σεισμῆς 
33 γενομένης, προσεφώνησε τῇ Ἐβραίδι δια- 
λέκτῳ λέγων, 
22 Ἀνδρεῖς ἀδέλφοι καὶ πατέρες, ἀκούσατε 
μου τῆς πρὸς ὑμᾶς νῦν ἀποστολῆς, 
2 Ἀκούσατες δέ ὅτι τῇ Ἐβραίδι διαλέκτῳ 
προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυ- 
χίαν. καὶ φροτή, 
3 Ἔγω μὲν ἐμὲ ἑνή Ἰουδαῖος, γεγεννημένος ἐν 
31 Ἐπεφώνων 
30 ὀμ. ἄν
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5 As also the high Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.
6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.
9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,
13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just one, and shouldest hear the voice of his mouth.
15 For thou shalt be his witness unto all men, of what thou hast seen and heard.
16 And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance,
18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

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5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished.
6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up upon him.
14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.

1 Or, received my sight and looked upon him.
5 ὁς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πάν τὸ πρεσβυτέριον ἀπείκειν, ἄν καὶ ἑπιστολάς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορεύμην, ἄξον καὶ τοὺς ἑκείσθε ὑπὲρ τῆς ἐπιστολῆς. 6 ἔγενετο δὲ μοι περιευμένῳ καὶ ἑγεῖζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν, ἐξαίρεσιν ἐκ τοῦ οὐρανοῦ περιστράφησαν ποὺ ἶκανον περὶ ἐμὲ. 7 ἐπεσόν τε εἰς τὸ ἐδάφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοῦλ, Σαοῦλ, τί με διώκεις; 8 ἐγὼ δὲ ἀπεκρίθη, Τίς εἶ, Κύριε; εἰπὲ τε πρὸς με, Ἐγὼ εἰμί Ἰησοῦς ὁ Ναζαρηνός ὁν 9 ὑπὸ διώκεις. οί δὲ σὺν ἐμοὶ ὑπῆκεν τὸ μὲν φῶς ἐθεάσαστο, καὶ ἐμφοβοῦ ἐγένοντο 10 τὴν ἀρχιερείας μοι. 10 εἶπον δὲ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστάς πορεύου εἰς Δα- μασκόν κάκει σου λαλήθησαι περὶ πάν- των ὑπὸ τὴν ἐκείνην Χειραγωγούμενον. 11 μοι, ἠλθὼν εἰς Δαμασκόν, Ἀνανίας δὲ τοῖς, ἀνὴρ ἐυσεβῆς κατὰ τὸν νόμον, μαρτυροῦ- μενος ὑπὸ πάντων τῶν κατοικοῦσαν Ἰου- 12 δαίμων, ἠλθὼν πρὸς με καὶ ἐπιστάς εἶπέ μοι, Σαοῦλ ἀδελφέ, ἀνάβλεψον. καθὼ ἐκεῖ τῇ 13 ὠρα ἀνέβλεψα εἰς αὐτὸν, ὁ δὲ εἶπεν, ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατο σε γνώκαι τὸ θέλημα αὐτοῦ, καὶ ἴδειν τὸν ὄγκον, καὶ ἀκούσας φωνῆς ἐκ τοῦ στόματος 14 αὐτοῦ. ὅτι ἐσῃ μάρτυς αὐτῷ πρὸς πάντας 15 ἀνθρώπους ὅν ἐὼρακας καὶ ἤκουσας, καὶ 16 νῦν τί μέλλεις; ἀναστάς βάπτισαι καὶ ἀπο- λουσαι τὰς ἀμαρτίας σου, ἐπικυλεσάμενος τὸ 17 ὀνόμα τοῦ Κυρίου. ἔγενετο δὲ μοι ὑπο- 18 καὶ ἴδειν αὐτὸν λέγοντά μοι, Σπείνον καὶ ἑξελθεῖ ἐν τάχει εἰς Ἰερουσαλήμ. διότι οὐ 19 παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. 20 ὑπὸ τῆν
19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.
20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.
22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.
25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 When the Centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman.
27 Then the chief captain came; and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.
30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief Priests and all their Council to appear, and brought Paul down, and set him before them.
31 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
2 And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 609

19 καί γὼ εἶπον, Κύριε, αὐτοὶ ἔπιστανται ὅτι ἐγὼ ἶμηρον φυλακίζων καὶ δέρων κατὰ τὰς συνα-
20 γωγάς τοὺς πιστεύοντας εἰπὲ σὲ καὶ ὅτε ἐξέχειτο τὸ ἀίμα Στεφάνου τοῦ μάρτυρος σου, καὶ αὐτὸς ἰμηρὸς ἠφέστας καὶ συνε-
21 δοκῶν τῇ ἄναψετε ἀυτοῦ; καὶ φιλάσθων

6 om. τῇ ἄναψετε ἀυτοῦ

22 Ἡκοῦν δὲ αὐτοῦ ἄχρι τοῦ τοῦ λόγου, καὶ ἔπηραν τὴν φωνὴν αὐτῶν λέγοντες, Ἀδρι
ἀπὸ τῆς γῆς τοῦ τοιούτου ὁ γὰρ καθήκον
23 αὐτῶν ἦν. κραυγαζούντων δὲ αὐτῶν, καὶ ῥυποτυγίω· τὰ ἰμάτια, καὶ κοινωτόν βαλ-
λόστων εἰς τῶν ἀέρα, ἐκλεύσειν αὐτῶν τὸν χιλιάρχος ἁγεσθαι εἰς τὴν παρεμβολήν, εἰ-
πὼν μάστιξιν ἀνετάζεσθαι αὐτῶν, ἵνα ἐπιγραφῇ
25 δὲ ἦν αἰτιῶν αὐτῶν ἐπεφώνουν αὐτῷ. ὥς δὲ προτέειναν αὐτὸν τοῖς ἰμάσιν, εἶπε πρὸς τῶν
ἐστῶτα ἐκατώτατον ὁ Παύλος, Ἐπὶ ἄνθρω-
πον Ῥωμαίον καὶ ἀκατάρατον ἕξεσθαι νῦν
26 μαστίξεις; ἁκοῦνδας δὲ ὁ ἐκατώτατος,
προσελθὼν ἀπῆγγελε τῷ χιλιάρχῳ λέγων,
"Ορα;4 τί μέλλεις ποιεῖρ;" ὁ γὰρ ἄνθρωπος
27 οὕτως Ῥωμαίος ἐστιν. προσελθὼν δὲ τὸν χιλιά-
αρχὸς εἶπεν αὐτῷ, Δέγε μοί, εἰ10 σὺ Ῥω-
μαῖος εἰ; δὲ ἔφη, Ὑπὸ. ἀπεκρίθη τε11 ὁ
χιλιάρχος, Ἐγὼ πώλου κεφαλαίον τὴν πο-
λιτείαν ταύτην ἐκτησάμην, δὲ Παύλος
29 ἔφη, Ἐγὼ δὲ καὶ γεγέννημα, εὐθέως οὐν
ἀπεστήσαν ἀπ' αὐτούτων οἱ μέλλοντες αὐτῶν
ἀνετάζειν, καὶ ὁ χιλιάρχος δὲ ἐφοβήθη,
ἐπιγραφὼς ὅτι Ῥωμαίος ἐστι, καὶ ὅτι ἦν αὐ-
τὸν δεδεκώς.
30 Τῇ δὲ ἐπαύριον βουλόμενοι γρώναι τὸ
ἀσφαλὲς, τὸ τί καθηγορεῖται παρὰ12 τῶν
1ουδαίων, ἐλύσειν αὐτῶν ἀπὸ τῶν δεσμῶν13,
καὶ ἐκλεύσειν ἑλθεῖν14 τῶν ἄρχισις καὶ
ὁλον15 τὸ συνεδρίων αὐτῶν16, καὶ καταγαγώ-
τὸν Παύλον ἐστηκεν εἰς αὐτοὺς.

7 τῷ χιλιάρχῳ ἀπῆγ-
γελε 
8 om. "Ορα (Τί)
9 (; for ')
10 om. εἰ
11 δὲ
12 ὑπὸ
13 (αὐτῶν) om. ἀπὸ τῶν
desmōn
14 (om. τ.) συνεδρίων
15 ἔν
16 om. αὐτῶν

23 Ἀπεκάθαρσαι δὲ ὁ Παύλος τῷ συνεδρίῳ εἶπεν,
"Ἀνδρεῖς ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθὴ
pεπολέμηκα τῷ Ἑθῶ ἄχρι ταύτης τῆς ἡμέ-
2 με-2 ρα. δὲ ἄρχισις Ἀνανίας ἐπέταξε τοῖς
παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.
### 1611

3 Then saith Paul unto him, God shall smite thee, thou white wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?  
4 And they that stood by, said, Revilest thou God's high Priest?  
5 Then said Paul, I wist not, brethren, that he was the high Priest: For it is written, *Thou shalt not speak evil of the ruler of thy people.*  
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the Council, Men and brethren, *I am a Pharisee, the son of a Pharisee:* *of the hope and resurrection of the dead I am called in question.*  
7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.  
8 *For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confess both.*  
9 And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.  
10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.  
11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.  
12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.  
13 And they were more than forty which made this conspiracy.  
14 And they came to the chief Priests and Elders, and said, *We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.*

### 1881

3 Then said Paul unto him, God shall smite thee, thou white wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?  
4 And they that stood by, said, Revilest thou God's high Priest?  
5 God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.  
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question.  
7 And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided.  
8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.  
9 And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?  
10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.  
11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.  
12 And when it was day, the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.  
13 And they were more than forty which made this conspiracy.  
14 And they came to the chief priests and the elders, and said, *We have bound ourselves under a great curse, to taste nothing until we have killed Paul.*
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 611

8 τότε ο Παύλος πρὸς αὐτῶν εἶπε, Τύπτειν σε μέλλει ο Θεός, τοίχε κεκουμαγένε καὶ σὺ κάθη κρίνων με κατὰ τῶν νόμων, καὶ παρανομῶν
4 κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιποῖς;
5 ἦφη τε ὁ Παύλος, Οὐκ ἦδεν, άδελφοι, ὅτι ἐστιν ἀρχιερεύς' γέγραπται γὰρ, "Ἀρχιοντα
6 τοῦ λαοῦ σου οὐκ ἔρεις κακῶς. γνωρίς δὲ ὁ Παύλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων,
7 τὸ δὲ τέραν Φαρισαίων, ἐκραξεν1 ἐν τῷ συνεδρίῳ, "Ἄνδρες ἄδελφοι, ἐγὼ Φαρισαῖός εἰμι, νῦν Φαρισαίου2 περὶ ἐπίδους καὶ
8 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι, τότε δὲ αὐτῶν λαλήσαντος3 ἐγένετο στάσις τῶν
9 Φαρισαίων καὶ τῶν4 Σαδδουκαίων, καὶ ἐσχῆ-
8 σθ ὁ πλήθος. Σαδδουκαίοι μὲν γὰρ λέ-
γον μή ἐναὶ ἀνάστασιν, μὴνδε5 ἄγγελον, 
μήτε πνεῦμα Φαρισαίοι δὲ ὁμολογοῦσι τά
9 ἀμφότερα, ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάσεοι οἱ γραμματεῖς6 τοῦ μέρους τῶν
Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ7 εἰ δὲ 
πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,8 μή θεο-
10 μαχόμεν.5 πολλῆς δὲ γεγομένης9 στάσεως, 
εἴλαβθες10 ὁ χιλίαρχος μὴ διασπασθῇ ὁ 
Παύλος ὑπʼ αὐτῶν, ἐκέλευσε τὸ στράτευμα 
καταβαίνειν ἀρπάζειν αὐτὸν ἐκ μέσου αὐτῶν,
ἀγεν τε εἰς τὴν παρεμβολὴν.
11 Τῇ δὲ ἐπιώσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύ-
ριος εἶπε, Θάρσει Παύλε11· ὦ γὰρ διεμαρ-
τύρω τα περὶ ἐμοῦ εἰς Ἰερουσαλήμ, οὕτω σε 
δει καὶ εἰς Ῥώμην μαρτυρήσαι.
12 Γεγομένης δὲ ἡμέρας, ποιήσαντες πνεῦ τῶν 
Ἰουδαίων συστροφὴν12· ἀνεθεμάτισαν ἑαυ-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως 
13 ὃς ἀποκτείνωσι τοὺς Παύλον. ᾿Ησαν δὲ πλεῖ-
ους τεσσαράκοντα οἱ ταύτη τὴν συνωμοσίαν
14 πεπολυκότες13· ὃτινες προσελθόντες τοὺς 
ἀρχιερεύς καὶ τοὺς πρεσβυτέρους εἶπον, Ἰαναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μὴ δεῖν ἑαυτοὺς 
γενέσθαι ἕως ἃ ἀποκτείνωμεν τὸν Παύλον.
20—2
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 Now therefore ye with the Council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.</td>
<td>15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him.</td>
</tr>
<tr>
<td>16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.</td>
<td>16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.</td>
</tr>
<tr>
<td>17 Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.</td>
<td>17 castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath some thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.</td>
</tr>
<tr>
<td>18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.</td>
<td>18 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?</td>
</tr>
<tr>
<td>19 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.</td>
<td>19 And he said, The Jews have agreed to ask thee to bring down Paul to morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.</td>
</tr>
<tr>
<td>20 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink, till they have killed him: and now are they ready, looking for a promise from thee.</td>
<td>20 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.</td>
</tr>
<tr>
<td>21 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.</td>
<td>22 So the chief captain then let the young man depart, and charged him, Tell no man that thou hast signified these things to me.</td>
</tr>
<tr>
<td>22 And he called unto him two Centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.</td>
<td>23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.</td>
</tr>
<tr>
<td>24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the Governor.</td>
<td>24 And he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:</td>
</tr>
<tr>
<td>25 And he wrote a letter after this manner:</td>
<td>26 Claudius Lysias unto the most excellent Governor Felix, sendeth greeting.</td>
</tr>
<tr>
<td>26 Claudius Lysias, unto the most excellent Governor Felix, sendeth greeting.</td>
<td>27 Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them,</td>
</tr>
</tbody>
</table>
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 613

15 νῦν ὦν ύμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐρίον14 αὐτὸν κατα-
γάγη πρὸς15 ύμοι, ὡς μέλλοντας διαγωνι
σκεῖς ἀκριβέστερον τὰ περὶ αὐτοῦ ἥμεις δὲ,
πρὸ τοῦ ἑγγίσασα αὐτῶν, ἔτιμοι ἔσμεν τοῦ
16 ἀνελείων αὐτῶν. ἀκούσας δὲ ὁ νῦς τῆς ἀδελ-
φῆς Παύλου τὴν ἐνέδραν, παραγενόμενος16 καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε
17 τῷ Παύλῳ, προσκαλεσάμενος δὲ ὁ Παύλος ἐν τοῖς ἐκατοντάρχῳ ἐφή. Τὸν νεανίαν τοῦ-
τον ἀπάγαγε πρὸς τὸν χιλιάρχουν ἡχεὶ γὰρ
18 τι ἀπαγγέλλας αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν ἦγαγε πρὸς τὸν χιλιάρχου, καὶ ψήσας,
"Ο δέσμιος Παύλος προσκαλεσάμενος με ἠρώτησε τοῦτον τὸν νεανίαν ἐμαχεῖ εἰς τὸν
19 σε, ἡχοντά τι λαλήσας σοι. ἐπιλαβόμενος
dὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀνα-
χώρησας κατ' ἱδίαν ἐπιθετόε, Τί ἔστιν ὁ
20 ἡχεῖς ἀπαγγέλλα μοι; εἴπε δὲ ὅτι Οἱ Ιου-
ναίοι συνεδέντο τοῦ ἑρωτήσας σε, ὅπως ἀυρίον εἰς τὸ συνεδρίον καταγάγης τῶν Παύ-
λον, ὡς μέλλοντες17 τι ἀκριβέστερον πυνθά-
21 νεότα περὶ αὐτοῦ. ὅποι οὖν μὴ πεισθῇς αὐτοῖς ἐνεδρεύονα γὰρ αὐτόν εἰς αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οὕτως ἀνθε-
μάτισαν ἑαυτούς μήτε φαγεῖν μήτε πιεῖν ἕως ὦν ἀνέλωσιν αὐτῶν καὶ νῦν ἐτομοὶ εἰσὶ.
22 προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν, ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν,
παραγγελίας μηδεὶς ἐκλαλήσα τι τοῦτα
23 ἐνεφάνισας πρὸς με. καὶ προσκαλεσάμενοσ
dύο τινάς τῶν ἐκατοντάρχῶν ἐπει, Ἐτοιμά-
σατε στρατιώτας διακοσίους ὅπως πορευθῶ-
σαν ἔως Καπαρέλας, καὶ ἱππεῖς ἔβδομίκοντα,
καὶ δεξιόλαβοι διακοσίους, ἀπὸ τρίτης ὀρας
24 τῆς νυκτὸς κτήσα τε παραστήσατε, ἕνα ἐπι-
βιβάζαντες τὸν Παύλον διασώσωσι πρὸς
25 Φήλικα τὸν ἡγεμόνα γράφας ἐπιστολὴν
περέχουσαν18 τὸν τύπον τούτον,
26 Κλαύδιος Λυσίας τὸ κράτιστο ἤγε-
27 μόν Φήλικα χαίρειν, τὸν ἄνδρα τοῦ-
τον συλληφθέντα ὑπὸ τῶν Ιουνδαίων, καὶ μέλλοντα ἀναρέισθαι ὑπ' αὐτῶν,
Then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their Council.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow, they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the Epistle to the Governor, presented Paul also before him.

34 And when the Governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

24 And after five days, Ananias the high Priest descended with the Elders, and with a certain Orator named Tertullus, who informed the Governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence:

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

1611

1831

when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council:

29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. 2

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cesarea, and delivered the letter to the governor, presented Paul also before him.

34 And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

24 And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

1 Some ancient authorities omit I brought him down unto their council.

2 Many ancient authorities add Farewell.

3 Gr. Praetorium.

4 Gr. the inhabited earth.
Διεξόμενοι τῶν Αποστόλων.
6 Who also hath gone about to profane the Temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands:

8 Commanding his accusers to come unto thee, by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the Governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings:

18 Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the Council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

6 who moreover assayed to profane the Temple; on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13 Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:

15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings: and amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—those who ought to have been here before thee, and to make accusation, if they had ought against me. Or else let these men themselves say what wrong doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

6 δὲ καὶ τὸ ἱερὸν ἐπείρασε βεβηλώσαι ὃν καὶ ἐκρατήσαμεν 4 καὶ κατὰ τὸν ἡμέτερον νόμον
7 ἡθελόσαμεν κρίνειν. παρελθὼν δὲ Δωτίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, καλεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σε' παρ' οὖν δυνήσθη, αὐτὸς ἀνακρίνας, περὶ πάντων τούτων ἐπε
8 γνώναι ὃν ἡμείς κατηγοροῦμεν αὐτοῦ. συνέδεντο 5 δὲ καὶ οἱ Ἰουδαῖοι, φᾶσκοντες ταῦτα οὕτως ἔχειν.
9 'Ἄπεκρίθη δὲ 6 ὁ Παύλος, νεύσαντος αὐτῶ τοῦ ἡγεμόνος λέγειν.
10 'Εκ πολλῶν εἶδον ὅτα σε κρίνῃ τῷ ἔθνῃ τούτῳ ἐπιστάμενον, εὐδυμότερον 7 τὰ περὶ
11 ἐμαυτοῦ ἀπολογοῦμαι, δυναμένοι σου γνώ
12 ναι 8 ὅτι οὐ πλείον εἰσὶ μοι ἡμέραι ἣ 9 δε-
13 κακία, ἀφ' ἢς ἀνέβη προσκυνήσων ἐν 10 'Ἰε-
14 ρωσαλίμη', καὶ οὐλε ἐν τῷ ἱερῷ εὐρόν με
15 πρὸς τινα διαλεγόμενον ἡ ἐπιστάσεως 11 ποιούμεν ὀξυν, οὔτε ἐν ταῖς συναγωγαῖς,
16 οὔτε κατὰ τὴν πόλιν. οὔτε 12 παραστήσαται ὄντων οὖν κατηγοροῦμαί μου.
17 ὁμολογῶ δὲ τούτῳ σοι, ὅτι κατὰ τὴν ὅδου ἡν
18 λέγουσιν ἀἵματι, οὔτω λατρεύω τῷ πατρῷ
19 Θεῷ, πυτεύων πάσι τοῖς κατὰ συν κατὰ τὸν νόμον
20 καὶ 11 τοῖς προθυτοὶς γεγραμμένοις· ἐπιδίδα
21 ἔχον εἰς τὸν Θεόν, ἢν καὶ αὐτοὶ οὕτω προσ-
22 δέχομαι, ἀνέστασαν μέλλειν ἐαν εὐθεῖα νε-
23 κροῦν, 15 δικαίων τε καὶ ἄδικων. ἐν τούτῳ
24 Εvements αὐτὸς ἀστῶ, ἀπρόσκοπον συνειδήσω ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διὰ
25 παντὸς. δὲ ἐτῶν δὲ πλειόνων παρεγενώμην 17
26 ἑλευθερώσας ποιήσων εἰς τὸ ἔθνος μου 15 καὶ
27 προσφοράς· ἐν ὅς 18 εὐρόν με ἡγιασμένον ἐν
28 τῷ ἱερῷ, οὐ μετὰ ὀξυν οὐδὲ μετὰ θορύβου,
29 τινές 19 ἀπὸ τῆς Ἀσίας Ἰουδαίων οὖς ἐδεῖ ἐπι
30 σοφονσόται καὶ κατηγορεῖν εἰ τῇ ἐχοιεν
31 πρὸς με. ἢ αὐτοὶ ἀὐτοὶ εἰπάτωσαν, εἰ 29 τῇ
32 εὐρόν ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ
33 τοῦ συνεδρίου, ἢ περὶ μᾶς ταύτης φωνῆς,
34 ἢς ἔκραζε ἐστώς ἐν αὐτοῖς 22, ὅτι Περὶ ἀνα-
35 στάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἢς 23 ἐφ'
36 ὁ Ἴμων.
22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a Centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high Priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day, sitting in the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem,
22 Ἀκούσας δὲ ταῦτα ὦ Φηλίξ ἄνεβάλετο ἀυτοῦς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, "Ὅταν Λυσίας ὁ χιλιάρχος κατάβας, διαγνώσμαι τὰ καθ᾽ ὑμᾶς διατάξεις ὑπερήφανος τῷ Παύλῳ, ἔχειν τε ἅγεμι, καὶ μηδενε κω-λίεν τῶν ὅδων αὐτοῦ ὑπηρετεῖν ἡ προσ-έρχεσθαι αὐτῷ.

23 Ἔπειτα ἔμεινε παραγενόμενος ὁ Φηλίξ σὺν Δρουσίλλῃ τῇ γυναικί αὐτοῦ, οὐσὶ Ἰουνδαίᾳ, μετεπέμψατο τὸν Παύλον, καὶ ἠκούσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν.

24 πίστεως. διαλεγομένου δὲ αὐτοῦ περὶ δι-καιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἐσέσθαι, ἐμφασίζει γενόμενος ὁ Φηλίξ ἀπεκρίθη, Τὸν νῦν ἔχων πορεύονς καὶ μεταλαβοῦν μετακαλεσόμαι σε' ἀμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύτη αὐτὸν. διὸ και πικνύτερον αὐτὸν μεταπερμόμενος ὁμιλεῖ.

25 λει αὐτῷ. διετίας δὲ πληρωθείσης, ἔλαβε διάδοχον ὁ Φηλίξ Πύρκιον Ἀλίστον' θέλων τε χάριτα καταθέσατο τοῖς Ἰουνδαῖοι ὁ Φηλίξ κατέλειπε τῶν Παύλου δεδεμένον.

26 Φήστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς τ' ἱεροσόλυμα ἀπὸ τὴν Ἐκασταρίας. ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεύς καὶ οἱ πρῶτοι τῶν Ἰουνδαίων κατὰ τὸν Παύλον, καὶ παρεκάλουν αὐτῶν, αὐτοῦ, χάριν κατ᾽ αὐτοῦ, ὅπως μεταπέμψηται αὐτῶν εἰς τ' ἱεροσολύμα, ἐνεδραν ποιοῦσες ἀνέλειν καὶ κατὰ τὴν ὁδόν, ὁ μὲν οὖν Φήστος ἀπεκρίθη, τηρεῖσθαι τὸν Παύλον ἐν Κασάρεια, ἐναύγων δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι εἰς τὴν Ἐκασταρίαν, καταβάζοντες, εἰ τε ἐστὶν ἄτοπον ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτον αὐτὸν. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλεί-νυσι τῇ δέκα, καταβάς εἰς Κασάρειαν, ἐπάθημαν καθόσα ἐπὶ τοῦ βήματος ἐκλευσαν τοῦ Παύλου ἀχθών, παραγενόμενον δὲ αὐτῶν, περιέστησαν οἱ ἀπὸ τ' ἱεροσόλυμον ἄτομον.
stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, neither against the law of the Jews, nor against the Temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the Council, answered, Thou hast appealed unto Cæsar; unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Caesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief Priests and the Elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left in bonds by Felix:

15 left a prisoner by Felix: about whom, when I was at Jerusalem, the chief Priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.
καταβεβηκότες Ἰουδαίοι, πολλὰ καὶ βιοφέα ἀποτάματα φέροντες κατὰ τοῦ Παύλου, ὅτι οὐκ ἦσαν υποδείξεις, ἀπολογουμένου αὐ-
τοῦ11 ὅτι οὔτε εἰς τῶν νόμων τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρα τι ἡμερ-
10 ἄπιστα καταφε-
11 τοῦ Παύλου ἀπολο-
γουμένου

11 εἰ μὲν γάρ12 ἄδικῶ καὶ ἄξιον θανάτῳ πέ-
πραχτι, τοῦτος αὐθανανεῖ εἰ
de οὔδεν ἐστὶν ὅν ὁμοίως κατηγοροῦσι μοι, οὔδεις με δύναται αὐτόis χαρίσασθαι, Καί-

12 'Ἡμερῶν δὲ διαγενεμένων τινῶν, Ἀγρίπ-

13 ἄπασαμενοι14 τῶν Φήστος, ὥς
de πλείους ἡμέρας διετρίβειν ἐκεῖ, ὁ Φήστος τῷ βασιλεί άνέθετο τα κατά τοῦ Παύλου, λέγων, Ἀνὴρ τίς ἐστι καταλελειμμένος ὑπὸ

14 ἀπεκρίθη τ' Ἡρῴδης ἀπταλικός, τότε ὁ Φήστος συνα-

15 ἀκτηθήσασθαι, περὶ οὗ, γεννηθέντοι μοι εἰς

16 αὐτοῦ δίκην15. πρὸς οὗ ἀπεκρίθην, ὅτι αὐκ
ἐστὶν ἔθνος Ἰουδαίων χαρίζεσθαι τινα ἄνθρω-

17 ματος. συνελθόντων οὗν αὐτῶν ἐνθάδήν, ἀναβολήν μυθεμάτων ποιησάμενος, τῇ ἐξῆς καθώς ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆμαι

18 τοῦ ἄνδρα16 περὶ οὗ στάθετες οἱ κατηγόροι

17 έφερον

19 ἐγὼ13, ἔφηματα δὲ τινα περὶ τῆς ἱδίας δεισι-

13 έγὼ ὑπενύσαν πονη-

18 τοῦ Παύλου ξενών.
20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city; at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my Lord: Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

28 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.

29 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

30 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

31 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

1 Gr. the Augustus.

2 Or, was wishing

3 Or, because thou art especially expert.
20 ἀποροίμασιν δὲ ἐγώ εἰς τὴν περὶ τοῦτου·
1 ἤττησα, ἔλεγον, εἰ βούλεον πορευέσθαι εἰς Ἰερουσαλὴμ, κακεὶ κρίνεσθαι περὶ τοῦτον.
21 τοῦ δὲ Παύλου ἐπικαλεσμένου τιμηθῆναι αὐτὸς εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκλευναὶ τηρεῖσθαι αὐτῶν, ἐος οὐ πέμψω·
22 αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φήστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τὸν ἀνδρόπον ἀκούσας, ὦ δὲ Ἀπώρων·
23 καὶ οὐ άπαύμων, ἔλθοντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εισελθόντων εἰς τὸ ἀκροατήριον, σὲν τὲ τοῖς ἐλπίδοις καὶ ἀνδράις τοῖς κατ’ ἔξοδον νῦν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἔχθεν ὁ Παύλος. καὶ φησιν ὁ Φήστος, Ἀγρίππα βασιλεὺς, καὶ πάντες οἱ συνεργῶντες ἡμῖν ἀνδρεῖς, θεωρεῖτε τοῦτον περὶ οὗ ταῦτα·
25 τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τῷ Ἰερουσαλήμων καὶ ἐνθάδε, ἐπιβων·
26 καὶ δεῖ ἔκαθον ἐν αὐτῶν μηκέτι. ἐγὼ δὲ καταλαβόμενος μηδὲν ἀξίων ἰδιαίτερῳ αὐτῶν πεπραχέναι, καὶ αὐτὸν δὲ τοῦτον ἐπικαλεσμένον τὸν Σεβαστὸν, ἔκρινα πέμπειν·
27 αὐτὸν, περὶ οὗ ἀσφαλέως τὴ γράφαι τῷ κυρίῳ οὐκ ἔχω. ἤγτι προήγαγον αὐτῶν ἐπὶ ἑμῶν, καὶ πάλιν ἐπὶ σοὶ, βασιλεῦ Ἀγρίππα, ὅτι τῆς αἰνεροίσεως γενομένης σχῆς τε γράφαται. ἀλλογράφοι, δὲ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημαίν. ἔτες·
29 αὐτὸν·
30 περὶ οὗ ἀσφαλέως τῇ γράφαι τῷ κυρίῳ οὐκ ἔχω. ἤγτι προήγαγον αὐτῶν ἐπὶ ἑμῶν, καὶ πάλιν ἐπὶ σοὶ, βασιλεῦ Ἀγρίππα, ὅτι τῆς αἰνεροίσεως γενομένης σχῆς τε γράφαται. ἀλλογράφοι, δὲ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημαίν. ἔτες·
31 τῇ γράφῃ·

Ἀγρίππας δὲ πρὸς τὸν Παύλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τοῦτον ὁ Παύλος ἀπελογεῖτο, ἐκτείνας τὴν ἀκέρα.
5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come: For which hope's sake, King Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth:

10 *Which thing I also did in Jerusalem, and many of the Saints did I shut up in prison, having received authority from the chief Priests, and when they were put to death, I gave my voice against them.

11 And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.

* ch. 9, 2.

12 *Whereupon, as I went to Damascus, with authority and commission from the chief Priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from 1 Or, On which errant

5 having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our

6 fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O

8 king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

12 *Whereupon as I journeyed to Damascus with the authority and commission of the chief

13 priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed

14 with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against

15 the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen, and of the things wherein I

17 will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom

18 I send thee, to open their eyes, *that they may turn from darkness to light, and from

3 Many ancient authorities read which thou hast seen.

4 Or, to turn them...
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 625

5 προγυνώσκοντες με άνοιρη, εάν θέλωσι μαρτυρεῖν, οτι κατά τήν ἀκριβεστάτην αύρεσιν τής ημερέας θρησκείας ἔχεσα Φαρισαίος.

6 καὶ νῦν ἐπ' ἐλπίδα τῆς πρός τούς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἐστικα.

7 κρανόμενος, εἰς ἦν τὸ διδακτάκιον ἡμῶν ἐν ἑκτείνει νίκτα καὶ ἡμέραν λατρεύον ἐπίζει καταντήσαι περὶ ἦς ἐλπίδος ἐγκαλοῦμαι,

βασιλεὺς Ἀγρίππα, ὑπὸ τῶν Ιωνιαῖων,

8 τί* ἀπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἀγείρει; ἐγὼ μὲν οὖν ἐθαρπᾶ ἐμαυτῷ, πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου

9 δεῖν πολλὰ ἐναντία πρᾶξαι· ὁ καὶ ἐποίησα ἐν Ἠρασολύμῳ, καὶ πολλοὺς τῶν ἱγίων ἐγὼ11 φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσιάν λαβὼν, ἀναρρωμένων τε ἀυτῶν κατήργηκα ψῆφον. καὶ κατὰ πάσας
tὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡμάγκαζον βλασφημεῖν· περισσότεροι τοὺς ἐμμαυτογίμονες αὐτοῖς, εἴδοκον ἐος καὶ εἰς τὰς ἔξω

10 πολείς. ἐν οἷς καὶ15 πορευόμενοι εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς

11 ἀπάνω ἐν πάσῃ τῷ ἔνδον, βασιλεύ, οὐρανόθεν ὑπὲρ τῆς λαμπροτήτας τοῦ ἡλίου, περιλαμψάναν μὲ φῶς
cαὶ τοὺς σὺν ἐμοὶ πορευομένους. πάντων

12 ἄξιος· ἐν οἷς καὶ15 πορευόμενοι εἰς τὴν ἐκλογήν, ἡκουσα φωνὴν λαλοῦσαν18 πρὸς με καὶ λέγουσαν19 τῇ Ἐβραίῳ διαλέκτῳ, Σαουλ, Σαουλ, τί με ἅγιοι ἐκλεεί; σκληρὸν σοι πρὸς κέντρα λακτίησον.

13 ἦν, ἐγὼ ἐδε οἴπον, Τίς εἶ, Κύριε; ὡς ἐδε ἐπιτε, Ἐγώ εἰμι Ἰησοῦς ἐν σὺν ἄγιοι ἐκλεεί.

14 ἀλλὰ ἁνάστηθι, καὶ στήθετε ἐπὶ τοὺς πόδας σου εἰς τούτο γὰρ ἀφάνθη σου, προχειρισθάσθαι σε ὑποτετήρα καὶ μάρτυρα ὅφτα τε

15 εἶδε21 ὅν τε ὀφθήσομαι σοι, ἐξαιρομένον σε ἐκ τοῦ λαοῦ καὶ22 τῶν ἐθνῶν, εἰς οὔς νῦν

16 σε ἀποστέλλω23, ἄνοιξα ὀφθαλμοῖς αὐτῶν, καὶ21 ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ24 τὸ
the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the Temple, and were about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, believest thou the Prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus,
τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαξεύν αὐτοῦς ἄφεσιν ἀμαρτίων, καὶ ἐλήρων 19 ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμὲ. ὡθεν, ἐβασιλεύς Ἀγρίππα, οὐκ ἐγενόμην ἀπείθης τῇ νοῦμαρίᾳ ὑπαστασία ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον25 καὶ ἰεροσολύμωι, εἰς26 πάσιν τῇ τῆς χώραν τῆς ἱουδαίας, καὶ τοῖς ἔνθεσιν, ἀπίγγελλον* μετανείν, καὶ ἐπιστρέψειν ἐπὶ τὸν Θεόν, ἀξία τῆς μετανοίας ἐργά πρᾶσσον- 21 τας. ἐνεκα τούτον με ὁ27 ἱουδαίου συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρήσατο διαχειρίζαται, ἐπικουρίας οὕν τυχὼν τῆς παρὰ28 τοῦ Θεοῦ, ἀχρι τῆς ἡμέρας ταύτης ἐστιν ἑαυτῷ μαρτυρούμενος29 μικρὸ τε καὶ μεγάλω, οὐ- 23 δέν ἐκτὸς λέγον ὅποιαν τοῖς προφήταις εἴδης. τοῖς μισθοῖς ὡς Μωσῆς, εἰ παθητός ὁ Χριστός, εἰ πρώτος εὖ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ23 λαῷ καὶ τοῖς ἐθέσεις.24 21 Αὐτὰ δὲ αὐτοῦ ἀπολογομένου, ὁ Φήστος μεγάλη τῇ φως ἐφή29, Μαίνη, Παῦλος: τὰ πολλὰ σε γράφματα εἰς μανίαν περιτρέπει. 31 φησὶ 25 ὁ δὲ29; Οὗ μαίνομαι, φησί, κράτιστο τῇ φήστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. ἐπιστασάτω γὰρ περὶ τοῦτον ὁ βασιλεὺς, πρὸς ὁν καὶ παρρησιαζόμενος λαλῶ· λανθάνει γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδὲν οὖ γὰρ ἰστὶν ἐν γονία 29 πεπραγμένων τούτω. πιστεύεις, βασιλεῦ 'Ἀγρίππα, τοῖς προφήταις; οἴδα ὅτι πε- 30 στείεις. ὁ δὲ 'Ἀγρίππας πρὸς τὸν Παῦλον ἐφή29; Ἐν ἀλγῷ με πείθες Χριστιανὸν 29 γενέσθαι.31 ὁ δὲ Παῦλος ἐπεν29; Ἐνδιαμένων ἀν τὸ Θεόν, καὶ ἐν ἀλγῷ καὶ ἐν πόλλῳ εἰ ἑκνὸν σε, ἀλλὰ καὶ πάντας τοὺς ἀκοουστάς μου σήμερον, γενέσθαι τοιούτοις ὁποίοις κἀγὼ εἰμί, παρεκτὸς τῶν δεσμῶν τούτων. 30 Καὶ ταῦτα ἐπιτόντος αὐτοῦ,37; ἀνέστη38; ὁ βασιλεῦς καὶ ὁ ἡγεμόν, ἦ τε Βερνίκη, καὶ 31 οὐ συγκαθήμενοι αὐτοῖς καὶ ἀναχωρήσαντες ἐλάλησαν πρὸς ἄλληλους, λέγουτε ὅτι Οὐδὲν 32 βασιλεὺς ἢ δεσμῶν πράσσετε ὁ ἄνθρω- 31 πος οὖν. Ἀγρίππας δὲ τῷ Φήστῳ ἐφή,
27 And when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touched at Sidon: and Julius courteously entreated Paul to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the Centurion found a ship of Alexandria sailing into Italy, and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone.

8 And hardly passing it, came unto a place which is called the Fair Havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them.

10 And said unto them, Sirs, I perceive that this voyage will be with much loss and damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the Centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the South west, and North west.

13 And when the South wind

1611

This man might have been set at liberty, if he had not appealed unto Caesar.

1881

This man might have been set at liberty, if he had not appealed unto Caesar.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 629

'Αποκλεισθαί εδύνατο ὁ ἀνθρώπος σύντο, εἰ μὴ ἐπεκέκλητο Καίσαρα.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλείν ἡμᾶς εἰς τὴν Ἰταλίαν, παρέδιδον τὸν τῇ Παύλῳ καὶ τινὰς ἐτέρους δεσμώτας ἐκατοντάρχης, ὑμῖν. 2 λιον, σπείρης Σεβίστης. ἐπιβίωσεν δὲ πλοῖο 'Αδραμυτηρίᾳ, μέλλοντες 1 πλεῖν 2 τοὺς κατὰ τὴν 'Ασίαν τόπους, ἀνήχθημεν, δῶσεν πάντα ἡμῖν 'Αριστάρχου Μακεδόνος Θεσσαλονι-κέως. τῇ τε ἐτέρᾳ κατήχημεν εἰς Σιδώνια φιλανθρώποι τῆς Ἰουλίου τῷ Παύλῳ χρη-σάμενος ἐπέτρεψε πρὸς τοὺς 3 φίλους πο-4 ρευθύνα ἐπιμελείας τυχεῖν. κάκειθεν ἀνα-
χέντες ὑπεπλέουσαν τὴν Κύπρον, διὰ τὸ 5 τοὺς ἀνέμους εἶναι ἑναντίους. τὸ τὲ πέλαγος 6 κάκει ἐφὸ ὁ ἐκατόνταρχος πλοῖον Ἀλεξα-
νινίον πλέου εἰς τὴν Ἰταλίαν, ἐνεβίβασεν 7 ἡμᾶς εἰς αὐτό. ἐν ἱκανίᾳ δὲ ἡμέρας βρα-
δυπούστες, καὶ μόλις γενόμενοι κατὰ τὴν 8 Κυίδον, μὴ προσεύθωτος ἡμᾶς τῶν ἀνέμων, 9 ὑπεπλέουσαν τὴν Κρήτην κατὰ Σαλμώνῃ.

μόλις τε παραλεγόμενοι αὐτὴν ἠλθόμεν εἰς 10 τόπον ταῦτα καλούμενον Καλου Λιμένας, ὁ ἐγγὺς ἦν πόλις Λασαία.

9 ᾽Ικανοῦ δὲ χρόνιον διαγενομένου, καὶ ὄντος ἦδη ἐπισφαλοὺς τὸ πλοῖο, διὰ τὸ καὶ τὴν ἦνται ἦδη παρεληθέναι, παρῆμεν ὁ 10 Παύλος λέγων αὐτοὺς, ᾽Ανδρέας, θεωρῶ ὅτι μετὰ ὑβρεῖς καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φόρτου 2 καὶ τοῦ πλοίου ἄλλα καὶ τῶν ψυχῶν ἦμων, μέλλει ἐσεθαί τοῦ πλοίου. 11 ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον 1 ἦ τοὺς ὑπὸ τοῦ 4 μᾶλλον ἐπείθετο

12 Παύλον λεγομένου. ἀνευθέτου δὲ τοῦ λιμένοι 1 υπάρχοντο πρὸς παραχεμασία, οἱ πλείους ἐδέστη Βούλην ἀναχθῆναι κάκειθεν, εἶπος 5 ἐκεῖθεν δύναντο καταστήσαντες εἰς Φοίνικα παρα-
χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ 13 λίβα καὶ κατὰ* χῶρον. ὑποπνεύσαντος δὲ
blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.  
14 But not long after, there arose against it a tempestuous wind, called Euroclydon.  
15 And when the ship was caught, and could not bear up into the wind, we let her drive.  
16 And running under a certain island, which is called Claudia, we had much work to come by the boat:  
17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quick-sands, strake sail, and so were driven.  
18 And being exceedingly tossed with a tempest the next day, they lightened the ship:  
19 And the third day we cast out with our own hands the tackling of the ship.  
20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.  
21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.  
22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.  
23 For there stood by me this night the Angel of God, whose I am, and whom I serve,  
24 Saying, Fear not, Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee.  
25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.  
26 Howbeit, we must be cast upon a certain island.  
27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country:  
28 And sounded, and found it twenty fathoms: and when they had gone a

blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along  
14 Crete, close in shore. But after no long time there beat down from it a tempestuous wind.  
15 which is called Europa; and when the ship was caught, and could not face the wind, we gave  
16 way to it, and were driven. And running under the lee of a small island called 1 Claudia, we were able, with difficulty, to secure  
17 the boat: and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.  
18 And as we laboured exceedingly with the storm, the next day they began to throw 2 the freight  
19 overboard; and the third day they cast out with their own hands the 2 tackling of the ship.  
20 And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved  
21 was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this  
22 injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship.  
23 For there stood by me this night an angel of the God whose I am,  
24 whom also I serve, saying, Fear not, Paul; thou must stand before Cesar: and lo, God hath granted thee all them that sail  
25 with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.  
26 Howbeit we must be cast upon a certain island.  
27 But when the fourteenth night was come, as we were driven up and down in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country;  
28 and they sounded, and found twenty fathoms: and after a
νότου, δόξαντες τής προθέσεως κεκρατηκέναι, ἄραντες ἄστον* εἰς τήν Κρήτην.

14 μετ' οὖν πολὺ δὲ ἔβαλε κατ' αὐτής ἄνεμος

15 τυφώνικος, ὁ καλούμενος Εὐφρακύλων6· συν-

αρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυνα-

μένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδότης

16 ἐφερόμεθα.

νησίοιν δὲ τι ὑποδραμόντες κα-

καλούμενον Κλαύδην7 μόλις ἱσχύσαμεν8 περι-

17 κρατεῖς γενέσθαι τῆς σκάφης9 ἢν ἄραντες,

βοηθείας ἔχρωντο, ὑποζωνύσαντες τὸ πλοῖον

φοβοῦμεν οἱ μὴ εἰς τὴν σφόντες* εἰκέ-

σωσί, χαλάσαντες τὸ σκέυος, οὕτως ἐφέ-

ροντο. σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ

10 ἐξῆς ἐκβολὴν ἐποιοῦμεν· καὶ τῇ τρίτη αὐτῶ-

χειρες τὴν σκενὴν τοῦ πλοίου ἐρρίψαμεν10.

20 μήτε δὲ ἡλίου μήτε ἀστρων ἐπιβαινόντων

ἐπὶ πλείωνας ἡμέρας, χειμώνος τε οὐκ ὄλγον

ἐπικειμένον, λοιπὸν περιμετρεῖτο πᾶσα ἐλπὶς

21 τού. σωζέσθαι ἡμᾶς. σωλῆθ' δὲ11 ἀστίας

ὑπαρχοῦσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ

αὐτῶν ἔστε, Ἔδει μὲν, ὃ ἄνδρες, πειθαρχή-

σαντίς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης,

κερδησάτε τε τὴν υζήνεν ταύτην καὶ τὴν ἦμιαν.

22 καὶ τὰ νῦν παραμικρὸν ἕμοι εὐθυμεῖν· ἀποβολὴ

γὰρ ψυχῆς οὐδεμία ἐστάθει ἐξ ὑμῶν, πλὴν τοῦ

23 πλοίου. παρέστη γὰρ μοι τῇ νυκτὶ ταύτῃ

ἀγγέλου12 τοῦ Θεοῦ, οὕτω εἰμί, φ' καὶ λατρεύω,13

24 λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ

παραστραίναι· καὶ ἰδοὺ, κεχάρισται σοι ὁ Θεὸς

25 πάντως τοὺς πλέοντες μετὰ σοῦ. διὸ εὐθυ-

μείτε ἄνδρες· πιστεῦον γὰρ τῷ Θεῷ ὅτε οὕτως

26 ἐστάται καθ' ὅν τρόπον λειλάθηται μοι, εἰς

νῆσος δὲ τινα δεὶ ἡμᾶς ἐκπεσεῖν.

27 Ὁδέ δὲ τεσσαρακοδέκατη νυξ ἐγένετο,

διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέ-

σον τῆς νυκτὸς ὑπενώνου οἱ ναῦται προσά-

28 γεῖν τινὰ αὐτοῖς χῶραν· καὶ βολισάντες εὖ-

ρον ὄργιας ἐκοσα· βραχῦ δὲ διαστήσαντες,
| 1611 | little further, they sounded again, and found it fifteen fathoms.  
29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.  
30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,  
31 Paul said to the Centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.  
32 Then the soldiers cut off the ropes of the boat, and let her fall off.  
33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.  
34 Wherefore, I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.  
35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.  
36 Then were they all of good cheer, and they also took some meat.  
37 And we were in all, in the ship, two hundred threescore and sixteen souls.  
38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.  
39 And when it was day, they knew not the land: but they discovered a certain cleft, with a shore, into the which they were minded, if it were possible, to thrust in the ship.  
40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.  
41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.  
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.  
43 But the Centurion, willing to save
| 1881 | little space, they sounded again, and found fifteen fathoms. And fearing lest we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.  
30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.  
32 Then the soldiers cut away the ropes of the boat, and let her fall off.  
33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.  
35 And when he had said this, and had taken bread, he gave thanks to God in presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.  
39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.  
41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save

1 Or, cut the anchors, they left them in the sea, &c.  
2 Some ancient authorities read about three-score and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.  
3 Some ancient authorities read bring the ship safe to shore.

2 Or, prayed
καὶ πάλιν βολίσαντες, εὑρον ὕργιας δεκα
29 πέντε φοβοῦμενοι τε μῆπος ἐλ τραχεῖς τόπους ἐκπέσωμεν*, ἐκ πρώμης βίβαντες ἄγκυρας τέσσαρας, ἦχουσο ἡμέραν γενέ
30 σθαῖ. τοῖς δὲ παινῶν ζητοῦσιν φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφίσαι ὡς ἐκ προῖς
31 μελλόντων ἄγκυρας ἔκπεινεν, ἔπειν ο Παῦ-
λος τῷ ἐκατοπτάρχῃ καὶ τοῖς στρατιῶταις,
'Εγὼ μη οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ἦμεις
32 σωθήσατι οὐ δύνασθε. τότε οἱ στρατιῶται ἀπεκόψαν τὰ σχοινία τῆς σκάφης, καὶ έίσαν
33 αὐτὴν ἐκπεσεῖν. ἄχρι δὲ ο ἐμελλένν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἀπαντας μετα-
λαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκατὴρν σήμερον ἡμέραν προσδοκῶντες ἅστιοι διατε-
λείτη, μηδὲν προσλαβόμενοι. διὸ παρακαλῶ
34 νῦν προσλαβεῖν16 τροφῆς τοῖτο γὰρ πρὸς
35 τής υμετέρας σωτηρίας υπάρχει οὗθεν οὐ γὰρ
36 νῦν θρέω ἐκ17 τῆς κεφαλῆς πεσεῖται18. εἰ-
37 πῶς δὲ ταύτα, καὶ λαβῶν ἅρτουν, εὐχαριστήσῃ
38 τῷ Θεῷ εὐσίστον πάντων' καὶ κλάσας ἥρατο τοῖς ἐσθείεν. εὐθύμωμεν δὲ γενίμενοι πάντες καὶ αὐ-
39 τοῖς προσελίβοντος τροφῆς. ήμεν δὲ ἐν τῷ
30 πλοίῳ αἱ πᾶσαι τύχαι, διακόσται10 ἐβδομή-
40 κονταέξ. καροσθεύνει δὲ τροφῆς ἐκούσιον τὸ πλοίον, ἐκβαλλόμενοι τὸν θίπον εἰς τὴν
41 ὀλασσαν. οὗτε δὲ ἡμέρα εὔγενετο, τὴν γην
42 οὐκ ἑπέγνωσκον κόλπον δὲ τινα κατενών ἔχοντα αἴγιλον, εἰς ὅν ἐβουλεύσαντο, εἰς τὸ πλοίον, ἐξοῦσαι21
43 δύναντο, ἐξοῦσαι τῷ πλοίῳ, καὶ τὰς ἄγκυ-
44 ρας περιελὼντες εἰς εἶς τὴν θάλασσαν, ἀμα
45 αἵνετε τάς θειοτηρίας τῶν πηδαλίων' καὶ
46 ἐπάραντες τῶν ἄρτέμιων τῷ πνεύμῃ κατε-
47 χοῦ εἰς τὸν αἴγιλον. περιπεσοῦντες δὲ εἰς
tοῖς διάβαλσαν ἐπικειλαν22 τὴν ναῦν' καὶ ἡ μὲν πρώμα έρείδον ἐμεῖναν ἁσά-
47 λευτος, ἡ δὲ πρώμα ἐλύτο ὑπὸ τῆς
48 βίας τῶν κυμάτων23. τῶν δὲ στρατιῶ-
49 τῶν βουλῆς εὔγενετο ὅνα τοὺς δεσμοῖς ἀπο-
50 κτεῖνοι, μῆτις ἐκκολυμβήσας διαφύγοι.
51 ο δὲ ἐκατώνταρχος, βουλόμενος διασώσατι
Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land: 44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they escaped all safe to land.

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

Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and got first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island 2 was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and 3 because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
5 Howbeit he shook off the beast into the fire, and took no harm.
6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three 8 days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him, he healed him. And when this was done, the rest 9 also which had diseases in the island came, and were cured:
10 Who also honoured us with many honours; and when we sailed, they put on board such things as we needed.
11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers.

1 Some ancient authorities read Melita.
2 Or, from the heat.
3 Gr. Dioscuri.
πακεις των ἀποστολῶν.

τῶν Παύλου, ἐκάλυσεν αὐτοὺς τοῦ θουλήματος, ἐκέλευσε τε τοὺς δυσαμένους κολυμβάν ἀπορρίφαντας πρῶτους ἐπὶ τὴν γῆν ἐξεῖναι. 44 καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σαφῆνεν, οὓς δὲ ἐπὶ τυφών τῶν ἀπὸ τοῦ πλοίου, καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

23 Καὶ διασωθέντες, τότε ἔπεγνωσαν ὅτι

2 Μελίτη, ἡ νήσος καλεῖται, οἱ δὲ βάρβαροι παρέχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῶν ἀνάψαυτες γαρ πυρᾶν, προσελαβότο πάντας ἡμᾶς, διά τῶν ὕπτων τῶν ἔφεστά, καὶ διὰ τὸ ψύχος. συντρέψαντος δὲ τοῦ Παύλου φρυγίων πλῆθος, καὶ ἐπιθέντες ἐπὶ τὴν πυρᾶν, ἐχθριά καὶ τῆς θέρμης 3 ἐξέθλοσαν καθῆπε τῆς χειρὸς αὐτοῦ. οὐ δὲ εἶδον οἱ βάρβαροι κρεμαμένοι τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἄλληνος, Πάντως φωνεύς ἐστιν ὁ ἀνθρώπος αὐτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης η Δίκη ζην 5 οὐκ εἴσασθαι, ο μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακῶν, οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ή καταπίπτετε ἄφρω νεκρῶν' ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεαροῦντων μηδὲν ἀτοπὸν εἰς αὐτὸν γενόμενον, μεταβαλλόμενοι 6 ἔλεγον θεὸν αὐτῶν εἶναι.

7 Ἐν δὲ τοῖς περὶ τῶν τόπων ἐκεῖνων ὑπήρχε χωρία τῷ πρῶτῳ τῆς νήσου, ὅνοματι Ποπλίῳ, ὃς ἀναδεήμενος ἡμᾶς τρεῖς ἡμέρας φιλο- 8 φρῶνως ἐξείνεσεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῦ καὶ δυσενεργία συνεχόμενον κατακεῖσθαι πρὸς ὅν ο Πάυλος εἰσελθὼν, καὶ προσευξόμενος, ἐπιθεῖς τὰς 9 χεῖρας αὐτῷ, ἴσαστο αὐτῶν. τοῦτον οὖν ἐγενόμενον, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ 8 προσήμησαν καὶ ἐθερα- 10 πίεντος οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένους ἐπέθεντο τὰ πρὸς τὴν χρεῖαν. 9

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχεμακότι ἐν τῇ νήσῳ, Ἀλεξάνδραν, παρασήμφω Διοσκουρίδων.
12 And landing at Syracuse we tarried there three days.
13 And from thence we fetched a compass, and came to Rhegium, and after one day the South wind blew, and we came the next day to Putoeli:
14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.
15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we came to Rome, the Centurion delivered the prisoners to the Captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.
17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.
18 Who when they had examined me, would have let me go, because there was no cause of death in me.
19 But when the Jews spake against it, I was constrained to appeal unto Caesar, not that I had ought to accuse my nation of.
20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.
21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them.

12 And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprung up, and on the second day we came to Putoeli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.
17 And it came to pass, that after three days he called together all those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them.
καὶ καταχθέντες εἰς Ψυρακούσας ἐπεμείναμεν

12 καὶ καταχθέντες εἰς Ψυρακούσας ἐπεμείναμεν 10 Μαργ. περιέλθοντες
13 ἡμέρας τρεῖς ὡδεν περιέλθοντες κατηργή-
14 σαμεν εἰς Ρήγιον, καὶ μετὰ μιὰν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἦλθομεν εἰς
15 Ποτίδαυς ὁδε εὑρόντες αἰδελφούς, παρεκτή-
16 θυμεὶς ἐπεμείναμεν ἡμέρας ἑπτὰν 11 αὐτοῖς ἐπιμείναμεν ἡμέρας ἑπτὰν
17 καὶ αὐτοῖς εἰς τὴν Ῥώμην ἦλθομεν. κάκεθεν
18 οἱ αἰδελφοί ἀκούσαντες τὰ περὶ ἡμῶν, ἦξιλ-
19 θην 12 ἦλθον εἰς ἀπάντησιν ἦμιν ἄριστος Ἀπώνιος Φύρων
20 καὶ Τρίων Ταξιαρχῶν τὸν ἤδων ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε βάρσος.
21 ὁτε δὲ ἦλθομεν 13 εἰς Ῥώμην, ὁ ἐκατόν-
22 ταρχος παρέβακε τοὺς δεσμίους τῷ στρα-
23 τοπεδάρχῃ 11 τῷ δὲ Παύλῳ ἐπετράπη 15
24 μένειν καθ' ἑαυτοῦ, σὺν τῷ φυλάσσουτι αὐτῶν στρατιώτῃ.
25 ἦγεντο δὲ μετὰ ἡμέρας τρεῖς συγκαλέ-
26 σασθαί τὸν Παύλου 10 τῶν ὁποίων τῶν Ἰου-
27 δαίων πρῶτος συνεδρίαν δὴ αὐτῶν, ἔλεγεν
28 πρὸς αὐτούς, Ἀνδρέας αἰδελφοί, ἐγώ 17 οὐδὲν ἐπαντίᾳ ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος εἰς ἡροσολύμων παρεδό-
29 θην εἰς τὰς χείρας τῶν Ῥωμαίων οἰτίνει
30 ἀνακριναίνετε με ἐβολυτοῦ ἀπολύσατε, διὰ τὸ
31 μηδεμίαν αὖτιν βασάνον ὑπάρχειν ἐν ἑμοί.
32 αὐτοκράτοις δὲ τῶν Ἰουδαίων, ἤγαγκάσθην
33 ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους
34 μον ἔχον τι κατηγορήσατο, διὰ ταύτην οὐν
35 τὴν αὖτιν παρεκδεπε σώμα ἤδειν 18 καὶ προσ-
36 λαδήσατε ἕνεκεν γάρ τῆς ἐλπίδος τοῦ Ἰσραήλ
37 τὴν ἁλυσιν ταύτην περίκειμα, οἱ δὲ πρὸς
38 αὐτῶν εἰτον, Ἡμεῖς οὐτε γράμματα περὶ σοῦ
39 ἐθεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὐτε παραγενε-
40 μενος τῶν αἰδελφῶν ἀπήγγειλεν ἢ ἐλά-
41 λῆσι ταῖς περὶ σοῦ πωνηρῶν, ἀξιόωμεν δὲ
42 παρὰ σοῦ ἀκοῦσαι αἱ φρονεῖς, περὶ μὲν γάρ
43 τῆς αἱρέσεως τάς της γνωστῶν ἔστιν ἡμῖν 19
44 ἡμῖν ἐστιν ὅτι πανταχοῦ αὐτίλεγεται.
45 Ταξίμενοι δὲ αὐτῷ ἠμέρας, ἦκον
46 πρὸς αὐτῶν εἰς τὴν ξενίαν πλείονες
47 οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βα-
48 σιλείαν τοῦ Θεοῦ, πείδων τα αὐτοῖς
**Concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening.**

16 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the Prophet, unto our fathers,

26 Saying, *Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.*

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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**Concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.**

16 And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the Prophet, unto our fathers,

26 Saying, *Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:*  

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

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear.  

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31 Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.
πραξεις των ἀποστολῶν.

20 τά επέρασε καὶ τοὺς προφήτας, ἀπό τε τοῦ νόμου, καὶ οἱ μὲν ἐπείδησον τοῖς λεγο-

21 μένοις, οἱ δὲ ἤπιστον, ἀνύμφωνοι δὲ ὄν-

22 τες πρὸς ἀλλήλους ἀπελώντο, εἰσήκτος τοῦ

23 Παῦλου ἤματα ἐν, ὅτι Καλὸς τὸ Πνεῦμα τὸ

24 Ἀγιον ἐλάλησε διὰ ᾗ Ἡσαΐα τοῦ προφήτου

25 πρὸς τοὺς πατέρας ἦμών, λέγον, Πορεύθητι

26 πρὸς τὸν λαὸν τούτον καὶ εἰπέ, Ἄκοψα ἄκο-

27 σετε, καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέ-

28 ψετε, καὶ οὐ μὴ ἤδητε· ἐπαχύνθη γὰρ ἡ

29 καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὦτι βαρέως

30 ἦκουσαν, καὶ τοῖς όφθαλμοις αὐτῶν ἐκάμ-

31 μυσαν· μέποτε ἔδωσε τοῖς όφθαλμοις, καὶ

32 τοῖς ὦτιν ἀκούσασοι, καὶ τῇ καρδίᾳ συνώσαι, καὶ

33 ἐπιστρέψωμεν, καὶ ιάσωμαι αὐτοῖς.

34 γνώστων οὗ ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν

35 ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ

36 καὶ ἀκούσονται. ἐκατόντα αὐτοῦ εἰπόν-

37 τος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὰν ἔχοντες

38 ἐν ἑαυτοῖς συζήτησιν.

39 Ἔμεινεν ὃς ὁ Παῦλος διετήσει ὅλην ἐν

40 ἰδίῳ μυσθώματι, καὶ ἀπεδέχετο πάντας τοὺς

41 εἰσπορευομένους πρὸς αὐτὸν, κηρύσσων τὴν

42 βασιλείαν τοῦ Θεοῦ, καὶ διδάσκον τὰ περὶ

43 τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης

44 παρρησίας, ἀκωλύτως.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

1611

1 Paul a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,
2 (Which he had promised afore by his Prophets in the holy Scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,
3 And declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.
4 5 Jesus Christ our Lord, through whom we received grace and Apostleship unto obedience of the faith among all nations for his Name,
6 Among whom are ye also the called of Jesus Christ.
7 To all that be in Rome, beloved of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
8 First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you in my prayers,
10 Making request, (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,
12 That is, that I may be comforted together with you, by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hither) that I might have some fruit among you also, even as among other Gentiles.

1281

1 Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,
2 God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh,
3 And declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord, through whom we received grace and Apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,
5 That is, that I may be comforted together with you, by the mutual faith both of you and me.
6 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto,) that I might have some fruit among you also, even as in the rest of the Gentiles.
ΠΑΤΑΩΤ ΤΟΤ* ΑΠΟΣΤΟΛΟΤ

Η ΠΡΟΣ

ΡΩΜΑΙΩΤΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφορισμένος εἰς εὐαγγέλιον
2 Θεοῦ, ὁ προεπηγγείλατο διὰ τῶν προφητῶν
3 αὐτοῦ ἐν γραφαῖς ἁγίαις, περὶ τοῦ νῦν αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβίδ
4 κατὰ σάρκα, τοῦ ἀρισθέντος νῦν Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης, ἡς ἀνα-
στάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου
5 ἡμῶν, διὸ ἐλάζομεν χάριν καὶ ἀποστολὴν εἰς ὑπάκοιν πίστεως ἐν πάσι τοῖς ἐθνεῖσιν,
6 ὑπὲρ τοῦ ὑστάματος αὐτοῦ, ἐν οἷς ἔστε καὶ
7 ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ πάσιν τοῖς ὑστάμασιν ἐν Ὁρμή ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις' χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
τρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
8 Πρότον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάνω ὑμῶν, ὥστε ἡ ἐν περὶ πίστεως ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυρις γὰρ μοῦ ἐστιν ο Θεὸς, ὃς ἀπεστάλη ἐν τῷ πνεύματι μου ἐν τῷ εὐαγγε-
λίῳ τοῦ νῦν αὐτοῦ, ὡς ἀδιαλείπτως μεῖναι ὑμῶν ποιόμαι, πάντως ἐπὶ τῶν προσευχῶν
10 μου δεόμενος, ἐπειδὲ ἦδον ποτὲ εὐδοκίας ὑμῶν ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς
11 ύμᾶς. ἐπιτιθοῦ γὰρ ὑδεῖν ύμᾶς, ἵνα τι με-
tάδο χάρισμα ὑμῖν πνευματικόν, εἰς τὸ
12 στηριχθῆναι ύμᾶς, τούτῳ δὲ ἐστι, συμπα-
rακηθῆναι ἐν ύμῖν διὰ τῆς ἐν ἀλλήλοις
13 πίστεως ύμῶν τε καὶ ἐμοῦ. οὐθέν δὲ ὑμᾶς ἀγνοεῖς, ὡστε ὑμᾶς ἐν τούτῳ ἰδεῖ
14 ύμῖν, ὡς καὶ ἐν τῷ τῷ χριστί νη

F. Enlinsk...  "A. P. B..."  "A. P. B..."  "A. P. B..."  "A. P. B..."

21
1611

14 I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.
16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, * The just shall live by faith.
18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.
19 Because that which may be known of God is manifest * in them, for God hath shewed it unto them.
20 For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse:
21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened;
22 Professing themselves to be wise, they became fools:
23 And changed the glory of the uncorruptible * God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things:
24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly,

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14 I am debtor both to the Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God 1 by faith unto faith: as it is written, But the righteous shall live 1 by faith.
18 For 2 the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who 3 hold down the truth, and 4 so that they are

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* Hab. 2. 4.
1 Or, to them.
2 Or, that they may be.
3 Ps. 106. 20.
4 Ps. 106. 20.

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1 Gr. from.
2 Or, a wrath
3 Or, hold the truth
4 Or, so that they are
14 Ἐλληστὶ τε καὶ βαρβάροις, σοφοῖς τε καὶ
15 ἀνώτεροις ὑψεῖτές εἰμὶ· οὖν τὸ κατ ‘ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελί-
16 σασθαί. οὖ γὰρ ἐπαινεύομαι τὸ εὐαγγέ-
17 λιόν τοῦ Χριστοῦ: αὐτὸς δὲ δίκαιος ἐστιν
18 ἐφ’ ὑμῖν ἡ παρακαλέσσα με ἐκ πίστεως εἰς
19 πίστιν, καθὼς γέγραπται, ὁ δὲ δίκαιος ἐκ
20 πίστεως ἐσται.
21 Ἀποκαλύπτεται γὰρ ἄργη Θεοῦ ἀπ’ οὔ-
22 μανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀν-
23 θρόπον τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατε-
24 χύτων: διότι τὸ γνωστὸ τοῦ Θεοῦ φανερὸν ἐστὶν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφαι-
25 νόσεται. τὰ γὰρ ἀφρατὰ αὐτῶν ἀπὸ κτίσεως
26 κόσμου τοῖς ποιήσας νοοῦμενα καθορίζει, ἡ
27 τε αἰώνος αὐτοῦ δύναμες καὶ δεινότης, εἰς τὸ
28 εἶναι αὐτοὺς ἀναπολογήτους· διότι γνώτες
29 τῶν Θεῶν, ὅπερ ὀς Θεῶν ἐκδόχοις ἢ ἐὑψαί-
30 στησαν, ἀλλ’ ἐμπαθοῦντες ἐν τοῖς διαλο-
31 γοσμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἢ αἰσύνετος
32 αὐτῶν καρδία. φάσκοντες εἰσ’ σοφοὶ ἐμω-
33 ῥάθησαν, καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφ-
34 θάρτου Θεοῦ ἐν ὁμοιόματι εἰκόνως φθαρτοῦ
35 ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ
36 ἑρπτῶν.
37 Διὸ καὶ παρέδωκεν αὐτοῖς ὁ Θεὸς ἐν ταῖς
38 ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαδαρ-
39 σίαι, τοῦ ἀτιμάζοντα τὰ σώματα αὐτῶν ἐν
40 ἑαυτοῖς· οὕτως μετηλλαξαν τὴν ἀλήθειαν
41 τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάζουσαν
42 καὶ ἐλάττευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,
43 ὅτι ἐστίν εὐλογητὸς εἰς τοὺς αἰώνας. ἀμήν.
44 Διὰ τοῦτο παρέδωκεν αὐτοῖς ὁ Θεὸς εἰς
45 πάθη ἀτιμίας· αἱ τῇ γὰρ θήλεια αὐτῶν μετ-
46 ηλλαξαν τὴν φυσικὴν χρήσιν εἰς τὴν παρὰ
47 φύσιν· ὁμοίως τε καὶ οἱ ἁρσενεῖς, ἀφέντες τὴν
48 φυσικὴν χρήσιν τὴν θήλειας, ἐξεκαύθησαν εἰς
49 τῇ ὑπὲρ εἰς αὐτῶν εἰς ἀλλήλους, ἁρσενεῖς εἰς
50 ἁρσενεῖς τὴν ἀσχημοσύνην κατεργαζόμενοι,
28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:
29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;
31 Without understanding, covenant-breakers,  
32 Who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but have pleasure in that they do them.

2 Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.
2 But we are sure that the judgment of God is according to truth against them which commit such things.
3 And thinkest thou, O man, that judgest them which do such things, and dostest the same, that thou shalt escape the judgment of God?
4 Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?
5 But after thy hardness, and impenitent heart, *treasur'st up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God:
6 *Who will render to every man according to his deeds:
7 To them, who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil,
καὶ τὴν αντιμαθέαν ἢν ἔδει τῆς πλάνης αὐτοῦ ἐν έαυτοῖς ἀπολαμβάνοντες.

23 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἐχεῖν ἐν ἑπιγνώσει, παρέδωκεν αὐτοῖς ὁ Θεὸς εἰς
29 ἀδόκημον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, πε-
πληρωμένους πάσης ἀδικίας, πορνείας, πορνη-
ρίας, πλεονεξίας, κακίας· μεστοὺς φθόνου,
φόνου, ἔριδος, δόλου, κακοποιήσεως ψευδρι-
20 στάς, καταλάλους, θεσσαυλεγής, ὑβριστάς,
ὑπερβάφανος, ἀλαξόνας, ἐφευρετάς κακῶν,
21 γονεύσιν ἀπεθάνεις, ἀσυνέτοις, ἀσυνθέτοις,
22 ἀστόργανος, ἀσπάνδους, ἀνελεήμονας· οίτινες
τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνώσει, ὅτι οἱ τὰ
τοιαύτα πράσσοντες ἢξιοί θανάτου εἶσὶν, οὐ
μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνενδοκοῦσι
τοῖς πράσσοντι.
2 Διόν ἀναπολύγητος εἰ, ᾧ ἀνθρωπε πᾶς ὁ
κρῖνων· εὖ δὲ γὰρ κρῖνεις τὸν ἔτερον, σεαυτὸν
κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρῖνον.
2 οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ
ἀλήθειαν ἐπὶ τοὺς ταυτὰ πράσσοντας.
3 λογίζῃ δὲ τούτῳ, ᾧ ἀνθρωπε ὁ κρῖνον τοὺς
tὰ τοιαύτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι
4 σὺ ἐκφεύγῃ τὸ κρίμα τοῦ Θεοῦ; ἢ τὸν
πλούτον τῆς χρηστότητος αὐτοῦ καὶ τῆς
ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς,
ἀγνοοῦν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετά-
6 νοιὰν σε ἄγει; κατὰ δὲ τὴν σκληρότητά σου
καὶ ἀμετανόητον καρδιάν θεσαυρίζεις σεαυ-
τῷ ὀργῇν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως
6 δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδόσει ἐκάστῳ
7 κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονῆν
ἔργον ἀγαθὸν δοξαί καὶ τιμήν καὶ ἀφθαρ-
8 σίαν ξητοῦσι, ζωήν αἰώνων· τοῖς δὲ ἔξ ἐρε-
θείας, καὶ ἀπειθοῦσι μὲν τῇ ἀλήθείᾳ, πει-
2 ομ. μὲν

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7 om. πορνεία,
8 om. ἀσπάνδους,
1 Marg. γάρ
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of the Jew first, and also of the 

Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified;

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes: which hast the form of knowledge and of the truth in the law:

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boasts of the law, through breaking the law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles, through you, as it is written:

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of the Greek, and also of

10 the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified:

14 for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth:

21 Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles, through you, as it is written:
10 Ἰουδαίου τε πρῶτον καὶ Ἑλλήνως· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἑργαζομένῳ τῷ
11 ἀγάθῳ, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι ὁ γὰρ ἔστι προσωποληψία παρὰ τῷ Θεῷ.
12 ὁσοὶ γὰρ ἄνωμοι ἡμαρτον, ἄνωμος καὶ ἀπολούσθαι· καὶ ὁσοὶ εἰν νόμῳ ἡμαρτον, διὰ νό-
13 μον κρατήσουν, οὐ γὰρ οἱ ἀκροταὶ τοῦ τίνος· ὥσπερ τοῦ νόμου δίκαιον παρὰ τῷ Θεῷ, ἀλλ’ οἱ πουπταὶ
14 τοῦ νόμου δικαιοθήσονται. ὅταν γὰρ ἐθνῆ
15 νόμου οὗτε εἰσελκυόται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμβαθησόμεθα αὐτῶν ἡ συνειδήσεως, καὶ με-
16 σταξεῖ ἀλλήλων τῶν λογισμῶν καθηγοροῦντων
17 ἡ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνειον
18 ὁ Θεὸς τὰ κρυπτὰ τῶν ανθρώπων, κατὰ τὸ εὐαγγέλιον μου, διὰ Ἰησοῦ Χριστοῦ.
19 'Ἰδε' σὺν Ἰουδαίος ἐπουρανίζετ, καὶ ἐπανα-
20 παίνῃ τῷ νόμῳ, καὶ καυχάσας εἰν Θεῷ, καὶ
21 γνώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ δια-
22 φέροντα, καταχωρόμενος ἐκ τοῦ νόμου, πέποι-
23 θίας τε σεαυτῶν ὑδηγῶν εἶναι τυφλών, φῶς
24 τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκα-
25 λον ηπίων, ἐχοντα τὴν μόρφωσιν τῆς γνώ-
26 σεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν
27 διδάσκων ἑτέρου, σεαυτῶν οὐ διδάσκεις; ὁ
28 κρισάμενος μὴ κλέπτειν, κλέπτεις; ὁ λέγων
29 μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυγοῦμενος τὰ
30 εἰδωλαὶ, ἰεροσυλεῖς; ὁς ἐν νόμῳ καυχάσαι, διὰ τῆς παραβάσεως τοῦ νόμου τῶν Θεον ἀτιμά-
31 ζεῖς· τὸ γὰρ ὄνομα τοῦ Θεοῦ δὲ ὑμᾶς βλασ-
32 φήμεται ἐν τοῖς ἑθνεῖς, καθὼς γέγραπται,
25 For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter, and circumcision, dost transgress the law?
28 For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh:
29 But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them were committed the Oracles of God.
3 For what if some did not believe? shall their unbeliever make the faith of God without effect?
4 God forbid: yea, let God be true, but every man a liar, as it is written, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world?
7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?
8 And not rather as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.
9 What then? are we better than they? No in no wise: for we have before *proved both Jews, and Gentiles, that they are all under sin.
10 As it is written, There is none righteous, no not one:

1 Gr. Be if not so: and so elsewhere.
4 Ps. 51.

25 For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.
26 Therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God.
3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? *God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, and mightest prevail when thou comest into judgement.
5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? *But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
9 What then? are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no not one:

2 Many ancient authorities read For.
3 Gr. do we exercising ourselves?
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ. 649

25 περιτομή μὲν γὰρ ὄφθελε, ἐὰν νόμου πρᾶσσης εὰν δὲ παραβαίνῃς νόμου ἡ, ἡ περιτομή
26 σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκρο-
βυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκρο-
βυστία αὐτοῦ εἰς περιτομὴν λο-
27 γιασθήσεται; καὶ κρινεῖ ἡ ἐκ φύσεως ἀκρο-
βυστία, τὸν νόμον τελοῦσα, σε τῶν δὲι
γράμματος καὶ περιτομῆς παραβίασιν νόμου;
28 οὔ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστιν, 
οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή;
29 ἀλλ᾽ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομῆ 
καρδίας ἐν πνεύματι, οὐ γράμματι' οὐ 
ἐπανος οὐκ ἐξ ἀνθρώπων, ἀλλ᾽ ἐκ τοῦ 
Θεοῦ.

3 Τί οὖν τὸ περίστασιν τοῦ Ἰουδαίου, ἡ τίς ἡ
2 ὄφθελε τῆς περιτομῆς; πολὺ κατὰ πάντα 
τρόπον πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν 1 om. γὰρ
3 τὰ λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἡ παράπτωσιν 
tīνες; μὴ ἡ ἀπίστια αὐτῶν τὴν πίστιν τοῦ
4 Θεοῦ καταργῆσει; μὴ γένοιτο' γινέσθω δὲ
ὁ Θεὸς ἀληθῆς, πᾶς δὲ ἀνθρώπος ψεύστης,
καθὼς γέγραπται; ὁπως ἐν δικαιωθῇ ἐν
τοῖς λόγοις σου, καὶ νικήσῃ ἐν τῷ κρίνεσθαι
5 σε. εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνης 
συνίσταται, τί ἐρώμεν; μὴ ἀδίκος ὁ Ἐλεοῦς ὁ
ἐπιφέρων τὴν ἁγίαν (κατὰ ἀνθρώπων λέγω);
6 μὴ γένοιτο' ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τῶν
7 κόσμων; εἰ γὰρ 2 ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ 
ἐμῶς ψεύδομαι ἐπερίσσευσεν εἰς τὴν δύσιν ἀυτοῦ, 
τί έτι καγὼ ὡς ἀμαρτωλὸς κρίνομαι;
8 καὶ μὴ (καθὼς βλασφημομένα, καὶ καθὼς 
φανέρως τίνος ἡμᾶς λέγειν ὑπὲρι), Ἡσυχωμεν 
τὰ κακὰ ἕλθῃ τὰ ἀγαθά; ὃν τὸ κρίμα 
ἐνδικίων ἐστιν.

9 Τί οὖν; προεχόμεθα; οὗ πάντως' προ-
γνωσάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλ-
10 λῆςαν πάντας ύψι ἀμαρτίαν εἶναι, καθὼς 
γέγρασθαι ὅτι Οὐκ ἔστι δίκαιοι οὐδὲ εἰς;

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11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.
13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood.
16 Destruction and misery are in their ways:
17 And the way of peace have they not known.
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.
22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God,
24 Being justified freely by his grace, through the redemption that is in Jesus Christ:
25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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11 There is none that understandeth, 
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre:
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood:
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all and upon all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the time of ignorance.
20 For the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.
11 οὐκ ἐστὶν ὁ συνιῶν, οὐκ ἐστὶν ὁ ἐκχιτῶν τῶν
12 Θεῶν' πάντες ἐξέκλιναν, ἂμα ἡχρειοθησαν' οὐκ ἐστίν ποιῶν χρηστότητα, οὐκ ἐστὶν ἔως
13 ἕνος τάφος ἀνεφρίμενος ὁ λάφυγες αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν' ἵνα ἀσπί-
14 δων ὑπὸ τὰ χείλη αὐτῶν' ὅν τὸ στόμα ἠρᾶς
15 καὶ πικρίας γέμει' ὥσεις οἱ πόδες αὐτῶν
16 εἰκέαν αἴμα' σύντριμμα καὶ ταλαιπωρία ἐν
17 ταῖς ὁδοῖς αὐτῶν, καὶ ὅδον εἰρήνης οὐκ ἔγνω-
18 σαν' οὐκ ἐστὶ φόβος Θεοῦ ἀπέκαντι τῶν ὀφθαλμῶν αὐτῶν.
19 Οἴδαμεν δὲ ὅτι ὁ νόμος λέγει, τοὺς ἐν
20 τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, καὶ
21 ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.
22 διότι εὗ ἔργον νόμου οὐ δικαίωθησαι pάσα σῷρξ ἐνόπτων αὐτοῦ' διὰ γὰρ νόμου
23 ἐπίγρωσεν ἀμαρτίας. νῦν δὲ χορίς νόμου
24 δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη
25 ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν' δικαιο-
26 σύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ
27 εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύ-
28 οντας' οὗ γὰρ ἐστὶ διαστολὴ' πάντες γὰρ
29 ἡμαρτον καὶ ἰστοροῦνται τῆς δόξης τοῦ
30 Θεοῦ, δικαιούμενοι δωρεῶν τῇ αὐτοῦ χάριτι
31 διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰη-
32 σοῦ' ὅν προεθέτο ὁ Θεὸς διαστήμιος;' διὰ
33 τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἐν-
34 δεῖξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τῆς πάρε-
35 σιν τῶν προγεγονότων ἀμαρτημάτων, ἐν τῇ
36 ἀνοχῇ τοῦ Θεοῦ' πρὸς ἐνδείξιν τῆς δικαιοσύ-
37 νῆς αὐτοῦ ἐν τῷ νόν καιρῷ, εἰς τὸ εἶναι αὐτῶν
38 δίκαιον καὶ δικαίωτα τῶν ἐκ πίστεως Ἰησοῦ.

3 om. καὶ ἐπὶ πάντας text, not marg.
4 (Marg. omits these two commas)
5 abl τῆν
27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.
28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.
29 Is it the God of the Jews only? Is it not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4 What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath whereof to glory, but not before God.
3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh, is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works:
7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.
9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision,
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

27 ποῦ οὖν ἡ καίχησις; εἴσκελείσθη. διὰ ποῖον νόμον; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου

28 πίστεως. Λογιζόμεθα οὖν πίστει δικαίο-

29 οὕσθαι7 ἀνθρώπων, χωρὶς ἔργων νόμου. ἢ

'Ἰουναίων ὁ Θεὸς μίνων; οὐχὶ δὲ8 καὶ ἐδ-

30 νόν; καὶ καὶ εἴηνῶν ἐπίτερον9 εἰς ὁ Θεός, ὁς
dικαίωσε περιτομὴν ἐκ πίστεως, καὶ ἀκρο-

31 βυστίαν διὰ τῆς πίστεως. νόμον οὖν κατα-

γούμεν διὰ τῆς πίστεως; μὴ γένοιτο ἀλλὰ

νόμον ἱστόμεν.

4 Τί οὖν ἐρόουμεν Ἀβραὰμ τὸν πατέρα ἡμῶν

2 εὑρηκέναι1 κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ

ἔργων ἐδικαίωσθε, ἔχει καίχησις, ἀλλ' οὐ πρὸς

3 τὸν Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπί-

στευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

4 αὐτῷ εἰς δικαιοσύνην. τῷ δὲ ἔργαζομένῳ ὁ

μιθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ

5 τὸ2 ὀφείλημα. τῷ δὲ μὴ ἐργαζόμενῳ, πι-

στευόμενοι δὲ ἐπὶ τῶν δικαιούμεν τῶν ἀσεβῶν,

λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

6 καθάπερ καὶ Δαβῖδ λέγει τῶν μακαρισμῶν

tῶν ἀνθρώπων, εἰ δ' ὁ Θεὸς λογίζεται δικαιο-

7 σύνη χωρὶς ἔργων, Μακάριοι οὖν ἀφέθη-

σαν αὐτοῖς, καὶ ὃν ἐπεκαλύφθησαν αἱ

8 ἁμαρτίαι. μακάριοι ἀνὴρ δ' οὐ μὴ λογίζηται

9 Κύριος ἁμαρτίαν. ὁ μακαρισμὸς οὖν οὗτος

ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;

λέγομεν γὰρ οὕτως Ἐλογίσθη τῷ Ἀβραὰμ ἥ

3 om. δι'

10 πίστει εἰς δικαιοσύνην. πῶς οὖν ἔλογίσθη;

ἐν περιτομῇ οὕτω, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν

11 περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ' καὶ σημεῖον

ἐλάβει περιτομῆς, σφαγίδαι τῆς δικαιοσύνης
tῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ' εἰς τὸ

ἐναι αὐτῶν πατέρα πάντων τῶν πιστεύων
dὲ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ

4 om. καὶ

12 τοῖς τὴν δικαιοσύνην καὶ πατέρα περιτομῆς
<table>
<thead>
<tr>
<th>1611</th>
<th>1831</th>
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<tbody>
<tr>
<td>to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect. 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 17 (As it is written, <em>I have made thee a father of many nations</em>) before him whom he believed, <em>even God</em> who quickeneth the dead, and calleth those things which be not, as though they were. 18 Who against hope, believed in hope, that he might become the father of many nations: according to that which was spoken, <em>So shall thy seed be.</em> 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb. 20 He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; 21 And being fully persuaded, that what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him: 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 25 Who was delivered for our offences, and was raised again for our justification. 5 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.</td>
<td>to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 17 (As it is written, <em>I have made thee a father of many nations</em>) before him whom he believed, <em>even God</em> who quickeneth the dead, and calleth those things which be not, as though they were. 18 Who against hope, believed in hope, that he might become the father of many nations: according to that which was spoken, <em>So shall thy seed be.</em> 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb. 20 He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; 21 And being fully persuaded, that what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him: 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 25 Who was delivered for our offences, and was raised again for our justification. 5 Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ;</td>
</tr>
</tbody>
</table>
τοίς οὖκ ἐκ περιτομῆς μόνου, ἀλλὰ καὶ τοῖς
στοιχεύσι τοῖς ἤχεσθι τῆς ἐν τῇ ἀκραβιστίᾳ ⁵ ὁμ. τῇ
13 πίστεως τοῦ πατρὸς ἡμῶν Ἀβραὰμ. οὐ γὰρ
diὰ νόμου ἢ ἐπαγγελία τῷ Ἄβραὰμ ἢ τῷ
σπέρματι αὐτοῦ, τὸ κληρονόμων αὐτῶν εἶναι
tοῦ ⁶ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. ⁶ ὁμ. τοῦ
11 εἰ γὰρ οἱ ἐκ νόμου κληρονόμου, κεκόρωται ἢ
15 πίστει, καὶ κατήργηται ἡ ἐπαγγελία ἢ γὰρ
νόμος ὀργῆν κατεργάζεται· οὐ γὰρ ⁷ οὐκ ἔστι
16 νόμος, οὐδὲ παράβασις. διὰ τούτῳ ἐκ πί-
στεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαιῶν
ἡν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ
ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
17 Ἀβραὰμ, ὃς ἔστι πατὴρ πάντων ἡμῶν (καθὼς
γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τεθεικά
σε) κατέκατε οὖ ἐπίστευσε Θεοῦ, τοῦ ζωο-
ποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τά μὴ
18 οὕτα ὡς οὕτα. ὡς παρ' ἐλπιδῶ ἐπ' ἐλπίδι
ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτῶν πατέρα
πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον. Οὕτως
19 ἔσται τὸ σπέρμα σου. καὶ μὴ ἀσθενήσας
τῇ πίστει, οὗ ⁸ κατευνάσε τὸ ἑαυτοῦ σῶμα ⁸ ὁμ. , οὐ
ἡθ ⁹ νεκρομένων (ἐκατοστασίας ποιὸ ὑπάρ-
χων), καὶ τὴν νέκρωσιν τῆς μῆτρας Σάρρας·
20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη
τῇ ἀπεστίᾳ, ἀλλὰ ἐνεδυναμώθη τῇ πίστει,
21 δόσει δόξαν τῷ Θεῷ, καὶ πληροφορήσεις ὅτι
22 ο ἐπηγγέλθη, δυνάτος ἐστι καὶ ποιήσατι. διὸ
23 καὶ ἑλογίσθη αὐτῷ εἰς δικαιοσύνην, οὐκ
ἐγράφη δὲ δὲ αὐτῶν μόνων, ὅτι ἑλογίσθη
24 αὐτῷ· ἀλλὰ καὶ δὲ ἡμῖν, οῖς μέλλει λογε-
ζεθαίς, τοῖς πιστεύσουσι ἐπὶ τὸν ἐγέρατα
25 Ἰησοῦν τὸν Κυρίον ἡμῶν ἐκ νεκρῶν, ὡς
παρέδοθη διὰ τὰ παραπόμομα ἡμῶν, καὶ
ηγέρθη διὰ τὴν δικαίωσιν ἡμῶν.
5 Δικαιοσύνης οὖν ἐκ πίστεως, εἰ-
ρήμην ἔχομεν ¹ πρὸς τὸν Θείον διὰ ¹ ἔχωμεν ἔστων, ὁμ. τοῦ Ἰησοῦν Ἱμᾶς.
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience:
4 And patience, experience: and experience, hope:
5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if when we were enemies, we were reconciled to God, by the death of his son, much more, being reconciled, shall we be saved by his life.
11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.
12 Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.
13 But not as the offence, so also is the free gift: for if through the offence of one many be dead: much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.
14 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification.
15 But as the offence, so also is the free gift: for if by the offence of one many died: much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.
16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification.

1 Some ancient authorities omit by faith.
2 Or, we rejoice
3 Gr. glory.
4 Or, we also rejoice
5 Or, Holy Spirit: and so throughout this book.
6 Or, that which is good
7 Gr. in
8 Gr. but also glo
ing.
9 Gr. an act of right
courtesy.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

2 δι' οὖ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει ἡ έστηκαμεν, καὶ καυχώμεθα επ’ εὐλογίᾳ τῆς δύναμις τοῦ Θεοῦ. οὗ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα εν ταῖς θλίψεσιν, εἷδοτε ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, η δὲ ὑπομονὴ δοκιμάζει. 5 μὴν, ἡ δὲ δοκιμὴ ἐπιτίμησεν ἡ δὲ ὑπομονὴ οὖν κατασχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκινεῖ καὶ ζωτικῶς ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος." 6 Ἀγίου τοῦ δοθέντος ἡμῖν. ἐτὶ γὰρ Χριστὸς, ὡς ἦν ἡμῶν ἁθετημένος, κατὰ καρδίαν ὑπὲρ 7 ἁστεβὸν ἀπέδανε. μᾶλις γὰρ ὑπὲρ δικαίου τούτος ἀποδανεῖται ὑπὲρ γὰρ τοῦ ἁγαθοῦ τάχα 8 τις καὶ τολμᾶ ἀποδανεῖν. συνείδησε δὲ τὴν ἐναστῶ ἁγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι ἐτὶ ἀμαρτωλῶν ὡς ἦν ὁ ἀμαρτίας ὑπὲρ ἡμῶν 9 ἀπέδανε. πολλῷ οὖν μᾶλλον, δικαίωσεν τούτων ἐν τῷ ἁμαρτάνωμεν, σωθησόμεθα δι' αὐτοῦ. 10 οὗ τοῦ ἐν τῷ ὑγίοις. εἰ γὰρ ἐχθροὶ ὑπὲρ καταλάθημεν τὸ Θεό διὰ τοῦ δικαίου τοῦ νοῦ τοῦ αὐτοῦ, πολλῷ μᾶλλον καταλαθήμενες 11 σωθησόμεθα εὐ τῇ ἡμῶν αὐτοῦ, οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα εὐ τῇ ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλάθημα εὐλαβεῖται. 12 Διὰ τούτου, ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τοὺς κόσμους εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος δήλωθεν, εἰ δ' ἡ πάντες 13 ἁμαρτον—ἀχρι γὰρ νόμος ἁμαρτία τῆς κόσμου ἁμαρτία δὲ οὐκ ἐκλογεῖται, μὴ οὕτως 14 νόμου. ἀλλ' ἐξαστίλευσεν ἡ θῖες ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὲν ἁμαρτήσασθαι ἐπὶ τῷ ὁμοιόματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τοῦτο τῷ μελ- 15 λοστοὶ. ἀλλ' οὕς ὁ τὸ παραπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάρις τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς 16 τοὺς πολλοὺς ἐπεφύσεσθαι, καὶ οὕς ὁ τοῦ ἐνὸς ἁμαρτήσαντος, τὸ δώρημα τῷ μὲν γὰρ κρίμα εὖ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.
17 For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: how shall we that are dead to sin live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your.

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17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came upon all men to condemnation; even so through one act of righteousness the free gift came upon all men to justification of life.

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law entered in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;

21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: how shall we that are dead to sin live any longer therein?

3 Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death?

4 Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection;

6 of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him:

9 him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

11 Even so reckon ye also your.
17 εἰ γὰρ τῶν τοῦ ἐνός *παραπτώματι οἱ θάνατος εἰςβασιλεύει διὰ τοῦ ἐνός, πολλοὶ μάλλον οἱ τῆς περιπολείας τῆς χάριτος καὶ τῆς δωρεάς τῆς δικαιοσύνης λαμβάνοντες ἐν ἥμη βλασ-
18 λεύσουσι διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ. ἀρα οὖν ὁ δὲ ἐνός παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὔτω καὶ δὲ ἐνός δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαι-
19 ωσιν ξοῆς. ὃσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπον ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, οὐτώ καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός
20 δικαιος καταστάθησται οἱ πολλοὶ. νόμος δὲ παρεισὴλθεν, ἵνα πλεονάσῃ τὸ παρά-
πτωμα' οὔ δὲ ἐπέλεωσεν ἡ ἀμαρτία, ὑπερ-
21 επερίσσευσεν ἡ χάρις· ἤνα ὀσπερ ἐβασ-
λευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὔτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ξοῆν ἀιώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

6 Τῇ οὖν ἐρώμεν; ἐπιμενούμεν1 τῇ ἁμαρτίᾳ, 1 ἐπιμένωμεν 2 ἐν ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οὕτως ἀπεθάνωμεν τῇ ἁμαρτίᾳ, πῶς ἢτί ζήσομεν ἐν
3 αὐτῇ; ἡ ἄγνοετε ὅτι οὓς ἐβασπίσθημεν εἰς Χριστοῦ Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
4 ἐβασπίσθημεν; συνετάβησαν οὖν αὐτῷ διὰ τοῦ βαστίσματος εἰς τὸν θάνατον ἢν ὀσπερ ἤγερθη Χριστός ἐκ νεκρῶν διὰ τῆς δίκης τοῦ πατρός, οὗτο καὶ ἡμεῖς εἰς καινώτητι
5 ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφωνοι γε-
γώναμεν τῷ ὁμοίωματι τοῦ θανάτον αὐτοῦ,
6 ἀλλὰ καὶ τῆς ἁναστάσεως ἐσόμεθα τοῦτο γυνώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀνθρώπως συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκότι δουλεύειν ἡμᾶς τῇ ἁμαρ-
7 τίᾳ τό γὰρ ἀποθανόν ἰδικαίωτα ἀπό τῆς
8 ἁμαρτίας. εἰ δὲ ἀπεθάνωμεν σὺν Χριστῷ, πι-
9 στείρωμεν ὅτι καὶ ἁνχήσομεν αὐτῷ εἰδότες ὅτι Χριστὸς ἐγερθείς ἐκ νεκρῶν οὐκέτι ἀποθνήσκειν
10 θάνατος αὐτοῦ οὐκέτι κυριεύει. ὁ γὰρ ἀπέ-
θαυνε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ ὁ δὲ ἔξιν,
11 ἔξιν τῷ Ἰησοῦ. οὖτω καὶ ἡμεῖς λογίζεσθε ἐαυ-
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selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

12 Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as 1 instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you, for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin ye were free from righteousness.

21 What fruit had ye then in those things, wherein ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

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selves to be dead indeed unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 neither present your members unto sin as 1 instruments of unrighteousness: but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid.

16 Know ye not, that to whom ye present yourselves as 2 servants unto obedience, his 2 servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, 3 that, whereas ye were 2 servants of sin, ye became obedient from the heart to that 4 form of teaching wherein ye were delivered;

18 were delivered; and being made free from sin, ye became 2 servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity, even so now present your members as servants to righteousness and to sanctification.

20 For when ye were the servants of sin, ye were free in regard of righteousness.

21 What fruit had ye then in those things wherein ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

23 For the wages of sin is death: but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to
τούς νεκροὺς μὲν εἶναι τῇ ἄμαρτίᾳ, ζώντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

12 Μὴ οὖν βασιλεύετο ἡ ἄμαρτία ἐν τῷ ἀνθρώπῳ ύμῶν σώματι, εἰς τὸ ὑπάκουεν αὐτῇ.

13 εἴ τις ἐπιθυμίας αὐτοῦ, μηδὲ παραστάτησε τὰ μέλη ύμῶν ὑπάκυπτα ἐὰν ἀμαρτίαν ἔσῃ ἐκ νεκρῶν, καὶ τὰ μέλη ύμῶν ὑπάκυπτα, ἀλλὰ παραστήσατε ἐαυτούς τῷ Θεῷ ώς ὑπάκουεν αὐτῷ.

14 δικαιοσύνης τῷ Θεῷ, ἄμαρτια γὰρ ύμῶν οὐ κυριεύεσθαι οὐ γὰρ ἐστε ὑπὸ νόμων, ἀλλὰ ὑπὸ χάριν.

15 'Τι οὖν; ἄμαρτήσομεν; οὐκ ἐσμέν ἐπὶ νόμον, ἀλλὰ ἐπὶ χάριν; μὴ γένοιτο. οὐκ ὁδιώκετε ὅτι ἐν αὐτοῖς δούλων εἰς ὑπάκουεν, δοῦλοι ἐστε ὑπάκουεν, ἢτοι ἁμαρτίας εἰς δικαιο-

16 σύνης; χάρις δὲ τῷ Θεῷ, οὐτὶ ἤτε δούλου τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὑπακούεν τῶν διδαχῶν εἰς ὑπακούεν τῆς ἁμαρτίας, ἐδούλωσεν τῇ δι-

19 καισούνη. ἀνθρώπουν λέγω διά τὴν ἁσθε

18 νειαν τὴν σαρκίν ύμῶν ὅσπερ γὰρ παρε-

19 στήσατε τὰ μέλη ύμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, ὡστε μὴ παραστήσατε τὰ μέλη ύμῶν δούλα τῇ δι-

20 καισούνης εἰς ἁγιασμὸν. οὕτω γὰρ δούλως ἢτε τῆς ἁμαρτίας, ἔλευθεροὶ ἢτε τῇ δικαιοσύνῃ.

21 τίνα οὖν καρπὸν εῖσχετε τὸ τέλος ἐκείνων διά-

22 τος. νυνὶ δὲ ἔλευθεροθέντες ἀπὸ τῆς ἁμαρ-

21 τίνα οὖν καρπὸν εἰσχετε τοτε ἐφι αι νον ἐπαισχύνεσθε; το γὰρ τέλος ἐκεῖνων δια-

22 τος. νυνὶ δὲ ἔλευθεροθέντες ἀπὸ τῆς ἁμαρ-

7 Ἡ ἁγιοίτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλώ), ὅτι ὁ νόμος κυριεύει τοῦ

2 ἀνθρώπου ἐφ' ὅσον χρόνου εἴη; ἣ γάρ ὑπανδρος γνω τῷ θεῷ ἀνθρώποι παρθε

2 νόμον λαλώ}, ὅτι ὁ νόμος κυριεύει τοῦ 2 ἀνθρώπου ἐφ' ὅσον χρόνον εἴη; ἢ γάρ ὑπανδρος γνω τῷ θεῷ ἀνθρώποι παρθε
TO THE ROMANS VII. 2–15.

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her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of the husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins which were by the law did work in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once, but when the commandment came, sin revived, and I died.

10 And the commandment which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not, for what I do not of myself, that thing I consent unto, being sold so to sin.

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the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the passions which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holding, so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet.

But sin, taking occasion by the commandment, wrought in me all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and just, and good. Did then that which is good become death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do, I allow not, for what I do not of myself, that thing I consent unto, being sold so to sin.

1 Gr. passions.

2 Or, law.

3 Or, lust.

4 Gr. know.

5 Or, ing dead to that.

6 Or, concupiscence.

7 Or, coveting.

8 For that which I do, I allow not, for what I do not of myself, that thing I consent unto, being sold so to sin.
ἘΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ. 663

νόμοι· εἰνάς δὲ ἀποθάνη ὁ ἀνήρ, κατήργηται
3 ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἥρα ὦν ζωτός
tου ἀνδρός μοιχαλίς χρηματίζει, εἰνάς γένηται
ἀνδρὶ ἐτέρῳ· εἰνάς δὲ ἀποθάνη ὁ ἀνήρ, ἔλευ-
θερα ἐστίν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ.
4 ὡστε, ἀδελφοὶ μου, καὶ ὑμεῖς ἐθανάτωθετε
τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς
tὸ γενέσθαι ὑμᾶς ἐτέρω, τῷ ἐκ νεκρῶν ἐγερ-
5 θέστε, ὥσπερ καρποφορήσαμεν τῷ Θεῷ. οὔτε
γὰρ ἦμεν εν τῇ σαρκί, τὰ παθήματα τῶν
ἀμαρτίων τα διὰ τοῦ νόμου ἐννηχαίτο ἐν τοῖς
μέλεσιν ἦμῶν εἰς τὸ καρποφορῆσαι τῷ
6 θανάτῳ, νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ
νόμου, ἀποθανόντος· εἰς ἦμεν κατεισχυμένοι,
7 τι σοῦ ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ
gένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἐγνωρίζω, εἰ μὴ
dιὰ νόμου τῇ τῷ γὰρ ἐπιθυμίᾳ οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἐλέγεν, Οὐκ ἐπιθυμήσεις
8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐν-
tολῆς καταγράσατο τό ἐμοὶ πάσαι ἐπιθυμ-
9 μίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά· ἐγὼ
dὲ ἐξον χωρὶς νόμου ποτὲ ἐλθοῦσας δὲ τῆς
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθα-
νων καὶ εἰρέθη μοι ἡ ἐντολὴ ἢ εἰς ἔκθην,
10 αὐτὴ εἰς θάνατον· τῷ γὰρ ἁμαρτία ἀφορμὴν
λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησε με, καὶ
11 δὴ αὐτῆς ἀπέκτεινεν· ὃς τό ἐμοὶ νόμος
ἀγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἁγα-
12 θῆ· τῷ οὖν ἁγαθοὶ ἐμοὶ γέγονε· ἤθανος· ἐγένετο
μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἢν φανῇ
ἀμαρτία, διὰ τοῦ ἁγαθοῦ μου κατεργαζόμε-
νη θάνατον,—ὅν γένηται καθ’ ὑπερβολὴν
13 ἀμαρτολόσ τῇ ἁμαρτίᾳ διὰ τῆς ἐντολῆς. οὐ-
δαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστίν·
ἐγὼ δὲ σαρκικὸς· εἰμί, πεπραμένος ὕπο τήν
14 άμαρτίαν· ὁ γὰρ κατεργάζομαι, οὐ γενώσκω·
TO THE ROMANS

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15— VIII.

VII.

18S1

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not for what I would, that do I not,
hut what I hate, that do I.
16 If then I do that which I Vi^ould
not, I consent unto the law, that it
is good.
17 Now then, it is no more I that
do it but sin that dwelleth in me.
18 For I know, tliat in me (that is,
in my flesh) dwelleth no good thing.
For to will is present with mc:
but hoiv to perform that which is
good, I find not.
19 For the good that I would, I do
not but the evil which I would not,
that I do.
20 Now if I do that I would not, it
is no more I that do it, but sin that
:

:

:

dweUeth

in

mo.

21 I find then a law, that when I
would do good, evil is present with

me.
22 For I delight in the law of God,
after the inward m?.n.
23 But I see another law in my
members, warring agauist the law
of my mind, and bringing mc into
captivity to the law of sin which
is in my members.

wretched

24

man

deliver me

who shaU

of this death ?
25 I thank

6.

am:

that I

from the body
!i

God through Jesus

Christ our Lord. So then, with
the mind I myself serve the law
but r/ith the flesh the law
of God
:

of sin.

not for not what I would, that
do I practise but what I hate,
that I do. But if what I would
not, that I do, I consent unto the
law that it is good. So now it
is no more I that i do it, but sin
which dwelleth in mc. For I
know that in me, that is, in my
flesh, dwelleth no good thing:
for to w.iU is present with me,
but to ^do that which is good is
not. For the good which I would
I do not but the evil which I
:

;

:

would not, that I iiractise. But
if what I would not, that I do,
it is no more I that i do it, but
sin which dwelleth in me. I
the law, that, to me
good, evU is j)resent.
For I deUght ^ in the law
of God after the inward man:
but I see a different law in my
members, warring against the
law of my mind, and bringing
me into captivity ^ under the

find then

2

who would do

law of sin which is in my members.
O wretched man that I
shall deliver me out of
the body of this death ? " I thank
God tlu'ough Jesiis Christ our
Xord. So then I myself with the
mind serve the law of God but
with the flesh the law of sin.
There is therefore now no condemnation to them that are iu
Christ Jesus. For the law of the
Spirit of life iu Christ Jesus made
me free from the law of sin and of
death. For what the law could not
do, '?in that it was weak through
the flesh, God, sending his own
Son in the likeness of s sinful flesh
9 and as an oferiiu/ for sin, condemned sin iu the flesh that the
10 ordinance of the law might be
fulfilled in us, who walk not after
the flesh, but after the spirit. For
they that are after the flesh do
mind the things of the flesh but
they that are after the spirit the
things of the spirit. For the mind
of the flesh is death but the mind
of the spirit is life and peace:

am who
!

^

;

8

There is therefore now no condemnation to them which are in
Christ Jesus, who walk not after
the flesh, but after the spirit.
2 For the law of the spirit of life,
in Christ Jesus, hath ma.de mc
free from the lav/ of sin and death.
3 For wliat the Ixw could not do,
in that it was weak through the

God, sending his own Son
iu the likeness of sinful flesh, and
for sin, condemned sin in the flesh
4 That the righteousness of the
law might be fulfilled in us, who
wallc not after the flesh, but after
flesh,

il

the spirit.
5 For they that are after the flesh,
do mind the things of the flesh but
they that arc after the spii'it, the
:

things of the spirit.
6 For Ho be carnally minded, is
death but t to be spiiituaUy mind:

ed, is life

and peace

:

;

;


οὐ γὰρ ὁ θελω, τοῦτο πρῶτον· ἄλλος ὁ μασῶν.
16 τούτο ποιῶ. ἐὰν δὲ ὁ θελω, τοῦτο ποιῶ,
17 σύμφωνα τῷ νόμῳ ὃτι καλὸς. νυνὶ δὲ οὐκέτι
ἐγὼ κατεργάζομαι αὐτῷ, ἄλλος ὁ οἰκοῦσα ἐν
18 ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ ὀκεῖ ἐν
ἐμοὶ, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθον'
τῷ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατερ-
19 γάζε θαι τὸ καλὸν ὁ οἰκίσκω. οὐ γὰρ ὁ
θέλω, ποιῶ ἀγαθόν· ἄλλος ὁ οὐ θέλω κακὸν,
20 τοῦτο πράσσω. εἰ δὲ ὁ οὐ θέλω ἐγὼ,
τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτῷ,
21 ἄλλος ὁ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. εὐρύσκω
ἀρα τῷ νόμῳ τῷ θέλοντι ἐμοὶ ποιεῖν τὸ
22 καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.
συνη-
δομα γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω
23 ἀνθρωπον' βλέπω δὲ ἔτερον νόμον ἐν τοῖς
μέλεσί μοι ἀντιστρατευόμενον τῷ νόμῳ τοῦ
νοίς μου, καὶ αἰχμαλωτίζομαι μὲ τῷ νόμῳ
τῆς ἁμαρτίας τῷ ὅτι ἐν τοῖς μέλεσί μοι.
24 ταλάππαρος ἐγὼ ἀνθρωπος' τίς με μύστεται
25 ἐκ τούτου σάματος τοῦ θανάτου τούτου; ἐυχα-
ριστάτι7 τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ἡμῶν. ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν
νοίς δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ
ἁμαρτίας.
3 Οὐδὲν ἀρα νῦν κατάκριμα τοῖς ἐν Χριστῷ
Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ
2 κατὰ πνεῦμα. ἐγὼ νόμος τοῦ πνεύματος τῆς
ζωῆς ἐν Χριστῷ Ἰησοῦ ἤλευθέ
ρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ
3 τοῦ θανάτου. τῷ γὰρ ἀδύνατον τοῦ νόμου,
ἐν δὲ ἴσθι διὰ τῆς σαρκός, ὁ Θεὸς τῶν
ἐαυτοῦ νῦν πέμψας ἐν ὑμώματι σαρκὸς
ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
4 ἁμαρτίαν ἐν τῇ σαρκί· ἦν τὸ δικαίωμα τοῦ
νόμου πληρωθῇ ἐν ἡμῖν, τοὺς μὴ κατὰ σάρκα
5 περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ
κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦ-
σιν· οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.
6 τῷ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τῷ
de φρόνημα τοῦ πνεύματος ἐκδηλὼν καὶ εἰρήνη·
7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 
8. So then they that are in the flesh, cannot please God. 
9. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. Now if any man have not the spirit of Christ, he is none of his. 
10. And if Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness. 
11. But if the spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, 1 by his spirit that dwelleth in you. 
12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 
13. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. 
14. For as many as are led by the spirit of God, they are the sons of God. 
15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. 
16. The spirit itself beareth witness with our spirit, that we are the children of God. 
17. And if children, then heirs, heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. 
18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 
19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 
20. For the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope: 
21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. 
22. For we know that the whole creation groaneth and travaileth in pain together until now.
7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεοῦ, τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,
8 ταῖς, οὕτω γὰρ δύναται. οὐ δὲ ἐν σαρκὶ ὑπότ
9 Θεός ἀρέσται αὐτὸς δύναται. ὡμεῖς δὲ οὐκ ἑστὶ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἰπήν Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν, ἐνδὲ τὸς Πνεῦμα Χρι-
10 στοὺς οὐκ ἔχει, οὕτως οὐκ ἐστιν αὐτὸν. ὡς ἐν Χριστῷ ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δ' ἀμαρτίαν, τὸ δὲ πνεῦμα ζωῆς διὰ δικαιοσύνην.
11 εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν εἰκ
12 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Ἰ-
13 χριστοῦ εἰκ νεκρῶν ζωοποιεῖ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τοῦ ἐνακούντος αὐτοῦ Πνεύματος ἐν ὑμῖν.
14 "Ἀρα οὐν, ἀδελφοί, ὁφειλέται ἐσμὲν, οὐ τῇ
15 σαρκὶ, τοῦ κατὰ σάρκα ζῇν εἰ γὰρ κατὰ σάρκα ζῆτε, μελέτητε ἀποθητήσειν εἰ δὲ πνεύματα τὰ πράξει τοῦ σώματος θανα-
16 τοῦτε, ζήσετε. ὡσοι γὰρ Πνεύματι Θεοῦ
17 ἄγονται, οὕτω εἰσὶν νῦιν Θεοῦ. οὐ γὰρ ἐλα-
18 βετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα νιοθεσίας, ἐν οἷς κράδομεν,
19 Ἀββᾶ, ὁ πατὴρ. αὐτὸ τὸ Πνεῦμα συμμα-
20 τυρεῖ τὰ πνεύματα ἡμῶν, ὅτι ἐσμὲν τέκνα
21 Θεοῦ εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονό-
22 μοὶ μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ εἰπήν συμπάσχωμεν, ἕνα καὶ συνδοξασθῶ-
23 μεν.
24 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα
25 τοῦ νῦν καιρὸν πρὸς τὴν μελλονταν δύζων
26 ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαραδο-
27 κία τῆς κτίσεως τῆς ἀποκαλύψεως τῶν νυῶν
28 τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιώσει ἡ
29 κτίσις ὑπετάγη, οὕτω ἐκόψα, ἀλλὰ διὰ τῶν
30 ὑποτάσσεται, ἐν ἐλπίδι ὅτι καὶ αὐτὴ ἡ
31 κτίσις ἑλευθερωθῆσεται ἀπὸ τῆς δουλείας
tῆς φθορᾶς εἰς τὴν ἑλευθερίαν τῆς δύσεως τῶν
32 τέκνων τοῦ Θεοῦ. οὕτως γὰρ ὅτι πᾶσα ἡ
33 κτίσις συστενάζει καὶ συνωδινεῖ ἅχρε τοῦ νῦν,
23 And not only...ourselves...the...redemption...of our body. For by hope were we saved: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he foreknew, he also did predestinate to be conformed to the image of his Son, that he might be the first-born amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, * for thy sake we are killed all the day long, for thy sake we are killed all the day long;

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1 Many ancient authorities read for what a man seeth, why doth he yet hope for?
2 Some ancient authorities read waiteth.
3 Or, that

---

4 Or, that

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* Ps. 41. 22.
23 οὐ μάθον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχήν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς10 αὐτοὶ εἰ ἐαυτοῖς στενάζομεν, νιθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
24 τῇ γὰρ ἐπιδίδοντο εὐθείᾳ, ἐπὶ δὲ βλέπομεν ὡς ἐστιν ἐπὶ τῷ γὰρ βλέπεις τις, τι καὶ ἐπιτίθει; εἰ δὲ οὐ βλέπομεν ἐπιτίθησι, δὲ ὑπαρωνήσῃ ἀπεκδεχόμεθα.
25 Ἡσαυτῶς δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἁρπαγέσιας11 ἡμῶν· τὸ γὰρ τὶ προσευχόμεθα καθὼ δεῖ, οὐκ οὐδαμον, ἀλλ’ αὐτὸ τὸ πνεῦμα ὑπερευναχύνει ὑπὲρ ημῶν11
26 στεναγμοὶ ἀλαλήτως· ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος,
27 σταθεὶς ἀκριβῶς, καὶ προσώπους υπερευναχύνει ὑπὲρ ἁγίων, οὐδαμον δὲ ὡς τοίς ἄγαπῶσι τὸν Θεὸν πάντα ὑπερευναχύνει12 εἰς ἁγαθῶν, τοῖς κατὰ πράξειν κλητοῖς οὐσίν. ὡς οὖς προῄγω, καὶ προσώπους συμμορφὰς τῆς εἰκόνος τοῦ νεόν αὐτοῦ, εἰς τὸ εἶναι αὐτὸν προτότοκον ἐν
28 πολλαῖς ἀδελφοῖς· οὐς δὲ προσώπους, τούτοις καὶ ἐκάλεσε· καὶ ο伊斯 ἐκάλεσε, τούτους καὶ ἐκδικάσετε· οuname καὶ ἐκδικάσατε.
29 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ο.intValue
30 ὑπὲρ ἡμῶν, τῖς καθ’ ἡμῶν; οἷς γε τοῦ ἱδίου νεόν οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτῶν, πώς οὐχὶ καὶ σὺν
31 αὐτῷ τὰ πάντα ἡμῖν χαρίσται; τίς ἐγκαλεῖ· σει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων13
32 τὸ κατακρίνουν;14 Χριστὸς15 ὁ ἀποθανόν, μᾶλλον δὲ καὶ16 ἑγερθεὶς, ὅς καὶ13 ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὁς καὶ ἐνυπναχύνει
33 ὑπὲρ ἡμῶν19. τ cboς ὑμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;19 θλίψεις, ἡ στενωχορία, ἡ εἰωχημέος, ἡ λιμός, ἡ γυμνότης, ἡ
34 κίνδυνος, ἡ μάχαιρα· καθὼς γέγραπται ὅτι "Ενεκά σου θανάτουρμέθα ὅλην τὴν ἡμέραν"
1611
we are accounted as sheep for the slaughter.)
37 Nay in all these things we are more than conquerors, through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises:
5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:
7 Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
9 For this is the word of promise, At this time will I come, and Sarah shall have a son.
10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,
11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, *The elder shall serve the younger."
13 As it is written, *Jacob have I loved, but Esau have I hated.
14 What shall we say then? Is

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We were accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. But it is not as though the word of God hath come to nought. For they are not all Israel which are of Israel:
7 Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called.
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13 As it is written, *Jacob have I loved, but Esau have I hated.
14 What shall we say then? Is

1 Or. creation.
2 Or. pray.
3 Some modern interpreters place a full stop after flesh, and translate, He who is God over all be(is) blessed for ever; or, He who is over all is God blessed for ever. Others punctuate, flesh, who is over all. God be (is) blessed for ever.
4 Gr. unto the ages.
37 ἐλογίσθημεν ὡς πρῶτα αὐτής. ἀλλ' ἐν τούτων πάσων ὑπερνικῶμεν διὰ τοῦ ἀγαπή-
38 σαντος ἡμᾶς. πέπεισμα γὰρ ὦτε οὔτε θάνα-
τος οὔτε ὃι ὔτε ἄγγελοι οὔτε ἄρχαι οὔτε ὅ-
νυμας21 οὔτε ἐνεστώτα οὔτε μέλλοντα22 ὦτε
39 οὔτε ὑψώμα μοί ὦτε βάθος οὔτε τις κτίσις
ἐτέρα δυνάμεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγά-
πῆς τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν.
9 'Αλήθειαν λέγω ἐν Χριστῷ, οὐ ψευδομαί,
συμμαρτυροῦμοι μοι τῆς συνειδήσεώς μου
2 εν Πνεύματι 'Αγίῳ, ὦτε λύπη μοι ἐστὶ με-
γάλη, καὶ ἀδιάλειπτος ὁ διήνυμι τῇ καρδίᾳ μου.
3 ηὑρίσκω γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι1 ἀπὸ
τοῦ Χριστοῦ υπέρ τῶν ἀδελφῶν μου, τῶν
4 συγγενῶν μου κατὰ σάρκα· οὕτως εἰσίν
Ἰσραήλιται, ὅτι ἡ νοοθεσία καὶ ἡ δοξά καὶ ἀι
dιαθήκη καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ
5 αἱ ἐπαγγελίας, ὅτι οἱ πατέρες, καὶ ἐξ ὧν ὁ
Χριστός τὸ κατὰ σάρκα2, ὃ διὸν ἐπὶ πάντων3,
Θεὸς εὐλογητός εἰς τοὺς αἰώνας. ἀρκήν.
6 οὐχ οἶον δὲ ὦτε ἐκπέπτωκεν ὁ λόγος τοῦ
Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὕτω
7 Ἰσραήλ' οὕτω ὦτε εἰσὶ σπέρμα 'Αβραάμ, πάν-
tες τέκνα' ἄλλα 'Ἐν Ἰσαίκ κληθήσεται σοι
8 σπέρμα. τούτ' ἐστιν, οὐ τὰ τέκνα τῆς σαρ-
kός, ταύτα τέκνα τοῦ Θεοῦ' ἄλλα τὰ τέκνα
τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.
9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τῶν
καρπῶν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ
9 νόσ, οὐ μόνον δὲ, ἀλλὰ καὶ Ἐρεβίκκα εξ
ἐνός κοιτῆν ἔχουσα, Ἱσαία τοῦ πατρὸς ἡμῶν
11 —μῆπο γὰρ γεννηθέντων, μηδὲ πραξάντων
τι ἀγαθὸν ἡ κακόν4, ἢν ἡ κατ' ἐκλογήν τοῦ
Θεοῦ πρόθεσις5 μην, οὐκ ἐξ ἐργων, ἀλλ' ἐκ
12 τοῦ καλοῦντος, ἐρημίθη αὐτῇ ὦτε ὁ μείξων
13 δουλεύει τῷ ἐλάσσονι. καθὼς γέγραπται,
Τὸν Ἰακώβ ἡγάσησα, τὸν δὲ Ἰσαὰ ἐμί-
σησα.
14 Τί οὖν ἐροῦμεν; μὴ ἀδικία

1 ἀνάθεμα εἶναι αὐτὸς ἐγὼ
2 (Marg. σάρκα, some modern interpreters)
3 (Marg. πάντων, other moderns)
there unrighteousness with God? God forbid.

15 For he saith to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, *Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thon wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the *potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which had afore prepared unto glory.

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, *I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 *And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.
15 παρά τῷ Θεῷ; μὴ γένοιτο. τῷ γὰρ Μωσῆ
λέγει, ἔλεησον ὅν ἠν ἔλεος, καὶ οἰκτείρησον
16 ὥν ἦν οἰκτείρω. ἀρὰ οὖν ὦ τοῦ θελοντος,
ουδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος
17 Θεοῦ. λέγει γὰρ ἡ γραφή τῷ Φαραώ ὅτι
Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδεί-
ξωμεν ἐν σοὶ τὴν δυναμίν μου, καὶ ὅπως
διαγγέλῃ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
18 ἀρὰ οὖν ὦν θέλει ἔλεει; ὅν δὲ θέλει σκλη-
ρώνει.

19 Ἡρείς οὖν μου, Τί ἐτι μέμφεται; τῷ γὰρ ῥο ὁ μοι οὖν
20 βουλήματι αὐτοῦ τίς ἀνθέστηκε; μενοῦνγε,
ὁ ἀνθρώπε, σὺ τίς εἰ ὦ ὁ ἀνταποκρινόμενος
τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσματι,
21 Τί με ἐποίησας οὔτως; ἢ οὐκ ἔχει ἐξου-
σίαν ὁ κεραμεύς τοῦ πηλοῦ, ἕκ τοῦ αὐτοῦ
φυράματος ποιήσαι ὁ μὲν εἰς τιμὴν σκεῦος,
22 ὃ δὲ εἰς στιμίαν; ἐν δὲ θέλων ὁ Θεός ἐνδεί-
ξαθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατὸν
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦσιν
23 ὀργῆς κατηρτισμένα εἰς ἀπώλειαν καὶ ἤνα
8 Μαργ. ομ. καὶ
24 γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ
25 σκεύη ἔλεους, ἀ προητοιμασεν εἰς δόξαν, οὗς
καὶ ἐκάλεσεν ἡμᾶς οὐδόν εξ Ἰουδαίων,
26 ἀλλὰ καὶ ἐξ ἐθνῶν; ὡς καὶ ἐν τῷ Ὑσημέ
λέγει, Καλέσω τὸν οὐλαοῦ μου λαῶν μον
27 καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. καὶ
ἐσται, ἐν τῷ τόπῳ οὖ ἐρρήθη αὐτοῖς, Οὐ
λαός μου ὑμεῖς, ἐκεὶ κληθήσονται νῦν Θεοῦ
28 ζώντος. Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ,
29 εἰν ὃ ἀριθμὸς τῶν νῦν Ἰσραήλ ὃς ἡ ἂμοι
τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. ἐπὶ υλειμμα
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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</thead>
<tbody>
<tr>
<td>28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.</td>
<td>28 for the Lord will execute his word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.</td>
</tr>
<tr>
<td>29 And as Esaias said before, *Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.</td>
<td>30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:</td>
</tr>
<tr>
<td>30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:</td>
<td>31 righteousness which is of faith; but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling, even as it is written, Behold, I lay in Sion a stumblingstone, and a rock of offence: and whosoever believeth on him, shall not be ashamed.</td>
</tr>
<tr>
<td>32 Wherefore? because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone,</td>
<td>32 that law. Wherefore? *Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Sion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.</td>
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<td>33 As it is written, *Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on him, shall not be ashamed.</td>
<td>33 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.</td>
</tr>
<tr>
<td>10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.</td>
<td>10 Brethren, my heart's desire and my supplication to God is for them, that they may be saved.</td>
</tr>
<tr>
<td>2 For I bear them record, that they have a zeal of God, but not according to knowledge.</td>
<td>2 For I bear them witness that they have a zeal for God, but not according to knowledge.</td>
</tr>
<tr>
<td>3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.</td>
<td>3 for being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.</td>
</tr>
<tr>
<td>4 For Christ is the end of the law for righteousness to every one that believeth.</td>
<td>4 For Christ is the end of the law unto righteousness to every one that believeth.</td>
</tr>
<tr>
<td>5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.</td>
<td>5 for Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.</td>
</tr>
<tr>
<td>6 But the righteousness which is of faith, speaketh on this wise: *Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above.</td>
<td>6 shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)</td>
</tr>
<tr>
<td>7 Or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)</td>
<td>7 or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? *The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach,</td>
</tr>
<tr>
<td>8 Or which saith it? *The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</td>
<td>9 of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:</td>
</tr>
</tbody>
</table>

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* Or, the account.

* Is. 1. 9.


† Or, con-founded.

‡ Or, Be-sea-thed it not by faith, but as it were by works, they stumbled.

§ Or, it.

Gr. good pleasure.

* Lev. 18.

§ Ezek. 29. 11.

Gal. 3. 12.

* Deut. 30. 12.

* Deut. 30. 14.

Some ancient authorities read confess the word with thy mouth, that Jesus is Lord.
λόγον γὰρ συντελέων καὶ συντέμνων ἐν δικαιοσύνῃ ὑποστημένοιν ποιήσει

Κύριος ἐπὶ τῆς γῆς, καὶ καθὼς προείρηκεν Ἰσαάκ, Ἐλ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σώδομα ἄν ἐγενήθημεν, καὶ ὡς Γόμαρρα ἄν ὀμοφώθημεν.

Τὸ οὖν ἐρώμεν; ὅτι ἐδην, τὰ μὴ διάκοντα δικαιοσύνης, κατέλαβε δικαιοσύνην, δικαίωσεν δὲ τὴν ἐκ πίστεως την ἱσραηλὴ δὲ, διάδοκων νόμων δικαιοσύνης, εἰς νόμων δικαιοσύνης ὑποστημένοιν ποιήσει.

οὐκ ἔθεσεν. διατὶ; ὅτι οὔκ ἐκ πίστεως, ἀλλὰ ὡς ἐξ ἐργῶν νόμου προσέκοψαν.

γὰρ τὸ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται, ὦν τὸν τῷ τῷ Θεῷ προσκόμματος καὶ πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐν αὐτῷ ὁ κατασχυνθήσεται.

Ἄλεξιφος, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέχομαι ἕν πρὸς τὸν Θεὸν ὑπὲρ τοῦ ἃ ἢ ἰσραήλ ἰστιν εἰς σωτηρίαν, μαρτυρῶ γὰρ αὐτοῖς ὅτι ἔδην Θεοῦ ἔχομεν, ἀλλ' οὐκ κατ' εἰς ἐπίγραψεν. ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην καὶ τὴν ἑδύν δικαιοσύνην ζητοῦσιν στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ ὑπὸ ὑπετάγγισεν τοῖς γὰρ νόμου Χριστὸς εἰς 5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωσῆς γὰρ γράφει τῷ δικαιοσύνῃ τῷ ἐκ τοῦ νόμου, ὅτι οὗ διαφήμασα αὐτὰν ἀνθρώπος ἐξ- 6 σεται ἐν αὐτοῖς. ἡ δὲ ἐκ πίστεως δικαιοσύνη ἄνων λέγει, Ἔι, εἰπῇς ἐν τῇ καρδίᾳ σου, Τίς ἀναβηθήσεται εἰς τὸν οὐρανὸν; (τοῦτο)

7 ἐστὶ Χριστὸν καταγαγείν; ἦ, Τίς καταβηθήσεται εἰς τὴν ἄβυσσον; (τοῦτο) ἐστὶ Χριστὸν στὸν ἐκ νεκρῶν ἀναγεννήσεται. ἀλλὰ τῇ λέγει; Εγγὺς σου τὸ ρῆμα ἐστιν, ἐν τῷ στόματί σου καὶ εἰς τῇ καρδίᾳ σου, τοῦτο; ἐστι τὸ 9 ρῆμα τῆς πίστεως ὁ κηρύσσωμεν ὅτι εἰν ἐν ἐμολογήσεις ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύεσθαι εἰς τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσετα.
10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. 
11 For the Scripture saith, *Whosoever believeth on him shall not be ashamed. 
12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 
13 *For whosoever shall call upon the Name of the Lord, shall be saved. 
14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? 
15 And how shall they preach, except they be sent? as it is written: *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! 
16 But they have not all obeyed the Gospel. For Esaias saith,* Lord, who hath believed our report? 
17 So then, faith cometh by hearing, and hearing by the word of God. 
18 But I say, have they not heard? yes verily, *their sound went into all the earth, and their words unto the ends of the world. 
19 But I say, Did not Israel know? First Moses saith, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 
20 But Esaias is very bold, and saith, *I was found of them that sought me not: I was made manifest unto them that asked not after me. 
21 But to Israel he saith, *All day long I have stretched forth my hands unto a disobedient and gainsaying people. 
11 I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. 
2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, 
3 *Lord, they have killed thy Pro-

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<td>12 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!</td>
</tr>
<tr>
<td>13 But they did not all hearken to the glad tidings. For Esaias saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world.</td>
</tr>
<tr>
<td>14 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.</td>
</tr>
<tr>
<td>15 And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.</td>
</tr>
<tr>
<td>16 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.</td>
</tr>
</tbody>
</table>

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1 Or, a gospel
2 Or, gospel
3 Gr, the inhabit- ot earth.
4 Or, in
καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στό-
ματι δὲ ὠμολογεῖται εἰς σωτηρίαν. λέγει
γὰρ ἡ γραφὴ, Πάντες ὁ πιστεύων ἐπ' αὐτῷ οὐ
catachuxhēsetai. ον γὰρ ἐστὶ διαστολὴ
Ἰουδαίου τε καὶ Ἑλληνὸς ὁ γὰρ αὐτὸς Κύ-
ριος πάντων, πλουτῶν εἰς πάντας τοὺς ἑπι-
calouménous αὐτῶν. τὰς γὰρ ὅσ ἀν ἐπικα-
λέσται τὸ ὄνομα Κυρίου σωθῆσαι, πῶς
οὐ εἴπακλέσουνται εἰς ὅν οὐκ ἑπίστευσαν;
πῶς δὲ πιστεύσουσιν οὐ οὐκ ἥκουσαν; πῶς
dὲ ἀκούσουσιν χωρὶς κηρύσσοντος;
πῶς δὲ κηρίζουσιν εἰναὶ μὴ ἀποσταλῶσιν;
καθὼς γέγραπται, Ὑμεῖς ὅρατοι οἱ πόδες τῶν
eὐαγγελιζομένων εἰρήνης,
tῶν εὐαγγελιζο-
mένων τὰ ἀγαθά.
16 Ἀλλὰ οὐ πάντες ὑπῆκουσαν τῷ εὐαγγελίῳ.
Ἰησοῦς γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ
ἀκόη ἡμῶν; ἀρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ
ἀκόη διὰ ῥήματος Θεοῦ. Ἀλλὰ λέγω, Μὴ
οὐκ ἥκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν
ἐξήλθεν ὁ φθέγγος αὐτῶν καὶ εἰς τὰ πέρα-
tὰ τῆς οἰκουμενής τὰ ῥήματα αὐτῶν. Ἀλλὰ
λέγω, Μή οὐκ ἔγνω Ἰσραήλ; πρῶτος
Mωσῆς λέγει, Ἑγὼ παραρέθηκα ὡμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ θενεὶ ἀσυνετόν πάραργω ώμᾶς.
2) Ἱσαάκ δὲ ἀποστολὰς καὶ λέγει, Εὑρέθην
tοῖς ἐμὲ μὴ χτυποῦσιν, ἐξαιρεθῆ ἐγενόμην
τοῖς ἐμὲ μὴ ἑπερωτῶσι. πρὸς δὲ τὸν Ἰσ-
ραήλ λέγει, Ὑπὲρ τὴν ἡμέραν ἐξεσπέρασα
tὸς χείρας μου πρὸς λαίν ἀπειθοῦντα καὶ
ἀντιλέγοντα.
11 Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεός τὸν λαὸν
αὐτοῦ; μὴ γένοιτο. καὶ γὰρ ἔγνω Ἰσραήλ·
τῆς εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.
2 οὐκ ἀπώσατο ὁ Θεός τὸν λαὸν αὐτοῦ ἐν
προέγνω. οὐκ οἴδατε ἐν Ἡλία τῇ λέγει ἡ
γραφή; ὥς ἐνυγχάνει τῷ Θεῷ κατὰ τοῦ
Ἰσραήλ, λέγων, Κύριε, τοὺς προφήτας σου
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<td>and digged down thine Altars,</td>
<td>phets, they have digged down thine altars:</td>
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<tr>
<td>and I am left alone, and they seek</td>
<td>4 and they seek my life. But</td>
</tr>
<tr>
<td>my life.</td>
<td>God unto him? *I have left for myself</td>
</tr>
<tr>
<td>4 But what saith the answer of</td>
<td>seven thousand men, who have</td>
</tr>
<tr>
<td>God unto him? *I have reserved</td>
<td>not bowed the knee to the image</td>
</tr>
<tr>
<td>to myself seven thousand men, who</td>
<td>of Baal.</td>
</tr>
<tr>
<td>have not bowed the knee to the</td>
<td>6 And if by grace, then is it no more</td>
</tr>
<tr>
<td>image of Baal.</td>
<td>of works; otherwise grace is</td>
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<tr>
<td>5 Even so then at this present</td>
<td>no more grace. But if it be of</td>
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<tr>
<td>time also there is a remnant</td>
<td>works, then is it no more grace,</td>
</tr>
<tr>
<td>according to the election of grace.</td>
<td>otherwise work is no more work.</td>
</tr>
<tr>
<td>6 And if by grace, then is it no</td>
<td>7 What then? Israel hath not obtained</td>
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<tr>
<td>more of works; otherwise grace is</td>
<td>that which he seeketh for, but</td>
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<tr>
<td>no more grace. But if it be of</td>
<td>the election hath obtained it,</td>
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<tr>
<td>works, then is it no more grace,</td>
<td>and the rest were blinded,</td>
</tr>
<tr>
<td>otherwise work is no more work.</td>
<td>8 According as it is written, *God</td>
</tr>
<tr>
<td>7 What then? Israel hath not obtained</td>
<td>hath given them the spirit of</td>
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<tr>
<td>that which he seeketh for, but</td>
<td>slumber; *eyes that they should not</td>
</tr>
<tr>
<td>the election hath obtained it,</td>
<td>see, and ears that they should not</td>
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<tr>
<td>and the rest were blinded,</td>
<td>hear, unto this day.</td>
</tr>
<tr>
<td>8 According as it is written,</td>
<td>9 And David saith, *Let their</td>
</tr>
<tr>
<td>*God hath given them the spirit</td>
<td>table be made a snare, and a</td>
</tr>
<tr>
<td>of slumber; *eyes that they</td>
<td>trap, and a stumblingblock, and a</td>
</tr>
<tr>
<td>should not see, and ears that</td>
<td>recompence unto them.</td>
</tr>
<tr>
<td>they should not hear, unto this</td>
<td>10 *Let their eyes be darkened,</td>
</tr>
<tr>
<td>day.</td>
<td>that they may not see, and bow</td>
</tr>
<tr>
<td>11 I say then; Have they stumbled</td>
<td>down their back alway.</td>
</tr>
<tr>
<td>that they should fall? God forbid.</td>
<td>11 I say then; Have they stumbled</td>
</tr>
<tr>
<td>But rather through their fall</td>
<td>that they should fall? God forbid.</td>
</tr>
<tr>
<td>salvation is come unto the</td>
<td>But rather through their fall</td>
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<tr>
<td>Gentiles, for to provoke them</td>
<td>salvation is come unto the</td>
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<tr>
<td>to jealousy. Now if their fall</td>
<td>Gentiles, for to provoke them</td>
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<tr>
<td>is the riches of the world, and</td>
<td>to provoke them to jealousy.</td>
</tr>
<tr>
<td>the diminishing of them, the riches of the</td>
<td>12 Now if the fall of them be the</td>
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<tr>
<td>Gentiles; how much more their</td>
<td>riches of the world, and the</td>
</tr>
<tr>
<td>fulness?</td>
<td>diminishing of them, the riches of</td>
</tr>
<tr>
<td>13 For I speak to you Gentiles,</td>
<td>the Gentiles; how much more their</td>
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<tr>
<td>inasmuch as I am the Apostle of the</td>
<td>fulness?</td>
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<tr>
<td>Gentiles, I magnify mine office</td>
<td>14 If by any means I may provoke</td>
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<td>14 If by any means I may provoke</td>
<td>to emulation them which are my</td>
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<td>to emulation them which are my</td>
<td>flesh, and might save some of them.</td>
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<tr>
<td>flesh, and might save some of</td>
<td>15 For if the casting away of them</td>
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<tr>
<td>them.</td>
<td>be the reconciling of the world;</td>
</tr>
<tr>
<td>15 For if the casting away of them</td>
<td>what shall the receiving of them be,</td>
</tr>
<tr>
<td>be the reconciling of the world:</td>
<td>but life from the dead? 16 For if</td>
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<tr>
<td>what shall the receiving of them</td>
<td>the firstfruit be holy, the</td>
</tr>
<tr>
<td>be, but life from the dead?</td>
<td>lump is also holy; and if the root</td>
</tr>
<tr>
<td>16 For if the firstfruit be holy,</td>
<td>be holy, so are the branches.</td>
</tr>
<tr>
<td>the lump is also holy; and if</td>
<td>17 And if some of the branches be</td>
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<tr>
<td>the root be holy, so are the</td>
<td>broken off, and then, being a wild</td>
</tr>
<tr>
<td>branches.</td>
<td>olive tree, wert grafted in among</td>
</tr>
<tr>
<td>17 And if some of the branches</td>
<td>them, and with them partaketh of</td>
</tr>
<tr>
<td>be broken off, and then, being</td>
<td>the root and fatness of the olive</td>
</tr>
<tr>
<td>a wild olive tree, wert grafted</td>
<td>tree;</td>
</tr>
<tr>
<td>in amongst them, and with them</td>
<td></td>
</tr>
<tr>
<td>partaketh of the root and fatness</td>
<td></td>
</tr>
<tr>
<td>of the olive tree;</td>
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1 Or, for. 2 Many ancient authorities read of the root and of the fatness.
ΤΟΪ ΤΟΪΟΥΣ.

2 om. καί

τα ηυσιαστηρία σου κατε-παν' κάγω υπελειφθην μόνος, καὶ ζη-4 τοῦν τὴν ψυχήν μου. ἄλλα τί λέγει αὐτῷ ὁ χρηματισμός; Κατελυσαν ἐμαυτό ἐπτακο-χίλιοι ἀνδρας, οίτινες οὐκ ἔκαμψαν γάιν 5 τῇ Βασίλ. οὐτοί οὖν καὶ ἐν τῷ νῦν καρφ 6 λείμα κατ' ἐκλογήν χάριτος γέγονεν. εἰ δὲ χάριτι, οὐκέτι εἴ έργον' ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. εἰ δὲ εἴ έργον, οὐκέτι ἐπεὶ τὸ ἐργον οὐκέτι ἐπεν'.

7 ἔργον, τί οὖν; ὁ ἐπίζητε ἵστρα, τοῦ-του οὐκ ἐπέτυχεν, ή δὲ ἐκλογή ἐπέ- 8 τυχεν, οἱ δὲ λαοί ἐπωρώθησαν καθὼς γέγραπται, "Εδοκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανυσίσω, ὑφαλμοί τοῦ μὴ βλέπειν, καὶ οὕτω τοῦ μὴ ἀκούειν, ἔως τῆς σήμερον ώμέ- 9 ρας. καὶ Δαβὶδ λέγει, Θεοθήτω ἡ τρίπετα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς 10 σκάνδαλον, καὶ εἰς ἀσταπόδομα αὐτῶς σκο-τάθησαν οἱ ὑφαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τῶν νότων αὐτῶν δὲ παντὸς 11 σύγκαμψον. λέγω οὖν, μὴ ἐπταίσασθαι πέσωσι; μὴ γένοιτο ὀλλὰ τοῦ αὐτῶν πα-ραπτώματι ή σωτηρία τοῖς ἐδινεσθει, εἰς τό 12 παραξηγοῦσαι αὐτοῖς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἐπέτημα αὐτῶν πλοῦτος ἐδώκαν, πόσος μῖλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν γὰρ λέγω τοῖς ἐδινεσθει, εἴ' ὡς οὖν 5 δὲ μὲν εἰμί ἐγὼ ἑδόμην ἀπάστιλος, τῷ δια- 6 (μὲν) αὐτῶν

14 κοινὰς μον θεού 'εἰ πῶς παραξηγοῦσό- 15 μον τὴν σάφκα, καὶ σώσω τινῖς εἴ αὐτῶν. 16 εἰ γὰρ ἡ ἀποθελή αὐτῶν καταλαγῇ κόσμου, 17 τίς ἐπρόσθεσει, εἰ μὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἐγία, καὶ τὸ φύραμα' καὶ εἰ 17 η ῥίζα ἁγία, καὶ οἱ κλάδοι. εἰ δὲ τινὲς τῶν κλάδων εξεκλάθησαν, οὐ δὲ ἀγριελαιος ὅπ προσπενθης εἰν αὐτοῖς, καὶ συγκοινωνίας τῆς 7 om. καὶ text, not 8 ῥίζας καὶ τῆς πυρπότος τῆς ἐλαίας ἐγένου, marg.
1611

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be grafted in.
20 Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.
21 For if God spared not the natural branches, take heed lest he also spare not thee.
22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.
24 For if thouwert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the natural branches, be grafted into their own olive tree?
25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And as all Israel shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.
27 For this is my covenant unto them, when I shall take away their sins.
28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sakes.
29 For the gifts and calling of God are without repentance.
30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.

1831

18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.
24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?
25 For I would not, brethren, have ye ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
27 And this is my covenant unto them, When I shall take away their sins.
28 As touching the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.
29 For the gifts and the calling of God are without repentance.
30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.

* Or, hard-neath.
† Is. 59. 20.
‡ Gr. ungodliness.
Gr. the covenant from me.


ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ. 681

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυ- χάσαι, οὐ σὺ τὴν μίζαν βαστάξεις, ἀλλ’ ἥ
19 μίζα σε. ἔρεις οὖν, Ἐξεκλάσθησαν αὐτῶν κλά-
20 δοι, ἵνα ἐγώ ἐγκεντρισθῶ. καλῶς τῇ ἀπεισίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἐστηκας. μὴ
21 ψυχολοφρόνει, ἅλλα φοβοῦ εἰ γὰρ ὁ Θεὸς
tὸν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴ-
22 ποσοὶ οὐδὲ σου φείστης.  ὦ δὲ οὖν χρη-
στότητα καὶ ἀποτομῶν Θεοῦ ἐπὶ μὲν τοὺς
tεσσαύρος, ἀποτομῶν· ἐπὶ δὲ σε, χρηστό-
tητα, εἰς ἐπιμείνῃ τῇ χρηστότητῃ ἐπει
23 καὶ σὺ ἑκκοπῆσῃ. καὶ ἐκεῖνο δὲ, εἰ γὰρ ἐπιμείνωσι τῇ ἀπεισίᾳ, ἐγκεντρισθῆσονται
δυνάμει γὰρ ἔστων ὁ Θεὸς πάλιν ἐγκεντρίσῃ
24 αὐτοὺς. εἰ γὰρ σὺ εἰς τὴν κατὰ φύσιν εξε-
κόπης ἀγριελαίον, καὶ παρὰ φύσιν ἐκεντ-
ρισθῆς εἰς καλλιέλαιον, πώσο μᾶλλον οὖν,
οἶ κατὰ φύσιν, ἐγκεντρισθῆσονται τῇ ἱδίᾳ
ἐλαίᾳ;
25 οὐ γὰρ θέλω ύμᾶς ἁγνοεῖν, ἀδελφοί, τὸ
μυστήριον τούτο, ἵνα μὴ ἔστω παρ’ ἑαυτοῖς
φρόνημα, ὅτι πῶς ὡς ἡμέρους τῷ Ἰσ-
ραήλ γέγονεν, ἀχρεῖς οὖ τὸ πλῆρωμα τῶν
26 ἐθνῶν εἰσέλθη καὶ οὕτω πᾶς Ἰσραήλ σω-
ὸςτας· καθὼς γέγραπται, Ἡ ἐξει ἐκ Σιών
27 αὐτῷ τῷ ύμνοις, καὶ ἀποστρέψει ἀσέβειας ἀπὸ
28 Ἰακώβ καὶ αὐτῇ αὐτοῖς ἡ παρ’ ἐμοῦ δια-
θήκη, ὅταν ἄφελωμαι τὰς ἀμαρτίας αὐτῶν.
29 κατὰ μὲν* τὸ εὐαγγέλιον, ἔχθροι δὲ ἐρῶς
κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς
30 πατέρας· ἀμεταμέλητα γὰρ τὰ χαρισματα
31 καὶ ἡ κλῆσις τοῦ Θεοῦ, ὡσπερ γὰρ καὶ
32 αὐτοῖς ἐλεηθοῦσι. συνέκλεισε γὰρ ὁ Θεὸς

22—5
**ROMANS XI. 33—XII. 11.**

<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!</td>
<td>33 O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord, or who hath been his counsellor?</td>
</tr>
<tr>
<td>34 *For who hath known the mind of the Lord, or who hath been his counsellor?</td>
<td>34 *For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again?</td>
</tr>
<tr>
<td>35 Or who hath first given to him, and it shall be recompensed unto him again?</td>
<td>36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.</td>
</tr>
<tr>
<td>36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.</td>
<td>12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.</td>
</tr>
<tr>
<td>2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.</td>
<td>2 And be not fashioned according to this *world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and *acceptable and perfect will of God.</td>
</tr>
<tr>
<td>3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.</td>
<td>3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all members have not the same office:</td>
</tr>
<tr>
<td>4 For as we have many members in one body, and all members have not the same office:</td>
<td>5 So we being many are one body in Christ, and every one members one of another.</td>
</tr>
<tr>
<td>5 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.</td>
<td>6 Having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of faith;</td>
</tr>
<tr>
<td>7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;</td>
<td>7 Or, ministry, let us give ourselves to our ministry; or he that teacheth,</td>
</tr>
<tr>
<td>8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.</td>
<td>8 Or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.</td>
</tr>
<tr>
<td>9 Let love be without dissimulacion: abhor that which is evil, cleave to that which is good.</td>
<td>9 Or, love.</td>
</tr>
<tr>
<td>10 Be kindly affectioned one to another *with brotherly love, in honour preferring one another.</td>
<td>10 Be kindly affectioned one to another *with brotherly love, in honour preferring one another;</td>
</tr>
<tr>
<td>11 Not slothful in business: fervent in spirit, serving the Lord.</td>
<td>11 in diligence not slothful: fervent in spirit; serving *the Lord;</td>
</tr>
</tbody>
</table>

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1 Or, of the riches and the wisdom of God. 2 Or, both of wisdom and knowledge. 3 Gr, unto the ages. 4 Gr, well-pleasing. 5 Or, spiritual. 6 Or, worship. 7 Or, age. 8 Or, the will of God, even the thing which is good and acceptable and perfect. 9 Or, the faith. 10 Or, singleness. 11 Some ancient authorities read the opportunity.
33 Ω βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνιάστω αἱ ὁδοὶ αὐτοῦ.
34 τίς γὰρ ἐγγὺς νοῦν Κυρίου; ἢ τίς σύμβου- λος αὐτοῦ ἐγένετο; ἢ τίς προέδωκεν αὐτῷ, 
35 καὶ ἀντιπαθοδιήθηται αὐτῷ; ἢτι ἐκ αὐτοῦ καὶ δὲ αὐτοῦ καὶ εἰς αὐτῶν τὰ πάντα τοῦ φῶς, ἢ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιμῶν τοῦ Θεοῦ, παραστήσας τὰ σώματα ὑμῶν τιθῆναι ἐνεργείαιν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. καὶ μὴ συνχρηματίζεσθε τῷ αἰῶνὶ τοῦτον, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τῷ θελήματι τοῦ Θεοῦ τῷ ἀγαθῷ καὶ εὐάρεστον καὶ τέλειων.

3 Ἀγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὑμίν ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ᾽ ὅ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμείρισε μέτρως τῶν πίστεως. καθάπερ γὰρ ἐν ἐνιαύσιν μέλη πολλὰ ἐξομεν, τὰ δὲ μέλη πάντα οὕτως ὑμῖν φρονεῖν ὑμῖν ἐν Χριστῷ, ἵνα τῇ ἀναλογίᾳ τῆς μέτρως τῶν πίστεως ἐπισκοπηθῇ, κατὰ τὴν ἀναλογίαν τῆς μέτρως τῶν πίστεως εἰς δικαίωμα, εἰς τὴν δικαιοσύνην ἡταν προφητείαν, κατὰ τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς δικαιοσύνην, εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην εἰς τὴν ἀληθείαν καὶ τὴν ἀληθείαν τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην.

1 1 (νοὸς) om. ὑμῶν
2 (Marg. Θεοῦ)
3 πολλὰ μέλη
4 τὸν
5 τῆν αὐτήν ἐξεί τρόπον οὕτως οἱ πολλοὶ ἐν σωμάτος ἠπιέον ἐν Χριστῷ, ἵνα καθ᾽ εἰς τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην, εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην.

6 ἀλλήλων μέλη. ἐξοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα, εἰς τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀληθείαν καὶ τὴν ἀληθείαν τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην, εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀληθείαν καὶ τὴν ἀληθείαν τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην, εἰς τὴν δικαιοσύνην διὰ διαφοράς, εἰς τὴν ἀληθείαν καὶ τὴν ἀληθείαν τὴν ἀναλογίαν τῆς μέτρως γεννήσεως εἰς τὴν δικαιοσύνην.
12 Rejoicing in hope, patient in tribulation, continuing instant in prayer.
13 Distributing to the necessity of Saints; given to hospitality.
14 Bless them which persecute you, bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the same mind one towards another. Mind not high things, but 
17 Recompense to no man evil for evil. Provide things honest in the 
sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all 
men.
19 Dearly beloved, avenge not yourselves, but rather give place unto 
wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.
20 *Therefore if thine enemy hunger, feed him: if he thirst, give him 
drink. For in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

13 Let every soul be subject unto the higher powers: For there is no 

thee for good; but if thou do that which is evil, be afraid: for he bear-

eth not the sword in vain: for he is the minister of God, a re- 

cessor to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but 
also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, 
attending continually upon this very thing.

7 Render therefore to all their dues,
12 τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένον·
13 τεστὶ τῇ προσευχῇ προσκαρτεροῦστε· ταῖς
χρείαις τῶν ἀγίων κοινωνοῦστε· τὴν φιλο-
14 ξενίαν διάκοντες· εὐλογεῖτε τοὺς διάκοντας
15 ἔμοι· εὐλογεῖτε, καὶ μὴ καταράσθε· χαίρειν
μετὰ χαίροντων, καὶ6 ἀλαὶς μετὰ κλαύων·
16 τοῖς· τὸ αὐτὸ εἰς ἀλλήλους φρονοῦστε.

6 om. καὶ

μὴ τὰ ύψηλα φρονοῦστε, ἀλλὰ τοῖς ταπεινοῖς
συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι
17 παρ’ ἑαυτοῖς. μηδενὶ κακῶν ἀντὶ κακοῦ ἀπο-
διδότες. προνοοῦμενοι καλὰ ἐνώπιον πάν-
18 των ἀνθρώπων. εἰ δυνατόν, τὸ εἰς ἔμοι,
19 μετὰ πάντων ἀνθρώπων εἰρηνεύστε. μὴ
ἐαυτοὺς εὐδικουστές, ἀγαπητοὶ, ἀλλὰ διὸ
tόπον τὴν ὁρὰ γέγραπται γὰρ, Ἐμοὶ εκδι-
20 κήσες, ἐγὼ ἀνταποδώσω, λέγει Κύριος. ἐὰν
οὖν7 πειθάρ ὁ ἐχθρὸς σου, ψόμις αὐτῶν· εἰν
διψά, πότις αὐτῶν· τοῦτο γὰρ ποιῶν, ἀν-
θράκας πυρὸς σωφρίζετε ἐπὶ τὴν κεφαλὴν
21 αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα
ἐν τῷ ἁγαθῷ τῷ κακῷ.
13 Πάσα ψυχὴ ἐξουσίας ὑπερεξουσίας ὑπο-
tασσόμεθα· οὐ γὰρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ1
Θεοῦ, αἱ δὲ εὐσεία ἐξουσίαι.2 ὑπὸ τοῦ3 Θεοῦ
2 τεταγμέναι εἰς ἵνα. ὥστε ὁ ἀντιτασσόμενος
τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστη-
κεν’ οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λή-
3 ψονται. οἱ γὰρ ἤρχοντες οὐκ εἰσὶ φόβος
τῶν ἁγαθῶν ἔργων,4 ἀλλὰ τῶν κακῶν.5 θέ-
λεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἁγα-
4 τὶν ποιεῖ, καὶ εἰς ἐπαινοῦ ἐξ αὐτῆς6 Θεοῦ
gὰρ διάκονος ἐστὶ σοι εἰς τὸ ἁγαθὸν. ἐὰν
dὲ τὸ κακὸν ποιῆς, φοβεῖσθαι. οὐ γὰρ εἰκή τὴν
μαχαίραν φοβεῖ. Θεοῦ γὰρ διάκονος ἐστιν,
ἐκδίκους εἰς ὁργὴν τῷ τὸ κακὸν πράσσοντι.
5 διὸ ἀνίκητο ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
ὁργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ
tοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ
gὰρ Θεοῦ εἰσίν, εἰς αὐτὸ τὸτε προσκαρτε-
7 ροῦστε. ἀπόδοτε οὖν7 πάσι τὰς ὀφειλέτες.6 om. οὖν
tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

15 Him that is weak in the faith receive ye, but not to doubtful disputations.

16 For one believeth he may eat all things: another is weak, eateth herbs.

17 Let not him that eateth despise him that eateth not: and let not him that eateth not judge him that eateth. For God hath received him.

18 Who art thou that judgest another man's servant? to his own master he standeth or falleth; Yea he shall be holden up: for God is able to make him stand.

19 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

20 He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord sheweth not disreverence.

21 For whether he eat, or drink, or whatsoever he do, let all be done to the glory of God.

22 For none of us liveth unto himself, and no man dieth unto himself.

23 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, or die, we are the Lord's.

24 For whether he live, he liveth unto the Lord; and whether he die, he dieth unto the Lord. Yea, whether he live, or die, he is the Lord's.

25 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

26 Wherefore we live in Christ Jesus, whether he live, or die, we are the Lord's.

27 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, or die, we are the Lord's, by Christ Jesus.

28 Therefore both we live, and die unto the Lord; or whether we live, or die, we are the Lord's.
τῷ τῶν φόρων τῶν φόρων' τῷ τὸ τέλος τὸ τέλος τῷ τῶν φόρων τῶν φόρων' τῷ τὴν τιμὴν τὴν τιμήν.
8 Μηδενὶ μηδὲν οφείλετε, εἰ μὴ τὸ ἀγαπᾷν ἀλληλοὺς· ὁ γὰρ ἀγαπῶν τῶν ἑτερῶν, νῦν ἔχετε τοπλήμακε. τὸ γὰρ, Οὐ μοιχεύεσθε, οὐ φυσεύεσθε, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρας ἐντολή, εἰ τοῦτο τῷ λόγῳ ἀνακεφαλαίωσαι, ἐν τῷ Ἀγαπήσεις τῶν πλησίον σου ὡς ἔαν·
9 τῶν. ἦ ἀγάπη τῷ πλησίον κακῶν οὐκ ἔργαζεται πλήρωμα οὐν νῦν η ἀγάπη.
11 Καὶ τοῦτο, εἰδότες τῶν καιρῶν, ὅτι ὧρα ἡμᾶς ἤδη εἰς ὑπὸν έγερθήων· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν·
12 μεν. ἢ νῦν προεκοιμεθην, ἢ δὲ ἡμέρα ἡγγικεν· ἀποθαρσεῖς οὖν τὰ ἔργα τοῦ σκότους, καὶ ἔνδυσάμεθα ἑνός ὡς ἔνδυσάμεθα δὲ ἡμέρα, εὐσχημόνως περιπάτησαμεν, μὴ κἀκεῖναις καὶ ἁπάντως, μὴ καίναις καὶ ἁσθενεῖς,
13 μὴ ἐμείς καὶ ζῆλος. ἄλλο ἔνδυσάς τε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόωναν μὴ ποιείσθη, εἰς ἐπιθυμίας.
14 Τόν δὲ ἁσθενοῦντα τῇ πίστει προσλαμβάνετε, μὴ εἰς διακρίσεις διαλογισμῶν.
2 οὐ μὲν πιστεύεις φαγεῖν πάντα, ὁ δὲ ἁσθενεῖς
3 μόνον λάχανα ἐσθίεις. ὁ ἐσθίων τῶν μὴ ἐσθίοντα μὴ ἐξουσιεύειτο, καὶ δὲ μὴ ἐσθίον τῶν ἐσθίοντα μὴ κρυνέσω· ὁ Θεὸς γὰρ αὐτὸν
4 προσελάβετο· σὺ τίς εἰς τὸν κρίνον ἄλλοτρον οἰκήτην; τῷ ἵδοι κυρίῳ στήκει ἢ πίπτει. σταθήσεται δὲ δυνατὸς γὰρ ἐστιν
5 ὁ Θεὸς στήκας αὐτών. ὃς μὲν κρίνει ἡμέραν παρ’ ἡμέραν, ὃς δὲ κρίνει πάνταν ἡμέραν, ἐκατοστὸς ἐν τῷ ἵδοι νοὶ πληροφορεῖ
6 σοι. ὁ φρονοῦν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μή φρονοῦν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. 3 ὁ ἐσθίων Κυρίῳ ἐσθίεις, εὐχαριστεῖ γὰρ τῷ Θεῷ καὶ ὁ μὴ ἐσθίων Κυρίῳ
7 ὁμ. οὐ ψευδομαρτυρήσεις.
8 ἤδη ἡμᾶς
9 ἔνδυσάμεθα δὲ
10 ἔνδυσάμεθα ἑνός
11 ἐνός
12 ἡμέρα
13 ἐνός
14 ἡμέρα
1611 he eateth not, and giveth God thanks.
8 For none of us liveth to himself, and no man dieth to himself.
9 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord’s.
10 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
11 But why dost thou judge thy brother? or why dost thou set at nought thy brother? * we shall all stand before the Judgment seat of Christ.

1881 he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.

12 So then each one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.
14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
15 But if thy brother be grieved with thy meat: now walkest thou not charitably. * Destroy not him with thy meat for whom Christ died.
16 Let not then your good be evil spoken of.
17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy Ghost.
18 For he that in these things serveth Christ, is acceptable to God, and approved of men.
19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God: * all things indeed are pure; but it is evil for that man who eateth with offence.
21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
22 Hast thou faith? have it to thyself before God. Happy is he that
οὐκ ἐσθείες, καὶ εὐχαριστεῖς τῷ Θεῷ. όυδέις
γὰρ ἡμῶν ἐαυτῷ ζη, καὶ οὐδές εἰσαι ἀπο-
θησκεῖς. εἰς τὴν γὰρ ζῶμεν, τῷ Κυρίῳ
ζῶμεν εἰς τὸν ἀποθετοῦσκοςμεν, τῷ Κυρίῳ
ἀποθετοῦσκοςμεν εἰς τὸν ζῶμεν εἰς τὸ
ἀποθεσκομεν, τοῦ Κυρίου ἐσμέν, εἰς τοὺ-
το γὰρ Χριστὸς καὶ ἀπέδανε καὶ ἀνέστη
καὶ ἀνέκησαν, ἕνα καὶ μεκρῶν καὶ ζώντων
κυριεύσῃ, σὺ δὲ τὰς κρίνεις τῶν ἀδελφῶν
καὶ σὺ τὸν ἐξουσείν ἔν τὸν ἀδελφῶν
μου; ή καὶ σὺ τὸν ἐξουσείν ἔν τὸν ἀδελφῶν
μου; πάντες γὰρ τὰς παρασιτησόμεθα τῷ βήματι
τοῦ Χριστοῦ. γέγραπται γὰρ, Ζῶο ἐγώ, θεοῦ
λέγει Κύριος ὅτι ἐμοὶ κάρψει πάν γόνυ,
καὶ πάσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.
Ἄρα οὖν ἐκαστος ἡμῶν περὶ ἐαυτῶν λόγων
δῶσει τῷ Θεῷ.
13 Ἔρκετι οὖν ἀλλήλους κρίνωμεν ἅλλα
tοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρῶσ-
κορμα τὸν ἀδελφόν ἡ σκάνδαλον. οὔ δια
καὶ πέπειναι ἐν Κυρίῳ ἰδιαίτερον, ὅτι οὐ-
δὲν κανόν δὲ ἐαυτῶν εἰ μὴ τὸν λογιζο-
15 μὲν τὶ κοινὸν εἶναι, ἐκείνῳ κοινών. εἰ δὲ
διὰ βρῶμα ὁ ἀδελφός σου λυτείται, οὐκέτι
καὶ ἀγάπην περιπατεῖς, μὴ τὸ βρωματί
σου ἐκείνων ἀπόλλυσιν ὢν ἐν Χριστῷ ἀπέ-
16 θανεί. μὴ βλασφημεῖσθω οὖν ἴμων τὸ ἀγα-
θὸν οὐ γὰρ ἐστὶ τὴν ἡ βασιλεία τοῦ Θεοῦ
βρῶμας καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
18 εἰρήνη καὶ χαρὰ ἐν Πνεύματι Ἀγίῳ. τὸ γὰρ
ἐν τούτοις δουλεύων τὸν Χριστὸν εὐάρεστος
19 τῷ Θεῷ, καὶ δίκιμοι τοῖς ἀνθρώποις. ἅρα
οὖν τὰ τῆς εἰρήνης δικόκομεν καὶ τὰ τῆς
20 οἰκοδομῆς τῆς εἰς ἀλλήλους. μὴ ἐνεκεν
βρῶματος κατάλυσε τὸ ἐργον τοῦ Θεοῦ,
πάντα μὲν καθαρά, ἀλλὰ κακῶν τὸν ἀνθρώ-
21 πο τῷ διὰ προσκύνημας ἐσθίοντο, καλῶν
τὸ μὴ φαγεῖν κρέας, μὴ δὲ πιεῖν ὀνος, μὴ δὲ ἐν
τῷ ἀδελφός σου προσκόπτει τῇ σκανδαλίζει
22 ται ἢ ὀρθεῖν. εἰς τὰς ἡσυχίας τοῦ Θεοῦ.
μακάριος ὁ ὁ σου καθαρός τοῦ Θεοῦ.
condemneth not himself in that
thing which he alloweth.
23 And he that doubteth, is dammed
if he eat, because he eateth not of
faith: For whatsoever is not of faith,
is sin.

15 We then that are strong, ought
to bear the infirmities of the weak,
and not to please ourselves.
2 Let every one of us please his
neighbour for his good to edification.
3 For even Christ pleased not him-
self, but, as it is written, The
reproaches of them that reproached
thee, fell on me.
4 For whatsoever things were writ-
ten aforetime, were written for our
learning, that we through patience
and comfort of the Scriptures might
have hope.
5 *Now the God of patience and
consolation grant you to be like-
minded one towards another, accord-
ing to Christ Jesus:
6 That ye may with one mind
and one mouth glorify God, even
the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another,
as Christ also received us, to the
glory of God.
8 Now I say, that Jesus Christ
was a Minister of the circumcision
for the truth of God, to confirm
the promises made unto the fathers:
9 And that the Gentiles might
glorify God for his mercy, as it is
written, *For this cause I will con-
fect to thee among the Gentiles, and
sing unto thy Name.
10 And again he saith, *Rejoice,
ye Gentiles, with his people.
11 And again, *Praise the Lord,
all ye Gentiles, and hail him, all
ye people.
12 And again Esaias saith, *There
shall be a root of Jesse, and he that
shall rise to reign over the Gentiles,
in him shall the Gentiles trust.
13 Now the God of hope fill ye
with all joy and peace in believing,
that ye may abound in hope through
the power of the holy Ghost.
14 And I myself also am persuaded
of you, my brethren, that ye also
are full of goodness, filled with all
knowledge, able also to admonish
one another.
15 Nevertheless, brethren, I have
written the more boldly unto you,
judgeth not himself in that which
he approveth. But he that doubt-
heth is dammed if he eat, because
he eateth not of faith; and
whatsoever is not of faith is sin.
15 Now we that are strong ought
to bear the infirmities of the weak,
and not to please our-

*Ps. 68. 9.

*1 Cor. 1. 10.

* Or, dis-
cerneth, and put-
theth a differ-
ece between

ments.

* Deut. 32. 43.

* Ps. 117. 1.

* Is. 11. 10.

1 Or, pul-
teth to the test
2 Many au-
torities, some
ancient, insert
here ch. xvi.
22—27.

3 Some au-
torities read us.

4 Or, con-
fess
15 ὁ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώγη μᾶς τὸ αὐτὸ φρονεῖν ἐν ἀλλήλῃ ὑπὲρ ἀλήθειας Θεοῦ, εἰς τὸ βεβαιώσασθαι τὰς ἐπαγγελίας τῶν πατέρων τὸν ἐθνὸς ὑπὲρ ἐλεον δοξάζει τὸν Θεόν, καθὼς γέραται, Δει τὸ πολλὰ ἐξομολογημένα σοι ἐν ἐθνείᾳ, καὶ τὸ ὅνομα τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ.

16 ὁ Θεὸς τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπανεσάτασαν αὐτὸν πάντες οἱ λαοί, καὶ πᾶλιν Ἰσαάκ λέγει, Ἔφθασεν οὖν γιατί τοῦ Ισραήλ, καὶ ὁ ἀναστάμενος ἠρχεῖν ἑθνῶν, καὶ ἀνεῖπο τὴν ἐλπίδα, ἐν ἑαυτῷ, εἰς τὸ περιποτεύεσθαι ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος Ἰσχίου.

17 Ἰσραήλ ἔφη, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἔστε ἀγαθοτύπης, τεπληρωμένοι πάσης ἀνωσίας, δυνάμει καὶ ἀληθείᾳ. 9 ὁμιλητὰ ἐπὶ ὑμᾶς ἀδελφοί,
1611

In some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore, whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you,

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whencesoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

1881

In some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ,

20 yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to you; but now, having no more any place in these regions, and having these many years a longing to come unto you, whencesoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, I say, I go unto Jerusalem,

26 ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
ἐπιστολὴ πρὸς ῥωμαίους.

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...μέσος, ὡς ἐπαναμενήσκον ὑμᾶς, διὰ τὴν χάριν τὴν δοθείσαν μοι ὑπὸ τοῦ Θεοῦ, ἔις τὸ εἴναι με λειτουργόν 'Ἰησοῦ Χριστοῦ 11 Χριστοῦ Ἰησοῦ εἰς τὰ ἔδην, ἑρωυργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐφράντος, ἡγιασμένη ἐν Πνεύματι Ἁγίῳ.

17 ἔχω οὖν 12 καὶ ἔγραψα ἐν Χριστῷ Ἱησοῦ τὰ πρὸς 13 Ἰησοῦν, ὅπερ γὰρ τολμῆσαι λαλεῖν τι 14 διὸ οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ, εἰς ἐπακοὴν ἐθνῶν, λόγω καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ 15. ὥστε με ἀπὸ ἴδρυσεν ὁ Κύκλως μέχρι τοῦ Ἰλλυρίου πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, ἵνα μὴ ἐπ᾽ ἀλλότριον θεμέλιον ὄλλον κοιμῶμεν ἀλλὰ, καθὼς γέγραπται, Οἶς οὐκ ἄνγγελον περὶ αὐτοῦ, ὑψοῦται 16. καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

52 Διὸ καὶ ἐνεκοπτήμην τὰ πολλὰ τοῦ ἑλθεῖν πρὸς ύμᾶς νῦν δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπισποθίων δὲ ἔχων τοῦ ἑλθεῖν πρὸς ύμᾶς ἀπὸ πολλῶν ἐτῶν, οὐν ἐὰν 17 πορεύομαι εἰς τὴν Σπανίαν, ἐλέυσομαι πρὸς ύμᾶς 18. ἐπιτίῳ γὰρ διαπορεύης μενος θεάσασθαι ύμᾶς, καὶ ύβ' ύμῶν προφητήρεσθαι εἰκε, ἐὰν ύμῶν πρῶτον ἀπὸ μέρους ἐμπληρηθεῖ, 19 νυνι δὲ πορεύομαι εἰς Ἰερουσαλήμ, διακονοῦν τοῖς ἅγιοις. εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαιὴ κοινωνίαν τω ποιήσασθαι εἰς τοὺς πτοχοὺς τῶν ἅγιων τῶν ἐν Ιερουσαλήμ. εὐδόκησαν γὰρ, καὶ ὕψοῦσαν αὐτῶν εἰσιν 20. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔδη, ὑψίζουσεν καὶ ἐν τοῖς σαρκικοῖς λειτουργήσατο αὐτοῖς. τούτῳ οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τῶν καρπῶν τούτων, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.
1611  
29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.
30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.
31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the Saints:
32 That I may come unto you with joy by the will of God, and may with you be refreshed.
33 Now the God of peace be with you all. Amen.

16 I commend unto you Phoebe our sister, which is a servant of the Church which is at Cenchrea:
2 That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
3 Greet Priscilla and Aquila, my helpers in Christ Jesus:
4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles.)
5 Likewise greet the Church that is in their house. Salute my well-beloved Epaphras, who is the firstfruits of Achaia unto Christ.
6 Greet Mary, who bestowed much labour on us.
7 Salute Andronicus and Junia mykinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.
8 Greet Amplias my beloved in the Lord.
9 Salute Urbanus our helper in Christ, and Stachys my beloved.
10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.
11 Salute Herodion mykinsman. Greet them that be of the household of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

1881  
29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;
31 that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable
32 to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phoebe our sister, which is a servant of the Church that is at Cenchrea; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.
3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and salute the church that is in their house. Salute Epenetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, who bestowed much labour on you. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
8 Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord.
οίδα δὲ ὅτι ἐρξύμενος πρὸς ὑμᾶς ἐν πληρώ-
ματι εὐλογίας τοῦ εὐαγγελίου τοῦ 21 Χριστοῦ ἐδείκσαμα.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυ-
rίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἁγία-
pτος τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν
ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν.
31 ίνα μυρφό ἄπο τῶν ἀπεθανόντων ἐν τῇ Ιου-
δαίᾳ, καὶ ίνα 22 ἡ διακοσία μου ἢ ἐκ ἠμερ-
σαλῆς εὑρόσκεδεται γέννηται τοῖς ἁγίοις. 23
32 ίνα ἐν χαρᾷ ἐλθὼ 21 πρὸς ὑμᾶς διὰ θελή-
ματος Θεοῦ, καὶ 25 συναναπάυσωμεν ὑμῖν.
33 ο δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν.

16 Συνίστημι δὲ ὑμῖν θοῖβην τὴν ἀδελφὴν
ἥμων, οὐσάν διάκονον τῆς ἐκκλησίας τῆς ἐν
2 Κεχρεαίς 21 ίνα αὐτὴν προσδέξησθε ἐν Κυ-
rίῳ ἄξιοι τῶν ἁγίων, καὶ παραστήσας αὐτὴν
ἐν ή ἐμῶν χρήσιν πράξασθαι καὶ γὰρ
αὐτή 1 προστάταις πολλοῖς ἐγενήθη, καὶ αὐ-
τοῦ ἐμοῦ. 2
3 'Ασπάσασθε Πρόκκλαν 3 καὶ Ἀκύλαν
4 τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ, οἰ-
tνες ὑπὲρ τῆς ψυχῆς μου τῶν ἐαυτῶν τρά-
χολοι ὑπέθεκαν, οῖς οὐκ ἐγὼ μόνος εὐχα-
ριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
5 ἐθνῶν καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
ἀπάσασθε 'Επίαντον τῶν ἁγαπητῶν μου,
ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαίας 4 εἰς Χριστὸν.
6 ἀπάσασθε Μαραίμα, ἢτις πολλὰ ἐκοπίασεν
7 εἰς ἡμᾶς. 5 ἀπάσασθε Ἀνδρόνικον καὶ Ἰου-
νίαν τοὺς συγγενεῖς μου καὶ συναγιλακ-
tους μου, οἵτινες εἰσίν ἐπίσημοι ἐν τοῖς
ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν
.AddTransient Χριστῷ. ἀπάσασθε Ἀμπλιάν 7 τῶν ἁγα-
9 τὸν μου ἐν Κυρίῳ. ἀπάσασθε Οὐρίμαν
10 τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στά-
11 χνὸν τῶν ἁγαπητῶν μου. ἀπάσασθε Ἀπελ-
λῆν τὸν δύκιμον ἐν Χριστῷ. ἀπάσασθε
12 τοὺς ἐκ τῶν Ἀριστοβουλίων. ἀπάσασθε
Ὁρδίων τῶν συγγενῶν μου. ἀπάσασθε
toὺς ἐκ τῶν Ναρκίσσου, τῶν δυνατὰ ἐν Κυρίῳ.
12 ἀπάσασθε Τρύφαναν καὶ Τρυφόσαν τὰς κο-
pιόσας ἐν Κυρίῳ. ἀπάσασθε Περσίδα τὴν
ἀγαπητὴν, ἢτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Saints which are with them.
16 Salute one another with a holy kiss. The Churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.
18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.
19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
21 Timotheus my workfellow, and Lucins, and Jason, and Sospater, my kinsmen, salute you.
22 I Tertius who wrote this Epistle, salute you in the Lord.
23 Gains mine host, and of the whole Church, saluteth you. Erastus the Chamberlain of the city saluteth you, and Quartus a brother.
24 The grace of our Lord Jesus Christ be with you all. Amen.
25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
26 But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,
27 To God, only wise, be glory through Jesus Christ, for ever. Amen.

*Written to the Romans from Corinth, and sent by Phoebe servant of the Church at Cenchrea.
13 ἀστάσασθε Ὑσών τὸν ἐκλεκτὸν ἐν Κυρίῳ,
14 καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀστάσασθε ἀστάσασθε Ἀστύκριτον, Ἐλεγοντα, Ἐρμαν, Πατρό-
βαν, Ἐρμαν, καὶ τοῖς σὺν αὐτοῖς ἀδελ-
15 φῶς. ἀστάσασθε Φιλιδολογον καὶ Ἰουλίαν,
Νηρεὰ καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμ-
πᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
16 ἀστάσασθε ἀλλήλους ἐν φιλήματι ἁγίων.
ἀστάπτεται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χρι-
στοῦ.

17 Παρυκαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς
tὰς διωκστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν
dιδαχὴν ἡν ὑμεῖς ἐμάθητε, πουκόπτας καὶ ἕκ-
18 κλίσαι αὐτῶν. οἱ γὰρ τοιούτοι τῷ Κυ-
ρίῳ ἡμῶν Ἰησοῦν Χριστὸν oυ δουλεύοντιν,
ἀλλὰ τῇ ἐκατέσκοπτᾳ καὶ διὰ τῆς χρηστο-
λογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας
19 τῶν ἀκάκων. ἢ γὰρ ὑμῶν ὑπάκοι εἰς πάντας
ἀφίκετο. χαίροι οὖν τὸ ἔφοιτον ὑμῖν: ὃθελ
δὲ ὑμᾶς σοφοὺς μὲν εἰναι εἰς τὸ ἀγαθόν,
20 ἀκεραίους δὲ εἰς τὸ κακὸν. ο ὁ Θεὸς τῆς
eἱρήνης συντρίψει τῶν Σατανᾶν ὑπὸ τοὺς
πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μεθ’ ὑμῶν, ἀμήν. ἀμήν. ἀμήν.

21 Ἀστάπτεται ὑμῖς Τιμόθεος ὁ συνεργὸς
μου, καὶ Δοῦκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ
22 συγγενεῖς μου. ἀστάπτεται ὑμῖς ἔγω Τέρτιος,
23 ὁ γράφωσι τὴν ἐπιστολὴν, ἐν Κυρίῳ. ἀστά-
πτεται ὑμῖς Γαῖος ὁ ξένος μου καὶ τῆς ἐκκλη-
σίας ὁλῆς. ἀστάπτεται ὑμῖς Ἐραστός ὁ ἀικο-
νόμος τῆς πόλεως, καὶ Κοὐάρτος ὁ ἀδελφὸς.

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ μετὰ πάντων ὑμῶν. ἀμήν.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζει κατὰ τὸ εὐ-
αγγελίων μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνου αἰώνιοι
σεστηχήμου, φανερωθέντος δὲ νῦν, διὰ τε γρα-
φῶν προφητικῶν, κατ’ ἐπικαθήν τοῦ αἰώνιου
Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθη
26 γνωρισθέντως, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ
Χριστοῦ, ἡ δοξὰ εἰς τοὺς αἰῶνας. ἀμήν.

[Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου
dia Φοίβης τῆς διακόνου τῆς ἐν Κεγ-
χρεαίς ἐκκλησίας.]

add. ὑμῖν, not marg.
Marg. om. ver. 25
—27, and refers to note
at end of ch. xiv.

om. subscription
THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

1611
1 Paul called to be an Apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.
3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.
4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,
5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;
6 Even as the Testimony of Christ was confirmed in you.
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ,
8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
9 *God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment.
11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.

1621
1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge;
5 Even as the testimony of Christ was confirmed in you:
6 So that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprovable in the day of our Lord Jesus Christ.
7 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
8 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgement.
9 For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollo; and I of Cephas; and I of Christ.
ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
ΠΡΟΣ
ΚΟΡΙΝΘΙΟΤΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Παύλος κλητός ἀπόστολος Ἰησοῦ Χριστοῦ
dιὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελ-
φός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κα-
ρύθῳ, ἡγουσίας εἰς Χριστὸν Ἰησοῦ, κλη-
τοῖς ἁγίοις, σὺν πάσι τοῖς ἐπικαλουμένοις τὸ
ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν
3 παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν' χάρις ύμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πάσης ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου2 πάντοτε περὶ
ὑμῶν, εἰπ ἡ ἀρχὴ τοῦ Θεοῦ τῇ δοθείσῃ
δ' ύμῖν εἰς Χριστὸν Ἰησοῦν ὅτι εἰ παντὶ ἐπλου-
tάθητε εἰς αὐτό, εἰς παντὶ λόγῳ καὶ πίσε
ἀγνώστε, καθὼς τῷ μαρτύρων τοῦ Χριστοῦ
7 ἐβεβαιώθη ἐν ύμίν' ὡστε ύμᾶς μὴ ὑπε-
ρείσθαι εἰς μηδεὶς χαρίσματι, ἀπεκδεχόμε-
νος τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν
8 Ἰησοῦ Χριστοῦ, ὡς καὶ βεβαιώσεις ύμᾶς ἔως
tέλους, ἀνεγκλήτους εἰς τῇ ἡμέρᾳ τοῦ Κυρίου
9 ἡμῶν Ἰησοῦ Χριστοῦ. πιστῶ τῷ Θεῷ, δὲ οὖν
ἐκλήθητε εἰς κοινωνίαν τοῦ νῦν αὐτοῦ Ἰησοῦ
Χριστοῦ τοῦ Κυρίου ἡμῶν.
10 Παρακαλῶ δὲ ύμᾶς, ἀδελφοί, δεῖ τοῦ
ὄνομασ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, ἵνα το αὐτο λέγητε πάντες, καὶ μὴ
ἡ εἰ ύμῶν σχίσματα, ἢτε δὲ καθρηταιμέ-
νοι εἰ τῷ αὐτῷ νοί καὶ εἰ τῇ αὐτῇ γνώ-
11 μὴ. ἑδρασθῇ γὰρ μοι περὶ ύμῶν, ἀδελφοῖ
μου, ὑπὸ τῶν Χλόης, ὅτι ἐρεῖς εἰς ύμῖν
12 εἰσ. λέγω δὲ τούτῳ, ὅτι ἐκαστὸς ύμῶν
λέγει, Ἐγώ μὲν εἰμι Παύλου, Ἐγώ δὲ
Ἀπολλών, Ἐγώ δὲ Κηφᾶ, Ἐγώ δὲ Χριστοῦ,

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but *Crispus and Gains:

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: *not with wisdom of speech, lest the Cross of Christ should be made of none effect.

18 For the preaching of the Cross is to them that perish foolishness: but unto us which are saved it is the *power of God.

19 For it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 *Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the *Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are:
13 μεμέρισται ὁ Χριστός; μὴ Παύλος ἐσταυρωθή ὕπερ ύμων, ἣ εἰς τὸ ὄνομα Παύλου
14 ἐβαπτίσθησθε; εὐχαριστῶ τῷ Θεῷ ὅτι οὐδὲν ὑμῶν ἐβαπτίσα, εἰ μὴ Κρίσπον καὶ
15 Γάιον ἣν μὴ τις ἔπιθ ὅτι εἰς τὸ ἔρων ὑμών ἐβαπτίσα, δὲ καὶ τὸν Στεφάνα οἷον λοιπὸν οὐκ ἄγαν εἰ τινὰ ἀληθὸν ἐβαπτίσα, οὐ γὰρ ἀπεστείλε μὲ Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζονται οὐκ ἐν σοφίᾳ λόγου, ἢ ἡ τεκνωθή ὁ σταυρὸς τοῦ Χριστοῦ.
18 ὁ λόγος γὰρ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένους μωρία ἐστί, τοῖς δὲ σωζομένοις ἡμῖν δύναμιν Θεοῦ ἐστί, γεγραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀδετήσω, ποὺ σοφῶς, ποὺ γραμματεύς; ποὺ σοφία τοῦ αἰῶνος τούτου; οὐχὶ ἐμφάνεται ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τοῦ Θεοῦ, εὐδοκήσειν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ ἱουδαίοι σμήνεον7 αἰτοῦσι καὶ "Ελληνες σο- φιαίνετε ὑμεῖς, δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, ἱουδαίοις μὲν σκανδαλον, φίλους ἑτούσι μεταξὺ τῶν κλητῶν, ἱουδαίοις τε καὶ "Ελλησί, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφιάν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφότερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενεῖς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ- πων ἐστί.

25 καταστράφη σοφία πολλῶν ἐτῶν καὶ Χριστὸς ἐσταυρωμένος, ἱουδαίοις μὲν σκανδαλον, Ἐλλησί, ἱουδαίοις τε καὶ "Ελλησί, Χριστὸν Θεοῦ δύναμιν καὶ ἱουδαίοις· ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφότερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενεῖς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ- πων ἐστί.

26 Βλέπετε γὰρ τὴν κλήσιν ύμῶν, ἄδελφοι, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολ- λοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ο Θεός, ἢν τοὺς σοφοὺς κατασθάνητον9 καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ο Θεός, ἢν καταστράφη σοφία πολλῶν εἰς τὸν κόσμον ἐξελέξατο ο Θεός, ἢν καταστράφη τοὺς σοφοὺς κατασθάνητον9 καὶ τὰ ἀνθρώπων ἐξελέξατο ο Θεός, καὶ τὰ μὴ ὄντα, ἢν τὰ ὄντα καταργηθῇ. 10 Marg. om. καὶ

3 (Marg. om. for ;)
4 Marg. om. τῷ Θεῷ
5 ἐβαπτίσθησθε
6 om. τούτον
7 σοφία
8 ἐθνος
9 καταστράφη τοὺς σοφοὺς κατασθάνητον
10 Marg. om. καὶ
1611

29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That according as it is written, *He that glorifieth, let him glory in the Lord.

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29 that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came to you, *came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the Princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

1 Or, both righteousness and sanctification and redemption

2 Or, word

3 Many ancient authorities read testimony.

4 Gr., thing preached.

6 Or, full-grown

7 Or, age; and so in ver. 7, 8; but not in ver. 12.

8 Some ancient authorities read For.

9 Or, it
29 ὅπως μὴ καυχήσηται πᾶσα σάρξ ἐνώπιον
30 αὐτῶν ἧν, ἐξ αὐτῶν δὲ υμεῖς ἑστε ἐν Χριστῷ Ἰησοῦ, ὥσπερ ἴημεν σοφίαν ἀπὸ Θεοῦ, διακοινοῦντες καὶ ἀγαπητοὶ, καὶ ἀπολύσατε ἑως ὅτε θανατίσατε ἑαυτούς.
31 τρωσίς ἵνα, καθὼς γεγραμμένος, ἐν Κυρίῳ καυχάσθω.

2 Κἀγώ ἐλθὼν πρὸς υμᾶς, ἀδέλφοι, ἢλθον οὐ καθ' ὑπεροχὴν λόγον ἢ σοφίας καταγωγήν. 2 γέλαλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. οὐ γὰρ ἐκρέμα τοῦ εἰδέναι τι ἐν ἐμί, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τούτων ἐσταυρωμένου.
3 καὶ ἐγὼ ἐν αὐστερείᾳ καὶ ἐν φόβῳ καὶ ἐν παναγίᾳ, καὶ ἐν παντί πολλῷ ἐγενέμην πρὸς ὑμᾶς. καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πεντελείᾳ ἀνθρώπων, ἀλλ' ἐν πίστει ὑμῶν μὴ ἐν σοφία ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.
6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχῶν του τούτου, τῶν κατορθομένων" ἀλλά λαλοῦμεν σοφίαν Θεοῦ ἐν μυστήριῳ, τὴν ἀποκρυμμένην, ἣν προσέρχεσθαι Θεὸς πρὸ τῶν αἰῶνων εἰς δύναμιν.
8 ἡμῶν ἡν οὐδεὶς τῶν ἀρχῶν τοῦ αἰῶνος τούτου ἔγραψεν εἰ γὰρ ἔγραψεν, οὐκ ἐν τοῖς Κύριοις τῆς δικαιοσύνης ἐσταύρωσαν ἀλλὰ καθὼς γέγραπται, "Ἀδηλαδάμος οὐκ εἶδε, καὶ οὐκ ἦκοσε, καὶ ἐπὶ κυριότατον ἀνθρώπον οὐκ ἀνέβη, ἐν ἡτοίμασθεν ὁ Θεὸς τοῖς ὄσα ἀγαπώσατο αὐτῶν, ἡμῖν ἐκ ὁ Θεὸς ἀπεκάλυψεν τῶν πνευμάτων τοῦ Θεοῦ ἐν τῷ γὰρ ἀπεκάλυψεν ὁ Θεὸς πνεῦμα πάντα ἐρευνών, καὶ τὰ βιβλία τοῦ οὐκ ὁποῖοι οὐδεὶς ἐδείκνυεν ἐκ τοῦ Πνεύμα τοῦ Θεοῦ, ἐν ἑως ἐν ἑοῦν τοῦ Θεοῦ ἐκ χαρακτῆται ἡμῖν.
13 Which things also we speak, not in words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envyng, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

5 Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man.

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God, ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:
13 ἀ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς Πνεύματος Ἄγιον, πνευματικοῖς πνευματικά συγκρίνομεν.

11 νοτεῖς. ψυχικὸς δὲ ἀνθρωπός οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, μόρια γάρ αὐτῷ ἐστι, καὶ οὐ δύναται γνώναι, ὅτι πνευματικὸς ἀνακρίνεται, ὁ δὲ πνευματικὸς ἀνακρίνεται μὲν πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

16 κρίνεται, τὸς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάζει αὐτῶν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

3 Καὶ ἐγώ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι Ἴματ' ὁς πνευματικοί, ἀλλ' ὁς σαρκικοί,

2 ὁς ἡπτίοις ἐν Χριστῷ, γάλα Ἴματ' ἐπότισα, καὶ οὐ βρῶμα' οὕτω γὰρ ἡδυνάσθη, ἀλλ' οὖν τοῖς ἴδιοις ἴδιοι.

3 οὖτε ἑτεῖν' δύνασθε' ἑτεῖ γὰρ σαρκικοὶ ἴστε· ὅπου γὰρ ἐν ἴματι ξῆλος καὶ ἔρις καὶ διχοστασία, οὐχὶ σαρκικοὶ ἴστε, καὶ ἰστε.

4 κατὰ ἀνθρωπὸν περιπατεῖτε; ὅταν γὰρ λέγῃ τὸς, Ἐγὼ μέν εἰμί Παύλου, ἔτερος δὲ, Ἐγὼ Ἀπολλώ, οὐχὶ σαρκικοὶ ήστε; τίς οὖν ήστε Παύλου, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι δὲ ἄν ἐπιστεύσατε, καὶ ἐκάστῳ ὁ ὅποι ἔδωκεν;}

6 ὁ Κύριος ἔδωκεν; ἐγὼ ἐφύτευσα, Ἀπολλῶς λαός ἐπότισεν, ἀλλ' ὁ Θεὸς ἐφέτευσεν. ὅστε οὖν ὁ φυτευόν ἴστε τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός, ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν' ἐστι μίας συνεργίας, Θεοῦ γὰρ ἐσμεν συνεργοί; Θεοῦ γεώργιον, Θεοῦ ἑικοδομὴ ἴστε.

10 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεινήν μοι, ὡς σοφία ἰδρυτέκτων θεμέλιων τέθεικα, ἀλλ’ ἐστιν ἐπικοινωνεῖ, ἑκατος δὲ βλεπτῶ πῶς ἐπικοινωνεῖ, τοιούτων γὰρ ἀλλοι οὐδὲις δύναται θεῖαι παρά τον κείμενον, ὃς ἐστιν Ἰησοῦς Χριστός. εἰ δὲ τοῖς ἐπικοινωνεῖ ἐπὶ τοῖς θεμέλιοι τοῦτον χρυσάων, ἀργυρῶν, ędziους τιμίους, ξύλα, χάρτων, καλάμην, χρυσίων, ἀργύριων.

13 om. τοῦτον.
I. CORINTHIANS III. 13—IV. 5.

1611

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.

*Gr. is revealed.

16 *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God: for it is written, *He taketh the wise in their own craftiness. 20 And again, *The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men, for all things are yours. 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. 23 And ye are Christ's, and Christ is God's.

4 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1881

13 each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 17 If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God: for it is written, *He taketh the wise in their own craftiness; *Job 5. 13. 20 And again, *The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men, for all things are yours. 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. 23 And ye are Christ's; and Christ is God's.

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*Gr. dog.

+Matt. 7. 1. Rom. 2. 3.
13 έκάστου τον ἑργαν φανερὸν γενήσεται· ἢ γὰρ
ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται
cαὶ ἐκάστου τὸ ἑργαν ὅποιον ἐστὶν 15 τὸ πῦρ.

14 δοκιμάσει, εἶ τινος τὸ ἑργαν μένει 17 ὁ ἐπω-
cοδήμησε, μισθὸν λήφθηται, εἰ τινος τὸ ἑργαν
κατακαίσεται, ἐξημιωθήσεται· αὐτὸς δὲ σωθή-
σεται, οὖτω δὲ ὁς διὰ πυρὸς.

16 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ
17 ἤνεγμα τοῦ Θεοῦ οἴκει ἐν υἱῶν· εἰ τις τῶν
ναιν τοῦ Θεοῦ φθέρει, φθέρει τοῦτον ὁ
Θεοῦ· ὁ γὰρ ναὸς τοῦ Θεοῦ ὑγίος ἐστιν,
οἵτινες ἐστε υἱοί.

18 Μηδεὶς ἔαυτὸν ἐξαπατάτω· εἰ τις δοκεῖ
σοφὸς εἰναι ἐν υἱῶν ἐν τῷ αἰῶνι τοῦτῳ,

19 μαρτὸς γενέσθω, ἢ ναί ἡγήναι σοφὸς· ἢ γὰρ
σοφία τοῦ κόσμου τοῦτον μορία παρά τῷ
Θεῷ ἐστι. γέγραπται γάρ, ὁ δρασσόμενος
τοὺς σοφοὺς ἐν τῇ πανορμήγα τοῦ· καὶ
πάλιν, Κύριος γνώσκει τοὺς διαλογισμοὺς
τῶν σοφῶν, ὃτι εἰσὶ μάταιοι. ὡστε μηδεὶς
καθίσθω ἐν ἀνθρώποις· πάντα γὰρ υἱῶν

20 ἐστιν, εἰτε Παῦλος, εἰτε Ἀπόλλων, εἰτε
Κηρύς, εἰτε κόσμος, εἰτε ζωὴ, εἰτε θάνα-
tos, εἰτε ἑνεστώτα, εἰτε μελλοντα πάντα

21 υἱῶν ἐστιν, υἱοῖς ὃς Ἰησοῦν, Ἰησοῦς 13 ὃς ὁτι
дей Θεοῦ.

4 Οὕτως ἡμᾶς λογιζόμεθα ἀνθρώποι, ὡς ὑπη-
ρέταις Χριστοῦ καὶ οἰκονομοὺς μυστηρίων
2 Θεοῦ. ὃς δὲ 1 λοιπῶν, ζητεῖται ἐν τοῖς οἰκο-

3 νομίσει, ἢν πιστὸς τις εὑρεῖ· ἐρωτεῖ δὲ εἰς
ἐλάχιστον ἐστιν ἴνα ψῆ υἱῶν ἀνακριθω, ἢ
ὑπὸ ἀνθρώπινης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν

4 ἀνακρινώ. οὐδὲν γὰρ ἐμαυτῷ σύνοδα, ἀλλ' οὐκ
ἐν τοῦτο δεδικαίωμαι· ὃ δὲ ἀνακρίνων με

5 Κύριος ἐστιν. ὡστε μὴ πρὸ καιροῦ τι κρί-
vete, ὡς ἐν ἑλέγχος ὁ Κύριος, ὃς καὶ φωτίζει
τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς
βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἐπαινός
gενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.
6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the Apostles last, as it were approved to death. For we are made a spectacle unto the world, and to Angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ. We are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace,

12 * And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it;

13 * Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers: For in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church.

18 Now some are puffed up as though I would not come to you.

19 * But I will come to you shortly, *if the Lord will, and will know, not the speech of them which are puffed up, but the power.
6 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτῶν καὶ Ἀπολλὸν δὲ ύμᾶς, ὅταν ἐν ἡμῖν μᾶθητε τὸ μὴ ὑπέρ 2 γέγραπται φρονεῖν, ὅπως εἰς ὑπέρ τοῦ ἐνός φυσιούσθε κατὰ τοῦ ἐτέρου, τίς γὰρ σε διακρίνει; τί δὲ ἐχεις ὁ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί

8 καυχᾶσαι ὡς μὴ λαβὼν; ᾿Ηδη κεκορεσμένοι ἐστε, ᾿Ηδὴ ἐπλουτύσατε, χωρὶς ἡμῶν ἐβασιλεύσατε καὶ ὀφελὸν γε ἐζωσίλευσατε, ὅταν καὶ ἡμεῖς ύμῶν συμβασιλεύσωμεν. δοκοῦ γὰρ οὐ 4 ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπίθαντον· ὅτι θεάτρου ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις, καὶ ἀνθρώποις. ἡμεῖς μοροὶ διὰ Χριστοῦ, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἵσχυροί· ὑμεῖς ἐδοξάσατε,

9 ἡμεῖς δὲ ἅτιμοι. ἄχρι τῆς ἀρτί ὀρας καὶ πεινώμεν, καὶ δυσώμεν, καὶ γυμνητεύομεν, καὶ κολασφιζομέθα, καὶ ἀστατούμεν, καὶ κοπόωμεν ἐργαζόμενοι ταῖς ίδιαις χερσὶ· λαοδοροϊμοι εὐλογούμεν· διοκόμουν ἀνεχώμεθα.

13 βλασφημοῦμεν 6 παρακαλοῦμεν· ὡς περικαθήρματα τοῦ κόσμου ἐγενήθημεν, πώς τοῦτον περίσσαμα ἐος ἀρτί;

14 Οὐκ ἐντρέπων ύμᾶς γράφω ταῦτα, ἀλλ' οὐ τέκνα μου ἀγαπητὰ νουθετῶ 7. εἰς γὰρ μουρίους παιδαγογοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· εἰς γὰρ Χριστὸν ἠσθοῦν

15 διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. πα- 17 ρακαλὸν οὐν υμᾶς, μεταται μου γίνεσθε. διὰ τοῦτο ἐπεμψα ύμῖν Τιμίδεον, ὅστις ἐστί τέκνων μου 8 ἀγαπητών καὶ πιστῶν ἐν Κυρίῳ, ὅσι ύμᾶς ἀμαρηθεί τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς παισαχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 ὅσι μὴ ἐρχομένου δὲ μου πρὸς υμᾶς ἐφυσιοθη-

19 σῶν τινες. ἐλεύσομαι δὲ ταχέως πρὸς υμᾶς, ἐν ῾Ο Κύριος θελήσῃ, καὶ γνώσομαι οὐ τῶν λόγων τῶν πεφυσιομένων, ἀλλὰ τὴν δύναμιν.
I. CORINTHIANS IV. 20—V. 13.

20 For the kingdom of God is not in word, but in power.
21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

5 It is reported commonly, that there is fornication among you, and such fornication is as is not so much as named amongst the Gentiles, that one should have his father's wife.
2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 * For I verily as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,
4 * In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 * To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 * Your glorying is not good: * know ye not that a little leaven leaveneth the whole lump?
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.
8 Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.
9 I wrote unto you in an Epistle, not to company with fornicators.
10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; but if then must ye needs go out of the world.
11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner: with such a one, no, not to eat.
12 For what have I to do to judge them also that are without? do not ye judge them that are within?
13 But then that are without, God judgeth. Therefore put away

* Col. 2. 5. 1 Or, are ye puffed up? 2 Or, did ye not rather mourn, ... you?
* 1 Tim. 1. 20. * Some ancient authorities omit Jesus. 3 Gr. keep festival. 4 Or, not at all meaning the fornicators &c. 5 Or, as it is; I wrote
5 'Ολος άκονται ἐν ύμιν πορνεία, καὶ τοι-άτη πορνεία, ἄτρι τεν ἐν τοῖς ἐθνετες ὀνομά-
ζεται, ὅστε γενακί τυς τοῦ πατρός ἔχειν. 1
καὶ ύμεῖς περισσωμένοι ἑστε, καὶ οὐχὶ μᾶλ-
λυον ἐπετήσατε, ίνα ἔξορθη τοῦ μέσου ύμων
ὁ τὸ ἐργόν τούτο ποίησας. ὡμοί γὰρ ἔστ
ἀπὸ τὸ σῶμα παρων δὲ τὸ πνεύ-
ματι, ἥδη κέκρικα ὡς παρὼν, τὸν οὖτω τούτο
κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ Κυρίου
 nomine Ιησοῦ Χριστοῦ, συναχθέων ύμῶν καὶ τοῦ ἐμοῦ πνευμάτος, σὺν τῇ δυνάμει τοῦ
5 Κυρίου ύμῶν Ιησοῦ Χριστοῦ, παραδοθη
tῶν τοιούτων τῷ Σατανᾶ εἰς ἀδελφόν τῆς
σαρκὸς, ἵνα τὸ πνεῦμα σωθή ἐν τῇ ἡμέρᾳ
6 τοῦ Κυρίου Ιησοῦ, οὗ καλῶν τὸ καῦχημα
heimeri. οὐκ οἴδατε ὅτι μικρὰ ξύμη ὄλον τὸ
7 φύραμα ξυμοὶ; ἐκκαθάρατε οὖν τὴν πα-
laiāν ξύμην, ἵνα ἱπτέν φύραμα, καθὼς ἐστε ἀξύμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἑπερ
8 ἡμῶν ἐθάνη 10 Χριστός, ὅστε ἐορτάζωμεν,
μὴ ἐν ξύμη παλαιᾷ, μὴ δὲ ἐν ξύμη κακίας
καὶ πονηρίας, ἀλλ' ἐν ἄληφι εἰλικρινείας
9 καὶ ἀληθείας.
9 Ἐγραφᾶ ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συν-
10 αναμέγνυσθαι πόρνους καὶ ὅπ τῶν τοῖς
πόρνοις τοῦ κόσμου τοῦτοι, ἦ τοῖς πλεο-
νέκταις, ἦ 12 ἀρπαξίων ἢ ἐνδολολάτραις ἐ-
11 ἐπεὶ ὀφείλετε ἢ ἐν τοῦ κόσμου ἔξελ-
12 θείν, νυνὶ δὲ ἐγραφᾶ ὑμῖν μὴ συναναμέ-
γνυσθαι, ἐὰν τὶς ἀδελφος ὀνομαζόμενος ἢ
πόρος, ἢ πλεονέκτης, ἢ ἐνδολολάτρης, ἢ
13 λοίδορος, ἢ μέθυσος, ἢ ἀρπαξ: τοῦ τοιούτω
14 μὴ δὲ συνεσθείν. τί γὰρ μοι καὶ τοῖς
15 ἔξω κρίνει; εὐχί τοὺς ἐνῶ ἔμεις κρίνε-
16 τε, 15 τοῖς δὲ ἔξω ὁ Θεὸς κρίνει. 15 καὶ ἔξ-
15 (κρίνετε,...κρίνει,)
Dare any of you, having a matter against another, go to law before the unjust, and not before the Saints? 2 Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? How much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. 5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers? 7 Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. 12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. 14 And God hath not put us to shame: but even thou gavest us a spirit of faith, not of fear; 15 Therefore we are bold, and not, as the world knoweth, of men. 16 For though our outward man suffereth corruption, yet our inward man is renewed day by day. 17 For this light of mine is not from among yourselves that wicked person.

Dare any of you, having a matter against his neighbour, go to law before the unrighteous, 2 and not before the Saints? Or know ye not that the saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? How much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are of no account in the church? I say this to move you to shame. Is it so, that there cannot be found amongst you one wise man, who shall be able to decide between his brethren? 5 His brethren, but brother goeth to law with brother, and that before the unbelievers? 6 Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 7 Nay, ye do wrong and defraud, and that your brethren. 8 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 9 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 10 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 11 All things are lawful for me; but not all things are expedient: all things are lawful for me, but I will not be brought under the power of any. 12 For though our outward man suffereth corruption, yet our inward man is renewed day by day. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. 14 And God hath not put us to shame: but even thou gavest us a spirit of faith, not of fear; 15 Therefore we are bold, and not, as the world knoweth, of men. 16 For this light of mine is not from among yourselves that wicked person.

The wicked man from among yourselves.

Dare any of you, having a matter against his neighbour, go to law before the unrighteous, 2 and not before the Saints? Or know ye not that the saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? How much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are of no account in the church? I say this to move you to shame. Is it so, that there cannot be found amongst you one wise man, who shall be able to decide between his brethren? 5 His brethren, but brother goeth to law with brother, and that before the unbelievers? 6 Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 7 Nay, ye do wrong and defraud, and that your brethren. 8 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 9 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 10 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 11 All things are lawful for me; but not all things are expedient: all things are lawful for me, but I will not be brought under the power of any. 12 For though our outward man suffereth corruption, yet our inward man is renewed day by day. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power.
6 Τολμᾶς τις υμῶν, πράγμα ἔχων πρὸς τὸν ἔτερον, κρίνεσθαι ἐπὶ τῶν ἀδικών, καὶ οὐχὶ
2 ἐπὶ τῶν ἂγίων; ἕνα δεῖ δοθῆναι ὅτι οἱ ἂγιοι τὸν κόσμον κρίνουσιν; καὶ εἰ ἐν υμῖν κρίνεται ὁ
κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
3 οὐκ οἴδατε ὅτι ἄγγελος κρίνουμεν; μὴ τί
4 γε βιωτικά; βιωτικά μὲν οὖν κριτήρια ἐὰν
ἐχῆτε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
5 τούτους καθίστε; πρὸς ἑντροπίαν υμῶν λέγω.
οὕτως οὐκ ἔστιν εἰς ὑμῖν σοφὸς οὐδ' εἰς ἐν
δινῆται διακρίνεται ἀνά μέσον τοῦ ἀδελφοῦ
6 αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνε-
7 ταί, καὶ τούτο ἐπὶ ἀπέστασιν; ἢ δὴ μὲν οὖν
ὁλος ἡπτηρα ἐν ὑμῖν ἐστιν, ὅτι κρίματα
ἐχέτε μεθ' ἐαυτῶν. διατὶ οὐχὶ μᾶλλον ἄδι-
κεῖσθε; διατὶ οὐχὶ μᾶλλον ἀποστερεῖσθε;
8 ἀλλὰ υμεῖς ἀδίκειτε καὶ ἀποστερεῖτε, καὶ
9 ταῦτα ἀδελφοὺς. ἢ οὐκ οἴδατε ὅτι ἄδικοι
βασιλείαν Θεοῦ οὐ κληρονομήσουσιν; μή
πλανᾶσθε οὔτε πόρνοι, οὔτε εἰδωλολατραί,
οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοὐ-
10 ταί, οὔτε κλέπται, οὔτε πλεονεκταί, οὔτε
μέθυσοι, οὐ λοίδοροι, οὐχ ἄρπαγες, βιασ-
11 λείων Θεοῦ οὐ κληρονομήσουσιν. καὶ ταῦτα
twes ἢτε ἀλλὰ ἀπεδούσασθε, ἀλλὰ ἡγά-
σθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ἄνωμα τοῦ
Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ
12 Θεοῦ ἡμῶν.
13 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέ-
ρεῖ πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσια-
14 σθέσομαι ύπὸ τῶν. τὰ βρόματα τῇ κοιλίᾳ,
καὶ ἡ κοιλία τοῖς βρόμασιν ὁ δὲ Θεὸς καὶ
tαιν καὶ ταῖτα καταργήσει. τὸ δὲ σῶμα
οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ο Ὀμός,
15 τῷ σώματι ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγεὶ,
καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid.

16 What, know ye not that he which is joined to a harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit. Flee fornication: Every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

18 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

19 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

20 Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

21 But I speak this by permission, and not of commandment.

22 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

23 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

24 But if they cannot contain, let them marry: for it is better for them to marry than to burn.

25 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

26 But and if she depart, let her remain single, or be redeemed unto her husband: for it is better for her to marry than to be burned.
15 οὐκ οἴδατε ὅτι τὰ σώματα ύμῶν μέλη Χριστοῦ ἐστίν; ἀλλὰ οὖν τὰ μέλη τοῦ Χριστοῦ
16 ποιήσας πόρνης μέλη; μὴ γένοιτο. ἦ νύκ
οἴδατε ὅτι ὁ κολλὸμενος τῇ πόρνῃ ἐν σώμα ἔστιν; Ἔσονται γὰρ, φησίν, οἱ δύο εἰς
17 σάρκα μιᾶν, ὁ δὲ κολλὸμενος τῷ Κυρίῳ
18 ἐν πνεύμα ἔστιν. φεύγετε τὴν πορνείαν.
πάν ἀμάρτημα ὁ ἐὰν ποιήσῃ ἀνθρώπος ἐκ
τού τοῦ σώματος ἔστιν; ὁ δὲ πορνεύων εἰς
19 τὸ ἱδίον σώμα ἀμαρτάνειν. ἦ νύκ οἴδατε
ὅτι τὸ σῶμα ύμῶν υπὸ τοῦ ἐν ὑμῖν Ἀγίου
Πνεύματος ἔστιν, οὐ ἔχετε ἄποι Ἡθοῦ; καὶ
20 οὐκ ἠστε ἐαυτῶν, ἡ γοροῦσθητε γὰρ τιμῆς,
δοξάσατε δὲ τὸν Θεὸν ἐν τῷ σώματι υἱῶν,
καὶ ἐν τῷ πνεύματι υἱῶν, ἀτινὰ ἔστι τοῦ
21 Ἡθοῦ. 11
7 Περὶ δὲ ὧν ἐγγράφατε μοι, καλὸν ἀνθρώ-
2 πρὸ γυναικὸς μὴ ἀπεσταθή. διὰ δὲ τὰς πορ-
νεῖας ἐκατός τήν ἐαντοῦ γυναίκα ἐχέτω, καὶ
3 ἐκάτι τῶν ἱδίων ἄνδρα ἐχέτω. τῇ γυναικὶ
ὁ ἄνδρος τῇ ὑμολογίᾳ ἠνθίσθην ἠνθίσθην ἠποδιδόθη
4 ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἄνδρι. ἡ γυνὴ τοῦ
ἰδίου σώματος οὐκ ἐξοσιώζει, ἀλλ’ ὁ ἄνδρι
ὁμοίως δὲ καὶ ὁ ἄνδρος τοῦ ἱδίου σώματος οὐκ
5 ἐξοσιώζει, ἀλλ’ ἡ γυνὴ. μὴ ἀποστερεῖτε
άλλης, εἰ μὴ τι ἐὰν ἐν συμφώνῳ πρὸς
καρόν, ὡς σχολάζητε 3 τῇ νηστείᾳ καὶ τῇ
προσευχῇ, καὶ πᾶλιν ἐπὶ τὸ ἀυτὸ συνε-
χροθεῖ, εἰ μὴ πειράξῃ χάμος ὁ Σατανᾶς δια
6 τὴν ἀκρασίαν υἱῶν. τοῦτο δὲ λέγω κατὰ
7 συγγραμμῆς, οὐ κατ’ ἐπισταγήν. θέλω γὰρ
πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτοῦ,
ἀλλ’ ἐκατός ἱδίων χάρισμα ἔχει 7 ἐκ Θεοῦ,
ὅς μὲν οὕτως, ὃς δὲ οὕτως.
8 δέ λέγω δὲ τοῖς ἁγίοις καὶ ταῖς χήραις,
καλὸν ἀυτοῖς ἔστιν 9 εὰν μείνωσιν ὡς κα-
9 γός. εἰ δὲ οὖκ ἐγκρατεύσητα, γαμμαζώ-
σαν πρὸς κρείσσου γὰρ ἔστι γαμήσαι ἡ πυροῦ-
10 σήμερον. τοῖς δὲ γαμμαζόμενοι παραγγέλλω,
οὐκ ἐγώ, ἀλλ’ ὁ Κύριος, γυναίκα ἀπὸ
11 ἀνθρῶς μὴ χωρίσθηται ἕαν δὲ καὶ χωρίσθη,

remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.
12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.
15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.
16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?
17 But as God hath distributed to every one, as the Lord hath called every one, so let him walk, and so ordain I in all Churches.
18 Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God.
20 Let every man abide in the same calling wherein he was called.
21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.
22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's servant.
23 Ye are bought with a price, be not ye the servants of men.
24 Brethren, let every man, wherein he is called, therein abide with God.
25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.
26 I suppose therefore that this is

1 Many ancient authorities read you.

2 Or, may, even if
καὶ ἀνδρὰ γυναῖκα μὴ ἀφιέμαι. τοῖς δὲ λοιποῖς ἐγὼ λέγω· οὐχ ὁ Κύριος εἰ τις ἀδελφὸς γυναῖκα ἔχει ἀπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέμω.

αὐτὴν. καὶ γυνὴ ἓτις ἔχει ἀνδρὰ ἀπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀπιστον.

ἀδελφὸν. ἡ γὰρ ὁ ἀνήρ ὁ ἀπιστὸς ἐν τῇ γυναικί, καὶ ἡ γυνὴ ἡ ἀπιστος ἐν τῷ ἀνδρὶ ἑπεὶ ἀρὰ τὰ τέκνα

δὲ ὁ ἀπιστὸς χωρίζεται, χωρίζεσθω. οὐ δεδοῦλωσαι ὁ ἀδελφὸς ἡ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· δὲ εἰρήνη κέκληκεν ἡμᾶς·

Θεός. τί γὰρ οἴδας, γυναῖκα, τί τὸν ἀνδρὰ σώσεις; τί τί οἴδας, ἀνερ, τὴν γυναῖκα σώσεις; εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Θεός,

ἐκαστὸν ὡς κέκληκεν ὁ Κύριος, οὕτω περιπταίτω. καὶ οὕτως ἐν ταῖς ἐκλήσαις πάσαις διατάσσομαι. περιτεμνεῖ μένος τις ἐκλήθη; μὴ ἐπισπάσθω. εἰ ἀκροβατία τις ἐκλήθη; μὴ περιτεμνεῖσθω. ἡ περιτομὴ οὐδὲν ἐστὶ, καὶ ἡ ἀκροβατία οὐδὲν ἐστίν, ἀλλὰ τῆρησις ἑντολῶν Θεοῦ.

ἐκαστὸς ἐν τῇ κλήσει ἡ ἐκλήθη, ἐν ταύτῃ μενέτω. δουλὸς ἐκλήθης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι,

μᾶλλον χρῆσαι. ὁ γὰρ ἐν Κυρίῳ κληθεῖς δουλος, ἀπελεύθερος Κυρίου ἑστιν' ὁμοίως καὶ ἐλεύθερον κληθεῖς, δουλὸς ἑστὶν Χρι.

στοι. τιμῆς ἤγοράσθητε μὴ γίνεσθε δουλοί. ἡ καὶ αὐτῷ ἐκαστὸς ὡς ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

Περὶ δὲ τῶν παρθένων ἐπισταγῆν Κυρίου οὐκ ἔχω' γνώριμη δὲ διδαχὴ ὡς ἡλεμένος ὑπὸ Κυρίου πιστὸς εἰναι. νομίζω οὖν τούτο.
good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation in the flesh: but I spare you. 29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belongeth to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man thinketh that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinareth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage, doeth well: but he that

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good by reason of the present distress, namely, that it is good for a man 2 to be as he is. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. 29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belongeth to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man thinketh that he behaveth himself uncomely toward his virgin daughter, if she pass the flower of her age, and need so require, let him do what he will; he sinareth not: let them marry.

37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin daughter, shall do well. 38 So then both he that giveth his own virgin daughter in marriage doeth well; and he that
καλὸν ὑπάρχων διὰ τὴν ἑνεστώσαν ἰώγκην,
27 ὅτι καλὸν ἀνθρώπῳ τὸ οὖτος εἶναι. δέδεσαι γνωαίκι; μὴ ἔστη φύσιν. ἠλεύσαι ἀπὸ γυν-
28 νακός; μὴ ἔστη γυναίκα. ἐὰν δὲ καὶ γή-
μης, οὐχ ἤμαρτες καὶ εὰν γῆμη ή παρθένος, οὐχ ἤμαρτε. Θλίψειν δὲ τῇ σαρκὶ ἔξουσιν οἱ
29 τοιοῦτοι ἐγὼ δὲ ὑμῶν φείδομαι. τούτῳ δὲ ἤμη, ἀδελφοί, ὅτι ὁ καιρὸς συνεσταλμένος·

τὸ λοιπὸν ἐστὶν 21 ἵνα καὶ οἱ ἔχοντες γνω-
30 καὶ ὡς μὴ ἔχοντες ὅτι καὶ οἱ κλαίοντες, ὡς
μὴ κλαίοντες καὶ οἱ χαίροντες, ὡς μὴ χαῖ-
ροντες καὶ οἱ αγοράζοντες, ὡς μὴ κατέχον-
31 τες· καὶ οἱ χρομένοι τὸ κόσμῳ τοῦτος 22, ὡς
μὴ καταχρώμενοι παράγει γὰρ τὸ σχῆμα
32 τοῦ κόσμου τούτου. θέλω δὲ ὑμᾶς ἀμή-
ρινοὺς εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
33 Κυρίων, πῶς ἄρεσε 23 τῷ Κυρίῳ· ὁ δὲ γαμή-
σια μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρεσε 23
34 τῇ γυναικί. 24 μεμερίσταται 25 ἡ γυνὴ 25 καὶ ἡ
παρθένος. ἡ ἄγαμος 27 μεριμνᾷ τὰ τοῦ Κυ-
ρίου, ἵνα ἡ ἀγία καὶ 28 σώματι καὶ 28 πνεύματι
ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
35 πῶς ἄρεσε 23 τῷ ἄνδρι. τοῦτο δὲ πρῶς
tὸ ὑμῶν αὐτῶν συμφέροι. 29 λέγω· οὐχ ἦν
βροχὸν ὑμῖν ἐπιζάλλω, ἀλλὰ πρῶς τὸ εὐσχή-
μυ καὶ εὐπρόσεδρον 30 τῷ Κυρίῳ ἀπερι-
36 σπάστος. εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν
παρθένον αὐτοῦ νομίζει, εἰ τὴν ὑπέρακμος,
καὶ οὕτως ὀφείλει γίνεσθαι, ὁ δὲ λείπει ποιεῖτο·
37 ὡς ἀμαρτάνει· γαμεῖτωσιν. ὅσ δὲ ἑστηκεν
ἐδραίος ἐν τῇ καρδίᾳ 21, μὴ ἔχων ἰώγκην,
ἐξουσιάν δὲ ἐξειπερίτοι ἰδίου θελήματος, καὶ
τούτῳ κέρκικεν ἐν τῇ 22 καρδίᾳ αὐτοῦ 23, τοῦ 24
τηρεῖν τὴν ἑαυτοῦ παρθένον, καλὸς ποιεῖ 25.
38 ὅστε καὶ ὁ ἐκγαμίζων 30 καλὸς ποιεῖ· ὁ δὲ 27

21 (συνεσταλμένος) ἐστὶ· τὸ λοιπὸν ἵνα λέξη, (συ-
σταλμένος) ἐστὶ τὸ λοι-
πὸν, ἵνα μαργ.
22 τὸν κόσμον
23 ἄρεση
24 add καὶ 25 add καὶ
26 (Μαργ. τῇ γυναικί, καὶ μεμερίσται, καὶ ἡ
gynη)
27 Mαργ. (καὶ ἡ παρθέ-
νος· ἡ ἄγαμος) οἱ ἡ
ἄγαμος καὶ ἡ παρθέ-

28 add τῷ
29 σύμφορον
30 εὐπρόσεδρον
31 εὐπρόσεδρον
32 add ἵδια
33 om. αὐτοῦ
34 om. τοῦ
35 ποιήσει
36 γαμήσω τῇ παρθέ-
νεον οὐαυτοῦ
37 καὶ ὁ
giveth her not in marriage, doth better. 39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. 40 But she is happier if she so abideth, after my judgment: and I think also that I have the Spirit of God.

8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up: but Charity edifieth. 2 And if any man thinketh that he knoweth any thing, he knoweth nothing yeit as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many:) 6 But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither if we eat, are we the better: neither if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple: shall not the conscience of him which is weak, be emboldened to eat those things which are offered to idols? 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against

1 Or, for him, Rom. 11. 36.
2 Or, have we the more.
3 Or, have we the less.
4 Or, power.
5 Gr. edified.
6 Gr. fallen asleep.
7 Gr. buildeth up.
8 Gr. do we lack.
9 Gr. do we abound.
10 Or, power.
11 Or, be built up.
12 Or, in.
29 μὴ ἐκγαμίζων38 κρείσσον ποιεῖ39. γυνὴ δὲ δεδεται νόμῳ40 ἐφ’ οὗν Χρίστου εἴῃ ο ἀνὴρ αὐτῆς: εἷς δὲ κοιμηθῇ ο ἀνὴρ αὐτῆς41, ἔλευθερα ἐστίν φ’ θελε γαμφθῆναι, μόνον ἐν τῷ Κυρίῳ, μακαριωτέρα δὲ ἐστιν εἰς οὗτος μειν, κατὰ τὴν ἐμὴν γνώμην δοκό δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

8 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἴδαμεν ότι πάντες γνώσιν ἔχομεν. ἡ γνώσις φυσικοὶ,
2 ἢ δὲ ἀγάπη οἰκοδομεῖ. εἰ δὲ1 τις δοκεῖ εἰδέναι2 τι, οὐδέπω οὐδὲν ἐγνωκε3 καθὼς δεῖ
3 γνώμα τε ἐδὲ τις ἀγαπᾷ τῶν Θεῶν, οὐτός
4 ἐγνωσται ὑπ’ αὐτοῦ. περὶ τῆς βρώσεως οὐν τῶν εἰδωλοθυτῶν, οἴδαμεν ότι οὐδὲν εἰς εἰδωλοὺν ἐν κόσμῳ καὶ ότι οὐδεὶς Θεὸς
5 ἐτέρος4 εἰ μὴ εἰς. καὶ γὰρ εἴσπερ εἰσὶ λεγόμενοι θεοὶ, εἰτε ἐν οὐρανῷ εἰτε ἐπὶ τῆς
γῆς οὕσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι
6 πολλοὶ ἀλλ’ ἡμῖν εἰς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτοῦ καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι’ οὗ τὰ πάντα,
7 καὶ ἡμεῖς δι’ αὐτοῦ. ἀλλ’ οὐκ εἰς ἐν πᾶσιν ἡ γνώσις τινες δὲ τῇ συνειδήσει6 τοῦ εἰδωλοῦ ἐως ἀρτι7 ὡς εἰδωλοθυτὸν ἐσθίονται, καὶ τῇ συνειδήσει αὐτῶν ἀσθενεῖς οὕσα μοι
8 λύνεται. βρώμα δὲ ἡμᾶς εἰς παριστήσαν
τῷ Θεῷ8 οὔτε γὰρ9 εἰς φάγωμεν περισσεύομεν, οὔτε εὖν μὴ φάγωμεν ὑπερομεθα10.
9 βλέπετε δὲ μῆπος ἡ ἐξουσία ἡμῶν αὐτῇ
10 πρόσκομμα γίνεται τοῖς ἀσθενοῦσιν11. ἐὰν γὰρ τῆς ἑπὶ σε τῶν ἔχοντα γνώσιν ἐν εἰδωλολείῳ κατακείμενον, οὐχὶ τῇ συνειδήσει αὐτῶν αὐτοῦ ἀσθενοῦσιν οὕσα οἰκοδομήσεται εἰς τὰ
11 εἰδωλοθύται εὐθεῖαν; καὶ ἀπολεῖται12 ὁ ἀσθενοῦσιν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει,13 δι’ ὅν Χριστός12 ἀπέθανεν;14 οὕτω δὲ ἀμαρτάνοντες εἰς
12 ἀπόλλυται γάρ
13 ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς
14 (, for ;)
the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9 Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2 If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a wife as well as other Apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?*

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*

12 *If others be partakers of this power over you, are we not rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ.*

13 *Do ye not know that they which minister about holy things live of the things of the Temple? and they which wait at the altar are partakers with the altar?*

14 Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

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the brethren, and wounding their conscience when it is weak,

13 ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord?

2 in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.

3 My defence to them that examine me is this: Have we no right to eat and to drink?

5 Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working?

7 What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?*

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

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12 *If others be partakers of this power over you, are we not rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ.*

13 *Do ye not know that they which minister about holy things live of the things of the Temple? and they which wait at the altar are partakers with the altar?*

14 Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

1 Or, woman.

2 Or, it, as he doubtless doth, for our sake.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

τοὺς ἀδελφοὺς, καὶ τίπποντες αὐτῶν τὴν
συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρ-
τάνετε. διότι εἰ βρῶμα σκανδαλίζει τὸν
ἀδελφὸν μου, οὐ μὴ φάγω κρέας εἰς τὸν
αἰῶνα, ἃν μὴ τὸν ἀδελφὸν μου σκανδα-
λίσω.

9 Οὐκ εἰμὶ ἀπόστολος;1 οὐκ εἰμὶ ἔλευθε-

ρος;2 οὐχὶ Ἰησοῦν Χριστὸν3 τὸν Κύριον
ήμων ἑόρακα; οὐ τὸ ἔργον μου ἤμεις ἔστε
2 εἰς Κυρίον; εἶ ἄλλοις οὐκ εἰμὶ ἀπόστολος,

ἀλλὰ γε ἐμὲ εἰμὶ τῇ γὰρ σφαγίς τῆς ἐμῆς
ἀπόστολης4 ἤμεις ἔστε ἐν Κυρίῳ. ἡ ἐμὴ
ἀπολογία τοῖς εἰμὲ ἀνακρίνουσιν ἄυτη ἐστὶ;
μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;
μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα
περιάγει, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ
6 οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κυρίος; ἡ μύνος
ἐγὼ καὶ Βαρθολομαῖος οὐκ ἔχομεν ἐξουσίαν τοῦ
7 μὴ ἐγράφεσθαι; τὰ στρατεύεται θεῖοι ὁμο-
νιοί ποτέ; τὰς ψυχές ἀμπελῶν, καὶ ἐκ
7 τοῦ καρποῦ5 αὐτῶν οὐκ ἔσθείς; ἡ τὰς ποι-

μαίνετε ποίμνη, καὶ ἐκ τοῦ γαλάκτου τῆς
8 ποίμνης οὐκ ἔσθείς; μὴ κατὰ ἀνθρώπων ταῦ-

tα λαλῶ; ἡ οὐχὶ καὶ ὁ νόμος ταῦτα8 λέγει;
9 εἰς γὰρ τὸν Μωσέως νόμον γέγραπται, ὦ

φιμωσέσθε βοῶν ἀλοῦντα, μὴ τῶν βοῶν μέλει
10 τῶ Θεόν; ἢ δὲ θέλεις παύντος λέγει; δὲ θέλεις

γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδα. ὁ θελεί9 ὁ ἄρω-

τριον ἀροτριόν, καὶ οἱ ἀλαλοῦν τῆς ἐλπίδος
11 αὐτῶν μετέχειν ἐπ' ἐλπίδι10. εἰ ἢμεῖς ὑμῖν

tὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἢμεῖς
12 ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς

ἐξουσίας ὑμῶν11 μετέχομεν, οὐ μᾶλλον
11 ὑμῶν ἐξουσίας ἢμεῖς; ἀλλὰ οὐκ ἐχρησάμεθα τῇ

ἐξουσίᾳ ταῦ-

τη, ἀλλὰ πάντα στέγομεν, ὡς οὐκ ἐγκοπὴν τι-
13 na12 δομεῖν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. οὐκ

διάτε ὅτι οἱ τὰ Ιερὰ ἐργαζόμενοι13 ἐκ τοῦ

ἰεροῦ ἐσθίοντα, οἱ τῷ θυσιαστηρίῳ προσ-

edreόντες11 τῷ θυσιαστηρίῳ συμμερίζονται;14

11 οὗτο καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγε-

λιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ἐμν.
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15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.
16 For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel.
17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me.
18 What is my reward then? verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.
19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
20 And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law:
21 To them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
23 And this I do for the Gospel's sake, that I might be partaker thereof with you.
24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
25 And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.
26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:
27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be cast away.

10 Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea:

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15 But I have used none of these things: and I write not these things that it may be so done in my case: for it were good for me rather to die, than that any man should make my glorying void.
16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; woe is unto me, if I preach not the gospel.
17 For if I do this thing willingly, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.
19 For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law:
20 that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law.
22 To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.
23 And I do all things for the gospel's sake, that I may be a joint partaker thereof.
24 of. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.
26 I therefore so run, as not uncertainly: so fight I, as not being the air: but I buffet my body, and bring it into bondage: lest that by any means, after that I have preached to others, I myself should be rejected.

10 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea;
15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην·
16 χρήμα μου ἦν τῆς κενώσης. 
17 γὰρ εὐαγγελιζόμεθα, ὡς οὖν ἔστιν ἡ καύχησις ἡ ἐν ἑμοὶ·
18 πεπίστευμα, τίς οὖν μοι ἐστίν ὁ μισθὸς; 
19 ὅταν εὐαγγελιζόμεθα, ἄφαιτον ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·
20 ἐδοῦλωσα, ὡς τούτοις πλείονας κερδήσω, καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ὥστε Ἰουδαίους κερδήσω, 
21 νῦνοι, ὡς τούτοις ἐπικυρεύσω κερδήσω· τοῖς ἀνόμοις ὡς ἀνόμοι, μὴ ἄνω ἀνόμοις Θεῷ·
22 ἐν τῷ καταχρῆσθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ· 
23 τά πάντα, ὡς πάντως τινὰς σώσω· τοὺς ἀσθενεῖς κερδήσω, τοῖς πάσι γέγονα ἡ καταστάσει·
24 καὶ ποιῶ διὰ τὸ εὐαγγελίον· ὥστε συγκοινώνω ὡς τούτους κῆρυξα, ὅτι οἱ οὗτοι ἐν σταυρῷ πληροῦντες πάντες μὲν τρέχοντιν, εἰς ἑαυτόν· 
25 καταλάβητε· πάντας δὲ τὸ ἀγωνιζόμενον πάντα ἐγκρατεῖται· ἐκεῖνοι μὲν οὖν ἦν ὁ φθαρτὸς 
26 στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτοὶ. ἡμῶν τοὺς ἄνω τρέχον, ὡς οὖν ἐκμακουσκότερον 
27 πιστεύω, ὡς οὖν ἁρμαῖοι δέραι· ἄλλοι υποπτοίζω 
28 ἔνθελεν· ὅτι οἱ πατέρες ἤμων πάντες ὑπὸ τὴν κεφαλῆν ἔσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον,
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2 And were all baptized unto Moses in the cloud, and in the sea:
3 And did all eat the same spiritual meat:
4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ)
5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
6 Now these things were our examples, to the intent we should not lust after evil things, as they also lasted.
7 Neither be ye idolaters, as were some of them, as it is written, * The people sat down to eat and drink, and rose up to play.
8 Neither let us commit fornication, as some of them committed, and *fell in one day three and twenty thousand.
9 Neither let us tempt Christ, as some of them also tempted, and *were destroyed of serpents.
10 Neither murmur ye, as some of them also murmured, and *were destroyed of the destroyer.
11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth, take heed lest he fall.
13 There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.
14 Wherefore my dearly beloved, flee from idolatry.
15 I speak as to wise men: judge ye what I say.
16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
17 For we being many are one bread, and one body: for we are all partakers of that one bread.
18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

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2 and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and
3 the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.
4 Now these things were our examples, to the intent we should not lust after evil things, as they also lasted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
5 Neither let us tempt the Lord, as some of them tempted, and were perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation make also the way of escape, that ye may be able to endure it.
6 Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say.
7 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
8 For we being many are one bread, and one body: for we are all partakers of that one bread.
9 Behold Israel after the flesh: are not they which eat of the sacrifices communion with the altar?
καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ διαλάσσῃ, καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἐφαγοῦν, καὶ πάντες τὸ αὐτὸ πῦρ πνευματικὸν ἐπιοῦ ἐπίνον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἢ δὲ πέτρα ἢ τὸ Ἑρῴδος. ἀλλὰ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εἰδοκίρθην ὁ Θεὸς· κατε·

στρώθησαν γὰρ ἐν τῇ ἑρῴῳ, ταῦτα δὲ τίποτα ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεύου ἐπεθύμην·

καθὸς τινὲς αὐτῶν· ὡς ἐγγρατταί· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παί·

ζείν· μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπορνευσαν, καὶ ἐπεσων ἐν μιᾷ ἡμέρᾳ εἰκο-

πετρεῖς χιλιάδες· μηδὲ ἐκπειράζωμεν τὸν Χριστὸν· καθὼς καὶ τινὲς αὐτῶν ἐπείρα-

σαν, καὶ ὑπὸ τῶν ὀφεων ἀπάλλοντο· μηδὲ

gογγύζετε, καθὼς· καὶ τινὲς αὐτῶν ἐγόγ-

γυναν, καὶ ἀπάλλον ὑπὸ τοῦ ὀλοβρευντοῦ·

ταῦτα δὲ πάντα· τῶν τὸν ἐκείνος·

ergrαφη δὲ πρὸς κουβεσίαν ἡμῶν, εἰς οὐ τὰ

tελή τῶν αἰῶνων κατήγιζεν· ὡστε ὁ

dοκῶν ἑσταίναι, βλεπέτω μὴ πέσῃ. πειρα-

σμός ἡμᾶς οὐκ εἴληθεν εἰ μὴ ἀνθρώπινος·

πιστὸς δὲ ὁ Θεός, ὥστε ἐάν πει-

ρασθήναι ὑπὲρ ὁ δύνασθε, ἀλλὰ πούσει σὺν
tο πειρασμῷ καὶ τὴν ἐκβαίνει, τοῦ δύνασθαι

ὑμᾶς ὑπενεγκείν.

Πότερ, ἀγαπητοῖ μου, φεύγετε ἀπὸ τῆς
eἰδωλολατρείας. ὦς φρονήσεις λέγω, κρί-

νητε ὑμεῖς ὁ φήμι· τὸ ποτήριον τῆς
eὐλογίας ὁ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ

αἵματος τοῦ Χριστοῦ ἑστι; τὸν ἄρτον ὧν
kλώνει, οὐχὶ κοινωνία τοῦ σῶματος τοῦ

Χριστοῦ ἑστι; ὅτι εἶν αἵρος, ἐν σώματι·

οἱ πολλοὶ ἔσμεν· οἱ γὰρ πάντες ἐκ τοῦ

ἐνός ἄρτον μετέχομεν. βλέπετε τὸν ἱσ-

τραχλι κατά σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς

θυσίας κοινωνία τοῦ θυσιαστηρίου εἰσί;
19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? 
20 But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils. 
22 Do we provoke the Lord to jealousy? are we stronger than he? 
23 All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not. 
24 Let no man seek his own: but every man another's wealth. 
25 Whosoever is sold in the shambles, that eat, asking no question for conscience sake. 
26 For *the earth is the Lord's, and the fulness thereof. 
27 If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake. 
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. *The earth is the Lord's, and the fulness thereof. 
29 Conscience I say, not thine own, but of the other's: for why is my liberty judged of another man's conscience? 
30 For, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 
31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 
32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: 
33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 
11 Be ye followers of me, even as I also am of Christ. 

19 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? 
20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils. 
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils. 
22 Or do we provoke the Lord to jealousy? are we stronger than he? 
23 All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. 
24 *edify not. Let no man seek his own, but each his neighbour's good. 
25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. 
26 If any of them that believe not bid thee to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged of another conscience? 
29 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God; even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.
11 Be ye imitators of me, even as I also am of Christ.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.  

19 τί οὖν φημέ; ὃτι εἰδωλόν ἢ εἰστιν; ἦ ὁτι
20 εἰδωλοθυτόν τί εἰστιν; ἀλλ' ὁτι ἃ θύει τὰ
ἐδυναμίων θύει, καὶ οὐ Θεός οὐ δέδω
δὲ ύμᾶς κωνωπίων τῶν δαιμονίων γίνεσθαι.
21 οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ πο-
τήριον δαιμονίων οὐ δύνασθε τραπέζης
Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.
22 ἡ παρατηλοῦμεν τῶν Κύριον; μὴ ἰσχυρότε-
ροι αὐτοῦ ἐσμέν;
23 Πάντα μου ἐξέστιν, ἀλλ' οὐ πάντα συμ-
φέρει. πάντα μου ἐξέστιν, ἀλλ' οὐ πάντα
24 οἰκοδομεῖ, μηδὲς τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ
25 τὸ τοῦ ἐτέρου ἐκαστος. πάν τὸ ἐν μα-
κελλῷ πιλούμενον ἐσθίετε, μηδὲν ἀνακρί-
26 νοτες διὰ τὴν συνείδησιν τοῦ γὰρ Κυρίου ἡ
27 γῆ καὶ τὸ πλήρωμα αὐτής. εἶ δὲ τίς καλεί
28 ὄψιν τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι,
pάν τὸ παρατηλοῦμεν ὄψιν ἐσθίετε, μηδὲν
29 ἀνακρίνοντες διὰ τὴν συνείδησιν. ἐὰν δὲ τις
29 ὄψιν εἰπῃ, Τούτῳ εἰδωλοθυτόν εἴστιν, μὴ
30 ἐσθίετε, δι' ἐκείνου τῶν μηνύσαντα καὶ τὴν
31 συνείδησιν τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ
32 πλήρωμα αὐτῆς. συνείδησιν δὲ λέγω,
33 οὐχὶ τὴν ἐαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου ἱνατι
34 γὰρ ἢ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης
35 συνειδήσεως; εἰ δὲ εἰγὸ χάριτι μετέχω, τί
36 βλασφημοῦμαι ὑπὲρ οὐ εἰγὸ εὐχαριστῶ;
37 εἰτε οὖν ἐσθίετε, εἰτε πίνετε, εἰτε τι ποιεῖτε,
38 πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ἀπρόσκοποι
39 γίνεσθε καὶ Ἰουώαους καὶ Ἐλλησί καὶ τῇ
40 εἰκληρία τοῦ Θεοῦ καθὼς κἀγὼ πάντα πά-
41 σιν ἄρεσκο, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέ-
42 ρον, ἀλλὰ τὸ τῶν πολλῶν, ὡς σωθώσαι.
43 μην ταῖς Μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.
2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have a power on her head, because of the Angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man: even so is the man also by the woman: but all things of God.

13 Judge in yourselves, is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the Churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all when ye come together in the Church, I hear that there be divisions among you, and I partly believe it.

19 For there must be also divisions among you; but for the worse. For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also divisions among you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman: but the woman of the man. Neither was the man created for the woman: but the woman for the man. For this cause ought the woman to have power on her head, because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man: even so is the man also by the woman: but all things of God. Judge in yourselves, is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God. But in giving you this charge, I praise you not, that ye come together not for the better, but for the worse.
Τοῦ τὸν δὲ παραγγέλλων οὐκ ἐπανω, ὅτι οὐκ εἰς τὸ κρείττων ἄλλο εἰς τὸν ἑπτούν συνέρχεσθε. πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούσαν σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τὶ πιστεύω. δεῖ γὰρ καὶ αἴρεσις
I. COrinthians xi. 19—34.

among you, that they which are approved may be made manifest among you.

And when ye come together therefore into one place, this is not to eat the Lord’s Supper. 

20 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

21 What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

22 For I have received of the Lord that which also I delivered unto you, *that the Lord Jesus, the same night in which he was betrayed, took bread:

23 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

24 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

25 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

26 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

27 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

28 For this cause many are weak and sickly among you, and many sleep.

29 For if we would judge ourselves, we should not be judged.

30 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

31 Wherefore my brethren, when ye come together to eat, tarry one for another.

32 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order, when I come.

* Or, ye cannot eat.

+ Or, them that are poor.


Mark 14. 22.

Luke 22. 16.

* Or, for a remembrance.

* Or, shew ye.

* Or, judgment.

* Or, judgment.

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23 For I have received of the Lord that which also I delivered unto you, *that the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

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21 For I have received of the Lord that which also I delivered unto you, *that the Lord Jesus, the same night in which he was betrayed, took bread:

22 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do ye, as oft as ye drink it, in remembrance of me.

23 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

24 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

25 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

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28 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

29 Wherefore my brethren, when ye come together to eat, tarry one for another.

30 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order, when I come.

1 Or, congregation.

2 Or, have nothing.

3 Or, shall I praise you? In this I praise you not.

4 Many ancient authorities read is broken for you.

5 Or, testament.

6 Gr. discriminate.

7 Gr. discriminate.

8 Or, when we are judged of the Lord; we are chastened.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α. 733

ἐν ὑμῖν εἶναι, ὥστε ὁ δόκιμοι φανεροὶ γένων
tαὶ ἐν ὑμῖν. συνεργομένων οὐν ὑμῶν ἐπὶ
tό αὐτό, οὐκ ἔστι Κύριακόν δείπνου φαγεῖν.
21 ἐκαστος γὰρ τὸ ἱδιον δείπνου προλαμβάνει
ἐν τῷ φαγεῖ, καὶ ὁς μὲν πεινᾷ, ὃς δὲ μεθύει.
22 μὴ γὰρ οίκεια οὐ μὴ ἔχετε εἰς τὸ ἐσθίειν καὶ
πίνειν; ἡ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρο-
νεῖτε, καὶ κατασχῆνετε τοὺς μὴ ἔχοντας; τί
ὡς ἐποιεῖτε ὑμᾶς ἐν τούτῳ; 9
23 οὐκ ἐπαινεῖ. ἐγὼ γὰρ παρέλαβον ἀπὸ
τοῦ Κυρίου, ὁ καὶ παρεδώκα ὑμῖν, ὡς ὁ
Κύριος ἤησον ἐν τῇ νυκτὶ ἦ παρεδίδοτο
24 ἐλαβεν ἄρτον, καὶ εὐχαριστήσας ἐκλασε, καὶ
εἴπε, Δάβετε, φάγετε,7 τοῦτο μου ἐστὶ το
σῶμα τῷ ὑπὲρ ὑμῶν κλώμενον15. τοῦτο
25 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσαίτως
καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσας, λέγων,
Τοῦτο τὸ ποτήριον ἡ καὶ τὴ καθήκη ἐστὶν ἐν
τῷ ἐμῷ ἄιματι: τοῦτο ποιεῖτε, ὡς ἀν
26 πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ὡς ἀν
ἀν ἐσθίητε τῶν ἄρτων τούτων, καὶ τὸ ποτη-
ριον τοῦτο13 πίνητε, τῶν βάναυσων τοῦ Κυρίου
27 καταγγέλλετε ἄχρις οὗ ἄν ἔλθῃ. ὥστε ὁς
ἀν ἐσθίῃ τῶν ἄρτων τούτων14 ἡ πίνῃ τὸ ποτη-
ριον τοῦ Κυρίου ἀναξίως, ἐνοχὸς ἔσται τοῦ
28 σῶματος καὶ ἀίματος τοῦ Κυρίου. δοκιμά-
ζών δὲ ἀνθρώπος ἄνωτος, καὶ οὖν οὐκ ἐκ τοῦ
ἄρτων ἐσθίειτο, καὶ ἐκ τοῦ ποτηρίου πινεῖτο.
29 ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα
ἀντω ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ
30 σῶμα τοῦ Κυρίου.17. διὰ τοῦτο ἐν ὑμῖν
πολλοὶ ἀσθενεῖς καὶ ἀρρωστοί, καὶ κοιμώ-
tαι ἵκανοι. εἰ γὰρ18 ἄνωτος διεκρίνομεν,
31 δὲ
32 οὐκ ἐκ ἐκριμοῦμα. κριμώμενοι δὲ, ὑπὸ
Κυρίου19 παιδευμέθα, ἵνα μὴ σὺν τῷ κόσμῳ
33 κατακριθῶμεν. ὥστε, ἀδελφοὶ μου, συνερ-
χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.
34 εἰ δὲ20 τις πεινᾷ, ἐν οἴκῳ ἐσθίετο· ἵνα μὴ εἰς
κρίμα συνέρχησθε. τὰ δὲ λοιπά, ὡς ἂν
ἐλθὼ, διατάξομαι.
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12 Now concerning spiritual gifts, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.
4 Now there are diversities of gifts, but the same spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God, which worketh all in all.
7 But the manifestation of the spirit is given to every man to profit withal.
8 For to one is given by the spirit the word of wisdom, to another the word of knowledge, by the same spirit.
9 To another faith, by the same spirit: to another the gifts of healing, by the same spirit:
10 To another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.
11 But all these worketh that one and the same spirit, dividing to every man severally as he will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
13 For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one spirit.
14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God set the mem-

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12 Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, however ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
4 Now there are diversities of gifts, but the same Spirit. And there are diversities of ministries, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.
8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discerning of spirits: to another divers kinds of tongues; and to another the interpretation of tongues:
11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ.
13 For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God set the mem-
Περί δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ 1
θέλω ὑμᾶς ἀγροεῖν. οἴδατε ὅτι ἐδόθη ἤτε 1
πρὸς τὰ εἴδωλα τὰ ἀφόνα, ὅπως ἄν ἦγεσθε,
ἀπαγόρευσα. διὸ γροφόν ὑμῖν, ὅτι οὐδεὶς 2
ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα
'Ηρούν 2 καὶ οὐδεὶς δύναται εἰπεῖν Κύριον
'Ηρούν, εἰ μή ἐν Πνεύματι Ἀγίῳ.

4 Διαφέρεις ἐκέκρατος εἰς ἑαυτόν, τὸ δὲ 3
αὐτὸ Πνεῦμα. καὶ διαφέρεις διακοινοῦν εἰς ἑαυτόν,
καὶ ὁ αὐτὸς Κύριος. καὶ διαφέρεις ἐνεργη-
μάτων εἰς ὑμᾶς, ὁ δὲ αὐτὸς ἐστι Θεός, ὁ ἐνερ-
γημάτων·

7 γὰρ τὰ πάντα ἐν πᾶσιν. ἐκάστῳ δὲ δίδοται
ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ σωματί

8 φέρον. ὥστε γὰρ διὰ τοῦ Πνεύματος δίδο-
ται λόγος σοφίας, ἀλλὰ δὲ λόγος γραφῆς

κατὰ τὸ αὐτὸ Πνεῦμα· ἐτέρῳ δὲ βίῳ πάσιν, ἐν
τῷ αὐτῷ Πνεῦματι ἀλλὸ ἐν χαρίσματα

ιαμάτων, ἐν τῷ αὐτῷ Πνεῦματι ἀλλὸ δὲ
ἐνεργημάτων δυνάμεως, ἀλλὰ δὲ προφητεία, ἀλλὰ
dιαφέρεις πνευμάτων, ἐτέρῳ δὲ

γένεται γλώσσα, ἀλλὰ δὲ ἐφημερεῖα γλώσσαν

πάντα δὲ ταύτα ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ
Πνεῦμα, διαιροῦν ὅτι ἐκάστῳ καθὼς βου-

λεταί.

12 Καθάπερ γὰρ τὸ σῶμα ἐν ἑστι, καὶ μέλη
ἐχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος
tοῦ ἐνόσιο, πολλά ὄντα, ἐν ἑστὶ σῶμα· αὐτοὶ
καὶ ὁ Χριστὸς. καὶ γὰρ ἐν ἑνὶ Πνεύματι

ημεῖς πάντες εἰς ἑνὸς σῶμα ἐβαπτίσθημεν,
ἐτέρῳ ἔλευθερον καὶ πάντες εἰς ἐν Πνεῦμα ἐπο-

τίποθερες, καὶ γὰρ τὸ σῶμα οὐκ ἐστιν ἔν

μέλος, ἀλλὰ πολλά. εἶναι ἐπὶ ὁ ποίες, ὁτι
οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ
παρεῖ τοῦτο οὐκ ἐστιν ἐκ τοῦ σώματος; ἐν

μέλος, ἀλλὰ πολλά. εἰναι ἐπὶ ὁ ποίες, ὁτι
οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ
παρεῖ τοῦτο οὐκ ἐστιν ἐκ τοῦ σώματος; ἐν

16 καὶ εἰναι ἐπὶ τοῦ οὐς, ὁτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ
παρεῖ τοῦτο οὐκ ἐστιν ἐκ τοῦ σώματος; ἐν

διαφέρεις; νῦν δὲ ὁ Θεὸς ἐδεῖ τὰ μέλη

νῦν
bers every one of them in the body, as it hath pleased him.
19 And if they were all one member, where were the body?
20 But now are they many members, yet but one body.
21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.
22 Nay, much more those members of the body, which seem to be more feeble, are necessary.
23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.
24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
25 That there should be no schism in the body: but that the members should have the same care one for another.
26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in governments, diversities of tongues.
29 Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

13 Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.
2 And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that

bers each one of them in the body, even as it pleased him.
19 And if they were all one member, where were the body? But now they are many members,
21 but one body. And the eye cannot say to the hand, I have no need of thee: or again to the feet, I have no need of you.
22 you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness;
24 whereas our comely parts have no need: but God tempered the body together, giving more abundant honour to that part which lacked; that there should be no schism in the body: but that the members should have the same care one for another.
26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
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30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

13 If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ἐν ἐκαστον αὐτῶν ἐν τῷ σώματι, καθὼς
19 ἦθελσεν. εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ
tὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
21 σῶμα. οὐ δύναται δὲ ὁ δόθηκεν εἰπεῖν τῇ
χειρὶ, Χρείαν σου οὐκ ἔχω· ἥ πάλιν ἥ κε-
φαλή τοῖς ποσί, Χρείαν ὑμῶν οὐκ ἔχω.
22 ἀλλὰ πολλῷ μάλλον τὰ δοκοῦντα μέλη τοῦ
σώματος ἀνθενέστερα ὑπάρχειν, ἀναγκαῖα
23 ἐστι καὶ ἀ δοκοῦμεν ἄτιμότερα* εἶναι τοῦ
σώματος, τούτως τιμὴν περισσοτέραν περι-
tίδερεν καὶ τὰ ἀσχήμων ἡμῶν εὐσχήμοσιν
24 νη περισσοτέραν ἔχει· τὰ δὲ εὐσχήμων
ἡμῶν οὐ Χρείαν ἔχει· ἀλλ' ὁ Θεὸς συνεκε-
ράτος τὸ σῶμα, τὸ ὑπερούντι11 περισσοτέ-
25 παν δούς τιμὴν, ἢν μὴ ἡ σχίσμα ἐν τῷ
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἄλληλων μὲ-
26 ριμανόι τὰ μέλη· καὶ εἴτε πάσχει ἐν μέλος,
συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
27 ἐν15 μέλος, συγχαίρει πάντα τὰ μέλη· ὕμεις15 ὑπερ,
δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
28 καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ
πρώτον ἀποστόλους, δεύτερον προφήτας,
τρίτον διδασκάλους, ἐπειτα δυνάμεις, ἀτα16 ἐπειτα
χαρίσματα λαμάτων, ἀντιλήψεις, κυβερνη-
29 σεις, γένε γλωσσῶν. μὴ πάντες ἀπόστο-
λοι; μὴ πάντες προφήται; μὴ πάντες δι-
30 δασκάλοι; μὴ πάντες δυνάμεις; μὴ πάντες
χαρίσματα ἐξουσια λαμάτων; μὴ πάντες
31 γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύ-
32 ουσί; ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείτ-
tονα.17 καὶ ἐτι καθ' ὑπερβολὴν ὅδων ὕμειν17 μέζωνa
deίκτυμι.

18 Ἐν ταῖς γλώσσαις τῶν ἀνθρώπων λαλο-
kai τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέ-
γονα χαλκὸς ἡ χών ἡ κυμάζων ὁλαλάζων.
3 καὶ ἐν ἔχῳ προφητείαν, καὶ εἴδο τὰ
μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν,
kai εἴν ἔχῳ πάσαν τὴν πίστιν, ὡστε
I could remove mountains, and have no charity, I am nothing.
3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,
6 Rejoiceth not in unfruit, but rejoiceth \textsuperscript{4} in the truth:
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, \textsuperscript{5}darkly; but then face to face: now I know in part, but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three, but the greatest of these is charity.
14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
2 For he that speaketh in an \textit{unknown} tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.
4 He that speaketh in an \textit{unknown} tongue, edifieth himself: but he that prophesieth, edifieth the Church.
5 I would that ye all spake with tongues, but rather that ye pro-

\textsuperscript{1} Many ancient authorities read that \textit{I} way glory.
\textsuperscript{2} Or, \textit{cove}rith.
\textsuperscript{3} Gr. \textit{in a riddle.}
\textsuperscript{4} Gr. \textit{know} fully.
\textsuperscript{5} Gr. \textit{known} fully.
\textsuperscript{6} Or, \textit{greater} than these.
\textsuperscript{7} Gr. \textit{greater}.
\textsuperscript{8} Gr. \textit{heareth.}
\textsuperscript{9} Gr. \textit{buildeth} up.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

14 Διώκετε τὴν ἀγάπην τῇ χειλότε ἐν τῷ πνευματικῷ, μᾶλλον δὲ ἐν προφητείᾳ. ὁ γὰρ λαλῶν γλῶσσῃ οὐκ ἀνθρώπως λαλεῖ, ἀλλὰ τῷ Θεῷ οὐδὲς γὰρ άκούεις, πνεύματι δὲ λαλεῖ μυστήρια. ὁ δὲ προφητεύων ἀνθρώπως λαλεῖ οἰκοδομήν καὶ παράκλησιν καὶ παραμύθιαν. ὁ λαλῶν γλῶσσῃ οὐκτὸν οἰκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω δὲ παίστα υμᾶς λαλεῖν γλῶσσας, μᾶλλον δὲ ἐνα...
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<td>Phrased: for greater is he that prophesies than he that speaketh with tongues, except he interpret, that the Church may receive edifying. 6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them are without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well: but the other is not edified. 18 I thank my God, I speak with tongues more than you all. 19 Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.</td>
<td>Phrased: and greater is he that prophesies than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? 3 For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 10 So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else, if thou bless with the spirit, how shall he that occupieth the place of the unlearned say Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.</td>
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προφήτευσεν· μείζων γὰρ ὁ προφήτευων ἦ ὅλον λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμνεύη,
6 ἢ ἡ ἐκκλησία οἰκοδομῆς λάβη. νῦν ὁποῦ ἔργων ἀληθών, τι ύπάτη τῆς κάθε υἱῶν διδότα, εἴτε αὐλός, εἴτε κιβάρα, ἔναν
dιαστολὴν τοῖς ϕθόνοις μὴ δῷ, πῶς γνωσθῇ τὸ αὐλούμενον καὶ τὸ κιθαριζόμε- 8
νον; καὶ γὰρ ἐίνα πόλεμον σάλπιγξ
9 δῷ, τάς παρασκευάσεται εἰς πόλεμον; οὔτω καὶ υἱὲς διὰ τῆς γλώσσης εἴνα μὴ εὐσήμουν
λόγον δώτε, πῶς γνωσθῇ τὸ λαλοῦ-
μενον; ἔστεθη γὰρ εἰς ἀέρα λαλοῦντες.
10 τοσαῦτα, εἰ τύχοι, γένει φωνῶν ἐστὶν ἐν εἰσίν
11 κόσμῳ καὶ οὐδέν * ἄφωνον. εἶναν οὖν μὴ eίδὼ τὴν δύναμιν τῆς φωνῆς, ἐσομαι τῷ
lαλοῦντι βάρβαρον, καὶ οὐκ ἱδον ἐν ἑμοὶ
12 βάρβαρος. οὔτω καὶ υἱὲς, ἐπεὶ ξηλοτάτα
este πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
13 ἐκκλησίας ζητεῖτε ἢν περισσεύητε. διά-
πέρ ὁ λαλῶν γλώσσῃ προσευχήσθω ἢν διὸ
diermνεύη. εἶνα γὰρ προσεύχωμαι γλώσσῃ,
tὸ πνεῦμα μου προσεύχεται, ὁ δὲ νοῦς μου
15 ἀκαρπὸς ἐστιν, τί οὖν ἐστι; προσεῦξομαι
tῷ πνεύματι, προσευξομαι δὲ καὶ τῷ νοὶ
ψαλμῷ τῷ πνεύματι, ψαλμὸ δὲ καὶ τῷ νοὶ.
16 ἐπεῖ ἐὰν εὐλογήσῃ⁶ τῷ πνεύματι, ὁ ἀνα-
πληρῶν τὸν τόπον τοῦ ἦθελτον πῶς ἐρέι τὸ
ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδῆ τὶ λέγεις
17 οὐκ οἶδε; σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
18 ἀλλὰ ὁ ἐτερος οὐκ οἰκοδομεῖται, εὐχαριστῶ
tῷ Θεῷ μοῦ, πάντων υἱῶν μίλλων γλώσσα-
19 σαις λαλοῦντος ἀλλὰ ἐν ἐκκλησία θέλω τέντε ἐν ἑλάδω
λόγοις διὰ τοῦ νοὸς μοῦ λαλῆσαι, ἢν τῷ νοë καὶ ἄλλους καταχήσω, ἡ μυρίους λόγους ἐν γλώσσῃ.
I. CORINTHIANS XIV. 20—34.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.
21 In the law it is written. With men of other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: But prophesying serveth not for them that believe not, but for them which believe.
23 If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?
24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.
25 And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.
26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying.
27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret.
28 But if there be no interpreter, let him keep silence in the Church, and let him speak to himself, and to God.
29 Let the Prophets speak two or three, and let the other judge.
30 If any thing be revealed to another that sitteth by, let the first hold his peace.
31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the Prophets are subject to the Prophets.
33 For God is not the author of confusion, but of peace, as in all Churches of the Saints.
34 Let your women keep silence in the Churches, for it is not permitted unto them to speak; but they are commanded to be under obedience: as also saith the law.

20 Brethren, be not children in mind: howbeit, in malice be ye babes, but in mind be men.
21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to them that believe.
23 If therefore the whole Church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.
26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two, or at the most by three, and that in turn; and let one interpret: but if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God.
29 God. And let the prophets speak two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence.
31 For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace; as in all the churches of the saints.
34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.
20 Ἀδελφοί, μὴ παίδια γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ
21 τέλειοι γίνεσθε. ε ὑ τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσαις καὶ ἐν χειλεσιν ἑτέροις
λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσ-
22 ακούσονται μου, λέγει Κύριος. ὡστε αἱ
gλῶσσαι εἰς σημείων εἰσίν, ὦ τοῖς πιστεύ-
omeνοις, ἀλλὰ τοῖς ἀπίστοις’ ἢ δὲ προφητεία,
οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύοντις.
23 ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ἄλλη ἐπὶ τὸ
αὐτό, καὶ πάντες γλῶσσαις λαλῶσιν· εἰσ-
έλθοσι δὲ ἐδώται ἡ ἀπίστοι, οὐκ ἐροῦσιν
24 ὅτι μαίνεσθε; εἰὼν δὲ πάντες προφητεύωσιν,
eἰσέλθῃ δὲ τις ἀπίστοις ἡ ἱδιότης, ἐλέγχεται
25 ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, καὶ
οὕτως τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά
gίνεται· καὶ οὐδὲ πεσόν ἐπὶ πρώσωπον προσ-
kυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς
ἔχουσιν ἐν ψυχῇ ἑτί.
26 Τῇ οὖν ἐστιν, ἀδελφοί; ὅταν συνερχθήσε,
ἐκατοστὸς ψυχῶν ἐξελε, διδαχὴν ἐξελε,
gλῶσσαιν ἐξελε, ἀποκάλυψιν ἐξελε, ἐρμηνεῖαν
ἐξελε. πάντα πρὸς οἰκοδομῆν γενέσθω· εἰτέ
gλῶσσην τις λαλεί, κατὰ δύο ἡ τῷ πλείστων
τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύτων
28 εἰν δὲ μὴ ἡ διερμηνεύτης, σχηματὸν ἐν ἐκ-
kυλήσας· ἕαυτὸ δὲ λαλεῖτω καὶ τῷ Θεῷ,
29 προφητήσῃ δὲ δύο ἡ τρεῖς λαλεῖτωσιν, καὶ
30 οἵ ἄλλοι διακρίνετωσιν. εἰν δὲ ἄλλῳ ἀπο-
31 καλυφθῇ καθημενῷ, ὁ πρῶτος σχηματὸς δυ-
vασθε γὰρ καθ’ ἑνά πάντες προφητεύειν,
ὡς πάντες μαθήσωσιν, καὶ πάντες παρακα-
32 λῶνται καὶ πνεύματα προφητῶν προφήταις
33 υποτάσσεται, οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
Θεὸς, ἀλλὰ εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλη-
σίαις τῶν ἁγίων.
34 Αἱ γυναίκες ψυχῶν ἐν ταῖς ἐκκλη-
σίαις συγάσωσιν· οὐ γὰρ ἐπιτίθε-
πται αὐταῖς λαλείν, ἀλλ’ υποτάσ-
σεσθαι, καθὼς καὶ ὁ νόμος λέγει. υποτασσόμεθα
I. CORINTHIANS XIV. 35—XV. 12.

1611

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

36 What? came the word of God out from you? or came it unto you only? 

37 If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

1881

15 Moreover brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand.

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

4 And that he was buried, and that he rose again the third day according to the Scriptures.

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the Apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: But I laboured more abundantly than they all, yet not I, but the grace of God which was with me:

11 Therefore, whether it were I or they, so we preach, and so ye believe.

12 Now if Christ be preached that he rose from the dead, 

1 Many ancient authorities read But if any man knoweth not, he is not known.

2 Or, ye hold fast what I preached unto you, except ye.

3 Gr. with what word.

4 Or, without cause.

5 Or, speak.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

35 εἰ δὲ τι μαθεῖν θέλουσιν, εὺς οἴκος τοὺς ἑδονοὺς· ἄνδρας ἐπερωτάτωσαν· αὐτοί δὲ ἠκρίβει· ἢ ἡμέρα· ἢ τιμὴν τού Θεοῦ ἐξῆλθεν; ἢ εἰς ἡμέρας μόνον κατήρτησεν;

37 Εἰ τις δοκεῖ προφήτης εἶναι ἡ πνευματικός, ἐπεγνωσκότω τι γράφω ὑμῖν, ὅτι τοῦ·

38 Κυρίων εἰς τὸν θανάτον· εἰ δὲ τις ἄγνοιε, ἀγνοεῖ·

39 "Ωστε, ἀδελφοί· ἔρθετε τὸ προφητευέτειν, καὶ τὸ λαλεῖν γλώσσαις· μὴ κωλύσετε·

40 πάντα· εὐσχημόνως καὶ κατὰ ταύτα τιμᾶτε·

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὧν εὐχεῖθαι σάμην, δὲ καὶ παρελθεῖτε, εἰς ὑμᾶς· τὸν τοῦ Θεοῦ πρότοσον· δὲ εἰς καὶ σωζόντες· τίνι ὑμᾶς· ἑπταστοῦτε. παρέδωκα γὰρ ὑμῖν· εἰς πρῶτοι· δὲ καὶ παρέλαβον· ὅτι Χριστὸς ἀπέδειξαν· ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν· κατὰ τὸν γραφής· καὶ ὅτι· ἑγήγερται· τῇ τρίτῃ· ἡμέρα· κατὰ τὰς γραφάς·

5 καὶ ὅτι άφθη Κηφᾶ, εἶτα τοῖς δώδεκα· 6 ἐπείτα άφθη ἐπίων πεντακοσίως· ἀδελφοί· ἐφάπαξ· εἰς· δὲ· ὅτι· μὲν· εἰς· ὅτι· τῶν· πάντων· ὅσπερ· τῷ· ἐκτρά· 8· ματί· άφθη· κύριος· ἐπί· τῶν· ἁπατῶν· ὅτι· ὅτι· ἡμέρα· τῇ· τρίτῃ·

1 Ἰωάννης· σώζεσθε·· τίνι· λόγῳ· εὐχεῖθαι· ὑμῖν·· εἰς· κατέχετε· εἰς·

2 ἡμέρα· τῇ· τρίτῃ·

3· καὶ· ἐπί· καὶ· εἴς·· τῶν·· ἁμαρτιῶν··· κατά·· τὰς·· γραφάς·

5· καὶ· ὅτι· άφθη· Κηφᾶ·······································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································································
I. CORINTHIANS XV. 12—31.

1611

how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen.
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain:
15 Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised.
17 And if Christ be not raised, your faith is vain, ye are yet in your sins.
18 Then they also which are fallen asleep in Christ, are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, and become the firstfruits of them that slept.
21 For since by man came death, by man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ all shall be made alive.
23 But every man in his own order.
24 Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy that shall be destroyed, is death.
27 For he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I protest by the grace of God, I say unto you, Brethren, of the things which I write unto you according to the commandment of Christ, that they which believe not shall not believe even unto death.

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how say some among you that there is no resurrection of the dead?
13 But if there is no resurrection of the dead, neither hath Christ been raised.
14 Christ being raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain.
15 Yea, and we are found false witnesses of God, because we were witnesses of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised.
16 For if the dead are not raised, neither hath Christ been raised.
17 And if Christ hath not been raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.
18 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
19 For since by man came death, by man came also the resurrection of the dead.
20 For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.
21 Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power.
22 For he must reign, till he hath put all his enemies under his feet.
23 The last enemy that shall be destroyed, is death.
24 For he hath put all things under his feet; but when he saith all things are put under him, it is evident that he is excepted who did put all things under him.
25 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
26 Else what shall they do, which are baptized for the dead? If the dead are not raised at all, why then are they baptized for the dead?
27 And why stand we in jeopardy every hour?
28 I protest by the grace of God, I say unto you, Brethren, of the things which I write unto you according to the commandment of Christ, that they which believe not shall not believe even unto death.

1 Or, void
2 Some ancient authorities read our.
3 Gr. the Christ.
4 Or, If we have only hoped in Christ in this life
5 Gr. presence.
6 Gr. the God and Father.
7 Or, But when he shall have said, All things are put in subjection evidently excepting him that did subject all things unto him, that God may be all in all.
8 Or, that glorying
γερται, πῶς λέγουσι τινες ἐν ύμιν ὅτι ἀνά

13 στασις νεκρῶν οὐκ ἔστιν; ἐν δὲ ἀνάστασις

νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται

11 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἀρα τὸ

κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ύμών.

15 εὐφράκισθε δὲ καὶ πνευμόματες τοῦ Θεοῦ,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε

τὸν Χριστὸν, ἐν οὐκ ἤγειρεν, εἰπὲν ἀρα νεκρῶι

16 οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται

17 τα, οὐδὲ Χριστὸς ἐγήγερται εἰ δὲ Χριστὸς

οὐκ ἐγήγερται, ματαία ἡ πίστις ύμῶν ἐτι

18 ἐστὶν ἐν ταῖς ἀμαρτίαις ύμῶν, ἄρα καὶ οἱ

κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ

ζώῃ ταύτῃ ἥπικοτές ἐσμέν ἐν Χριστῷ μό

νον, ἔλεειςτεραι πάντων ἀνθρώπων ἐσμέν,

29 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν,

20 ἀπαρχῇ τῶν κεκοιμημένων ἐγένετο. ἐπειδὴ

γὰρ δὲ ἀνθρώπων ὁ 10 θανάτος, καὶ δὲ ἀνθρῶ-

22 πον ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ

Ἀδὰμ πάντες ἀποθνῄσκουσιν, οὐτῶ καὶ ἐν

23 τῷ Χριστῷ πάντες ζωοποιήσονται. ἐκα-

στος δὲ ἐν τῷ ἱδίῳ τάγματι ἀπαρχὴ Χρι-

στός, ἐπειτα οἱ 11 Χριστοῦ ἐν τῇ παρουσίᾳ

φιλοτεχνεῖ, ἐτα τὸ τέλος, ὅταν παραδοθῇ ὁ ἐκ

βασιλείαν τῷ Θεῷ καὶ πατρί, ὅταν κατα-

γήσῃ πᾶσαν ἄρχην καὶ πᾶσαν ἔξουσιαν καὶ

25 δύναμαν, δεῖ γὰρ αὐτῶν βασιλεύειν, ἄχρις

οὐ ἄν τῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς

26 πόδας αὐτῶν. ἐσχατοὶ ἐχθρῶς καταργεῖται

27 ὁ θάνατος. Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς

πόδας αὐτῶν. ὅταν δὲ εἶπῃ ὅτι Πάντα ὑπο-

τετακαίται, δῆλον ὃτι ἐκτὸς τοῦ ὑποτάξαντος

28 αὐτῷ τὰ πάντα. ὅταν 11 ὑποταγῇ αὐτῷ τὰ

πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγῆσεται

τὸ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ Θεὸς

29 ἐπεὶ τι πουήσωσιν οἱ βασιλείων ὑπὲρ

τῶν νεκρῶν; εἰ δὲς νεκροὶ οὐκ ἐγείρονται,

30 τι καὶ βασιλεῖσται ὑπὲρ τῶν νεκρῶν; τι καὶ

31 ἡμεῖς κυριεύωμεν πᾶσαν όραν; καθ' ἡμέ-

ραν ἀποθνῄσκο, νὴ τὴν ύμετέραν καῦχαιν.

17 add αδελφοί,

24—6
1311

If after the manner of men I have fought with beasts at Ephesus, what advantage did it me, if the dead rise not? let us eat and drink, for to morrow we die. 

32 Be not deceived: evil communications corrupt good manners. 

31 Awake to righteousnesse, and sin not: for some have not the knowledge of God, I speak this to your shame. 

35 But some man will say, How are the dead raised up? and with what manner of body do they come? 

30 Thou fool, that which thou sowest is not quickened, except it die. 

32 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other græna. 

35 But God giveth it a body as it hath pleased him, and to every seed his own body. 

39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 

40 There are also celestial bodies, and bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial is another. 

41 There is one glory of the sun, another of the moon, and another glory of the stars: for one star differeth from another star in glory. 

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption. 

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: 

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 

45 And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit. 

46 Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual. 

47 The first man is of the earth, earthy. The second man is the Lord from heaven. 

48 As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. 

49 And as we have borne the image
33 εἰ κατὰ ἀνθρώπον εἴθημαμάχησα ἐν Ἐφέσῳ, 
τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; 18 
φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄσκο-
μεν. μὴ πλανᾶσθε θεοίρουσιν ἣθε χρήσθ' 
34 ὀμιλία κακαί. ἐκνήψατε δικαίως, καὶ μὴ ἀμαρ-
tάνετε ἁγιοι αὐτὸς τω ἑχουσι πρὸς ἐντροπὴν ὑπὸν λέγω. 19.
35 Ἀλλʼ ἐρεῖ τες, Πῶς ἐγείρονται οἱ νεκροὶ; 
36 ποίε ὑπὸ σῶμα ἐρχομαι; ἄφρον, 21 σὺ ὁ 
σπείρεις, οὐ κοποεῖται, ἦλθω ἁπαθήνῃ; 
37 καὶ ὁ σπείρεις, οὗ τὸ σῶμα τὸ γενητόμενον 
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ πῦρα, σέ-
τον ἡ τύφος τῶν λοιπῶν ὁ δὲ Θεὸς αὐτῷ 
dίδωσαι. 22 σῶμα καθὸς ἥθλησε, καὶ ἐκάστω 
38 τῶν σπερμάτων τὸ 22 ἵδιον σῶμα. οὐ πᾶσα 
σάρξ ἡ αὐτὴ σάρξ 23 ἀλλὰ ἄλλη μὲν σάρξ 
ἀνθρώπων, ἄλλη δὲ σάρξ κτηρίων, ἄλλη δὲ 
40 ἰχθύων, ἄλλη δὲ πτηνῶν. 25 καὶ σῶμα 
ἐπουράνια, καὶ σῶμα ἐπίγεια ἄλλῃ ἐτέρα 
μὲν ἡ τῶν ἐπουρανίων δίξα, ἐτέρα δὲ ἡ τῶν 
41 ἐπεγείων. ἄλλῃ δόξᾳ ἤλιον, καὶ ἄλλῃ δόξᾳ 
σελήνης, καὶ ἄλλῃ δόξᾳ ἀστέρων ἄστηρ γὰρ 
42 ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνά-
στασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, 
ἐγείρεται ἐν ἀφθορίᾳ σπείρεται ἐν ἀτιμίᾳ, 
ἐγείρεται ἐν δόξῃ σπείρεται ἐν ἀσθενείᾳ, 
44 ἐγείρεται ἐν δυνάμει σπείρεται σῶμα ψυ-
χικῶν, ἐγείρεται σῶμα πνευματικῶν. 25 ἐστὶ 
σῶμα ψυχικῶν, καὶ ἐστι 25 σῶμα 25 πνευμα-
kῶν. οὕτω καὶ γέγραπται, Ἐγένετο οἱ πρῶτοι 
ἀνθρώποι Λάδης εἰς ψυχήν ζώσαν. ἐσχάτου 
45 Ἀδᾶμ εἰς πνεῦμα ψωποεύον. ἄλλῃ οἱ πρῶ-
tον τὸ πνευματικόν ἀλλὰ τὸ ψυχικῶν ἐπειτα 
51 τὸ πνευματικόν. οἱ πρῶτοι ἀνθρώποι ἐκ γῆς, 
χικῶν, ὁ δευτέρος ἀνθρώπος, ὁ Κύριος 20 ἐξ 
46 οὐρανοῦ. οὗς ὁ χικῶς, τοιούτω καὶ οἱ χικ-
κοὶ καὶ οὗς ὁ ἐπουράνιος, τοιούτω καὶ οἱ 
49 ἐπουράνιοι καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα
of the earthy, we shall also bear the
image of the heavenly.
50 Now this I say, brethren, that
flesh and blood cannot inherit the
kingdom of God: neither doth cor-
ruption inherit incorruption.
51 Behold, I shew you a mystery: we
shall not all sleep, but we shall
all be changed,
52 In a moment, in the twinkling of
an eye, at the last trump, (for the
trumpet shall sound, and the dead
shall be raised incorruptible, and we
shall be changed.)
53 For this corruptible must put
on incorruption, and this mortal
must put on immortality.
54 So when this corruptible shall
have put on incorruption, and this
mortal shall have put on immor-
tality, then shall be brought to pass
the saying that is written, *Death
is swallowed up in victory.
55 *O death, where is thy sting?
60 grave, where is thy victory?
56 The sting of death is sin, and
the strength of sin is the law.
57 But thanks be to God, which
giveth us the victory, through our
Lord Jesus Christ.
58 Therefore my beloved brethren,
be ye stedfast, unmoveable, always
abounding in the work of the Lord,
forasmuch as ye know that your
labour is not in vain in the Lord.

16 Now concerning the collection
for the Saints, as I have given order
to the Churches of Galatia, even so
do ye.
2 Upon the first day of the week, let
every one of you lay by him in store,
as God hath prospered him, that
there be no gatherings when I come.
3 And when I come, whomsoever
you shall approve by your letters,
them will I send to bring your
liberality unto Jerusalem.
4 And if it be meet that I go also,
they shall go with me.
5 Now I will come unto you, when
I shall pass through Macedonia: for
I do pass through Macedonia.
6 And it may be that I will abide,
yea, and winter with you, that ye
may bring me on my journey,
whithersoever I go.
7 For I will not be made a burden
unto you: for I hope to tarry a while
with you, if the Lord permit.
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50 Now this I say, brethren, that
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Lord Jesus Christ. Wherefore, my
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4 And if it be meet that I go also,
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6 And it may be that I will abide,
yea, and winter with you, that ye
may bring me on my journey,
whithersoever I go.
7 For I will not be made a burden
unto you: for I hope to tarry a while
with you, if the Lord permit.
επιστολή προς κορινθιούς α. 751

50. Τούτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ

51. αἷμα βασιλεῖαν Θεοῦ κληρονομήσαι ὑπὸ δύ-

52. νασταί, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κλη-

53. ῥομοίει. ἰδοὺ, μυστήριον ύμῶν λέγω. Πάντες

54. μὲν ὑμεῖς κοιμηθήσομεθα, πάντες δὲ ἀλλαγή-

55. σώμαθα, ἐν ἀτύμῳ, ἐν μινῇ ὀφθαλμοῖς, ἐν

56. τῇ ἠσχατῇ σάλπιγγι σαλπίζει γὰρ, καὶ οἱ

57. νεκροὶ ἐγερθήσονται ἀπὸ θαρτοῦ, καὶ ἡμεῖς

58. ἀλλαγήσομεθα. δεὶ γὰρ τὸ φθαρτὸν τοῦτο

59. ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ τὸ φθαρ-

60. τὸν τοῦτο ἐνδύσηται ἀθανασίαν, καὶ τὸ

61. θυτὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γε-

62. νήσεται ὁ λόγος ὁ γεγραμμένος, Κατεσκόνθη

63. ὁ βάνατος εἰς νίκος. Ποῦ σου, βάνατε, τὸ

64. κέντρον; τού σου, ξηθῆ, τὸ νίκος; τὸ δὲ

65. κέντρον τοῦ βασιλέα τῇ ἀμαρτίᾳ; τῇ

66. δύναμις τῆς ἀμαρτίας ὁ νόμος; τῷ δὲ

67. Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ

68. τοῦ Κυρίου ἡμῶν Ἰησοῦν Χριστὸν. ὡστε,

69. ἀδελφοί μου ἄγαπητοί, ἐθραυσθεῖς, ἀμε-

70. ταχθηθεῖτε, περισσεύσετε ἐν τῷ ἑρημῷ τοῦ

71. Κυρίου πάντοτε, εἰδότες ὅτι οἱ κόποι ύμῶν

72. οὐκ ἔστι κενὸς ἐν Κυρίῳ.

16. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους,

73. ὡσπερ διάταξα ταῖς ἐκκλησίαις τῆς Γαλατίας,

74. οὐτοὶ καὶ υἱὲς ποιήσατε. κατὰ μιὰν σαβ-

75. βάτων ἕκαστος ύμῶν παρε ἐαυτῷ τίθετο,

76. δησαύριζον τὸ ἤν εὐνοῶτα, ἵνα μή, ὅταν

77. ἔθελα, τότε λογία γίνονται. ὅταν δὲ πα-

78. ραγιέωμαι, οὐς εἰς δοκιμάσθη ἀπὸ πατο-

79. λῶν, τούτους πέμψω ἀπενεχεῖν τὴν χί-

80. μαν ὑμῶν εἰς 'Ιερουσαλήμ· εἰνὲ ἦ ἡ ἀξίων

81. τοῦ κάμε πορεύεσθαι, σὺν ἐμοῖ πορεύσατο-

82. ιν. ἔλευσομαι δὲ πρὸς υμᾶς, ὅταν Μακε-

83. δονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι

84. πρὸς υμᾶς δὲ τυχῶν παραμενῶ, ἢ καὶ πα-

85. ραχειμάσω, ἵνα υἱὲς με προτέρεψητε οὐ

86. εἰς πορεύομαι. οὐθὲν γὰρ υμᾶς ἀρτι ἐν

87. παρόδῳ ἐδείν ἔλπίζω δὲ χρόνων των ἐπι-

88. μείναι πρὸς ὑμᾶς, εἰάν ο Κύριος ἐπιτρέπῃ; ἐπιτρέψῃ
I. CORINTHIANS XVI. 8—24.

1611

8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.
13 Watch ye, stand fast in the faith, quit you like men: be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the Saints,)
16 That ye submit yourselves unto such, and to every one that helpeth with us and laboureth.
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.
20 All the brethren greet you: greet ye one another with an holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

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8 But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have opportunity.
13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema. Maranatha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

1 Or, God's will that he should come now.
2 Gr. presence.
3 That is, Our Lord cometh.
8 ἑπιμενῷ δὲ ἐν Ἑφέσῳ ἔως τὴς Πεντηκοστῆς·
9 θύρα γὰρ μοι ἀνέφυγε μεγάλη καὶ ἑνεργή, καὶ ἀντικείμενοι πολλοὶ.
10 Ἐών δὲ ἔλθη Τιμόθεος, βλέπετε ὅνοι ἀφόβοι γένηται πρὸς ἡμᾶς· τὸ γὰρ ἔργον Κυ-
11 ρίου ἐργάζεται ὁς καὶ ἐγώ. μὴ τις οὖν αὐτὸν ἐξουθενήσῃ προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ
12 αὐτὸν μετὰ τῶν ἀδελφῶν. περὶ δὲ Ἀπολλώ
13 τοῦ ἀδελφοῦ, πολλά παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ἡμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάν-
14 τως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύθεται δὲ ὅταν εὐκαιρίσῃ.
15 Ἡγγορεύτε, στήκετε εἰς τῇ πίστει, ἀνθρώ-
16 πες, κραταούσθε. πάντα ὑμῶν ἐν ἀγάπῃ
gνώσθω.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί (οἴδατε τὴν οἰ-
18 κίας Στέφανα, ὅτι ἐστιν ἀπαρχὴ τῆς Ἀχαίας, καὶ εἰς διακοινίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς), ἵ
19 να καὶ ὑμεῖς ὑποτάσσεσθε τοῖς τοιούτοις, καὶ
20 παντὶ τῷ συνεργοῦντί καὶ κοπιῶντι. χαίρω
dὲ ἐπὶ τῇ παρουσίᾳ Στέφανα ἦς Φουρτού-
21 νάτου καὶ Ἀχαίκου, ὅτι τὸ ὑμῶν υἱότημα
22 οὐκ αὐτοτρίτησαν. ἀνέπαιναν γὰρ τὸ ἔρωμ
πνεύμα καὶ τὸ ὑμῶν· ἐπιγενώσκετε οὖν τοὺς
toiou'tous.
19 Ἀσπάζονται ὑμᾶς τῇ Ἀσίᾳ ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλιας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκ-
20 κησίᾳ. ἀσπάζονται ὑμᾶς τῇ ἐνεργοῖς πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάι.
21,22 Ὁ ἀσπασμὸς τῇ ἐν βεβελεῖ Παῦλου. εἰ τις οὐ φιλεῖ τοῦ Κυρίου Ἰησοῦν Χριστοῦ, ἤτοι ἀνάθεμα. Μαρίαν ἀδικεῖ· τῇ ἐν τοῦ Κυρίου
22 Ιησοῦ Χριστοῦ μεθ' ὑμῶν· ἢ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.
[Πρὸς Κορινθίους πρώτῃ ἐγράφῃ ἀπὸ Φιλίππων διὰ Στέφανα, καὶ Φουρτο-
23 νάτου, καὶ Ἀχαίκου, καὶ Τιμοθέου.] 6
6 Φουρτονάτου
7 Ἀσπάζεται
8 Πρίσκα
9 ὁμ. Ἰησοῦν Χριστοῦ
10 ὁμ. subscription
THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

1611

1 Paul an Apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia:
2 Grace be to you and peace, from God our Father, and from the Lord Jesus Christ.
3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.
7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.
9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.
10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

1881

1 Paul, an Apostle of Christ Jesus through the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the saints which are in the whole of Achaia:
2 Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;
4 all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.
5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life; yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us:

Or, is wrought.

Or, answer.
ΠΑΤΛΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ

ΠΡΟΣ

ΚΟΡΙΝΘΙΟΤΣ

ΕΠΙΣΤΟΛΗ ΔΕΤΕΡΑ.

1 Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ Ἰησοῦ Χριστοῦ βεβαιῶν Θεού, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, σὺν τοῖς ἅγιοι πάσι τοῖς οὖσιν ἐν ὅλῃ τῇ ἁλαῖτι.

2 Ἀχαίει χάριν ὑμᾶς καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεός καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτερῶν καὶ πάσης παρακλήσεως, ὁ παρακλήσις ἡμᾶς ἐπὶ πάση τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάση θλίψει, διὰ τῆς παρακλήσεως ἡς παρακαλεῖν ἡμᾶς τίποτε.

5 λούμεθα αὐτόν ὑπὸ τοῦ Θεοῦ, ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τὸ Χριστὸν περισσεύει καὶ ἡ παρακλήσις ἡμῶν. εἰτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὃν καὶ ἡμᾶς πάντοχοι· εἰτε παρακαλούμεθα, ὑπὲρ τῆς υμῶν παρακλήσεως.

7 καὶ σωτηρίας καὶ ἡ ἑλπίς ἡμῶν βεβαιά ὑπὲρ υμῶν εἰδότες ὅτι ὡσαπέρ κοινοποιοῦ ἔστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

10 Τιμόθεος Τιμόθεος ὁ ἀδελφὸς ὁ καθὼς ἐφάνετο σημαντικὸν τοῦ θανάτου ἡξικαμένον ἡμᾶς καὶ ὑπῆρεται, εἰς ὅν ἡξικαμένον ὁτι καὶ ὑπῆρεται.
11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.  
12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.  
13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.  
14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.  
15 And in this confidence I was minded to come unto you before, that you might have a second benefit:  
16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.  
17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?  
18 But as God is true, our word toward you was not yea and nay.  
19 For the Son of God, Jesus Christ, who was preached among you by me and Silvanus and Timotheus, was not Yea and Nay, but in him, was yea.  
20 For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us.  
21 Now he which stablisheth us with you in Christ, and hath anointed us, is God,  
22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.  
23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.  
24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.  
25 But I determined this with myself, that I would not come again to you in heaviness.  
1831  
11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.  
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward.  
13 For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.  
14 And in this confidence I was minded to come before unto you, that ye might have a second benefit:  
15 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.  
16 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?  
17 But as God is true, our word toward you was not yea and nay.  
18 For the Son of God, Jesus Christ, who was preached among you by me and Silvanus and Timotheus, was not Yea and Nay, but in him, was yea.  
19 For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us.  
20 Now he which stablisheth us with you in Christ, and hath anointed us, is God,  
21 Who hath also sealed us, and given the earnest of the Spirit in our hearts.  
22 But I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.  
23 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.  
24 But I determined this with myself, that I would not come again to you with sorrow.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

11 συνυποργοῦντων καὶ ύμῶν ὑπὲρ ήμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ήμᾶς χάρισμα διὰ πολλῶν εὐχαριστήθη ὑπὲρ ήμῶν.

12 Ἡ γὰρ καύχησις ήμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ύμῶν, ὅτι ἐν ἀπλότητι 10 καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλὰ ἐν χάριτι Θεοῦ, ἀνεστράφη-μεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ἡμᾶς. οὖν γὰρ ἄλλα γράφομεν ύμῖν, ἀλλ' ἡ ἀναγνώσκετε ἢ καὶ ἑπιγνώσκετε, ἐλπίζω 11 δὲ ὅτι καὶ ἐως τέλους ἐπιγνώσθητε· καθὼς καὶ ἑπέγνωσε ήμᾶς ἀπὸ μέρους, ὅτι καύχησις ύμῶν ἐστίν, καθάπερ καὶ ύμεῖς ήμῶν, ἐν τῇ ήμέρᾳ τοῦ Κυρίου.12 Ἰησοῦ.

15 Καὶ ταύτη τῇ πεποιθήσει ἐβουλήμην πρὸς ύμᾶς ἐλθεῖν πρότερον,13 ἵνα δευτέραν χάριν11 ἐγένετο17 καὶ οὐ. ὁ γὰρ τοῦ Θεοῦ18 οὕς Ἰησοῦς Χριστὸς ὁ ἐν ύμῖν δι' ήμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιδωνίας καὶ Τιμοθέου, οὐκ ἐγένετο καὶ οὐ, ἀλλὰ καὶ ἐν αὐτῷ γέγονεν, ὅταν γὰρ ἐπαγγελία Θεοῦ, ἐν αὐτῷ τῷ καὶ ἐν αὐτῷ10 τῷ ἀμήν, τῷ19 Θεῷ πρὸς δόξαν δι' ήμῶν. ὁ δὲ βεβαιῶν ύμᾶς σὺν ύμῶν εἰς Χριστὸν, καὶ χρίσας ύμᾶς,10 Θεὸς19 καὶ σφραγισάμενος ἡμᾶς, καὶ δοῦσιν τὸν ἀρραβώνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

21 Ἠγὼ δὲ μάρτυρα τῶν Θεῶν ἐπικαλοῦμαι ἐπὶ τὴν ἡμῶν ψυχήν, ὅτι φειδάμενος ύμῶν οὐκ ἴδιοι ἡλίκων εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ύμῶν τῇ πίστεως, ἀλλὰ συνεργοὶ ἐστε ἐν τῇ χαρᾷ ύμῶν τῇ γὰρ πίστει ἐστίκατε. ἐγραφαὶ δὲ1 ἐμαυτῷ τούτῳ, ἐν λόγῳ πρὸς ύμᾶς2 τῷ μή τάλιν ἐλθεῖν ἐν λόγῳ πρὸς ύμᾶς. ἐλθεῖν
II. CORINTHIANS II. 2—16.

1611

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that you would confirm your love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, I in the person of Christ,

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore when I came to Troas, to preach Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

1881

2 For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me?

3 And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many.

6 So that contrariwise ye ought rather to forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.

7 Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things.

8 To whom ye forgive any thing, forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, I in the person of Christ;

9 That no advantage may be gained over us by Satan: for we are not ignorant of his devices.

10 Now when I came to Troas, to preach for the gospel of Christ, and when a door was opened unto me in the Lord,

11 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

12 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge in every place.

13 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?
2 εἰ γὰρ ἔγω λυπῶν υμᾶς, καὶ τίς ἐστιν3 οὗτος εὐφράσιος με, εἰ μὴ ὁ λυπούμενος έξ ἐμοῦ; 4 καὶ ἔγραψα υμῖν4 τοῦτο αὐτό, ἵνα μὴ ἐλθῶν λύπην ἐχωιών ἀφ' ὄν ἐδείς με χαίρειν, πεποιθῶ καὶ πάντας υμᾶς, ὅτι ἐμὸς χαρὰ χάριν υμῶν εὖ ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἐγραψάμεν υμῖν διὰ πολλῶν δακρύων, ὥστε ηὐνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ὑνα γνῶτε ἣν ἐχω περισσότερος εἰς υμᾶς. 5 Εἰ δὲ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους· ἵνα μὴ ἐπεβαρῶν πάντας. 6 υμᾶς. ἵκανον τῷ τοιούτῳ ἐτοπιμία αὐτῆ 7 ἢ υπὸ τῶν πλείων· ὡς τούτων μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακάλεσαι, μὴ πως τῇ περισσότερᾳ λύπῃ καταποθῇ ἡ τοιοτὸς. 8 διὸ παρακαλῶ ὑμᾶς κυρίως εἰς αὐτὸν ἀγάπην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν υμῶν, εἰ εἰς πάντα. 9 ὑπήκουοι ἐστε. ὃ δὲ τι χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ ἐγὼ εἰ τι κεχάρισμα, δὲ κεχάρισμα τοῦ τῶν Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατάνα; οὗ γὰρ αὐτὸν τὰ νοήματα ἀγνοοῦμεν. 10 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγελίου τοῦ Χριστοῦ, καὶ θύμας ἡμῶν ἀνερμενεῦς ἐν Κυρίῳ, οὐκ ἐσχήκα ἀνεμον ὑπὲρ τῶν πνευμάτων, τῷ μὴ εὑρεῖν με Τίτον τὸν ἄδελφον μου· ἀλλὰ ἀποταξίμης αὐτοὶς ἐξήλθον εἰς Μακεδόνιαν, τῷ δὲ Θεῷ χάριν τῷ πάντοτε θριαμβεύοντι ἡμᾶς εἰς τῷ Χριστῷ, καὶ τὴν υἱόμην τῆς γνώσεως αὐτοῦ 15 φανερώντι δὲ ἡμῶν ἐν παντὶ τόπῳ. ὅτι Χριστὸν εὐαγγέλια ἐστὶν τῷ Θεῷ ἐν τοῖς σωμαῖς. 13 ζωμένους καὶ ἐν τοῖς ἀπολυμένοις· οἱς μὲν ὅσοι10 διανύσαντες διὰ σαρκὸς, οἰς δὲ ὅσοι10 αὐτῆ· ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανὸς;
II. CORINTHIANS II. 17—III. 14.

17 For we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3 Do we begin again to commend ourselves? or need we, as some others, Epistles of commendation to you, or letters of commendation from you?

2 Ye are our Epistle written in our hearts, known and read of all men.

3 Forasmuch as ye are manifestly declared to be the Epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God:

6 Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished;

14 But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the old testament: which veil is done away in Christ.
κατέναντι
ού γάρ ἦσαν οἱ πολλοὶ, καπηλεύοντες
tῶν λόγων τοῦ Θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας,
ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ,
ἐν Χριστῷ λαλοῦμεν.
3 Ἀρχόμεθα πάλιν ἐαντοὺς συνιστάνειν;
ἡ μὴ χρησίμουεν, ὡς τινες, συστατικῶν ἐπι-
stολῶν πρὸς ύμᾶς, ἡ εἰς ύμῶν συστατικῶν; 1
2 ἡ ἐπιστολή ἡμῶν ύμεῖς ἐστε, ἐγγεγραμμένη
eῖν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀνα-
3 γνωσκομένη ὑπὸ πάντων ἀνθρώπων' φανε-
ροῦμεν ὅτι ἐστὲ ἐπιστολῆ Χριστοῦ διακο-
νηθείσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μελαν,
ἀλλὰ Πνεῦματι Θεοῦ ζωτός, οὐκ ἐν πλαξί
λειναις, ἀλλ' ἐν πλαξί καρδίαις 2 σαρκίναις.
4 πεποίηθην ὑπὸ τοιαῦτην ἔχομεν διὰ τοῦ Χρι-
5 στοῦ πρὸς τοῦ Θεοῦ οὐχ ὃτι ἰκανοὶ ἦσαν
ἀφ' ἐαντῶν 3 λογίασθαι τῷ ὡς ἐξ ἑαυτῶν,
6 ἀλλ' ἢ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ· ὡς καὶ
ἰκάνωσεν ἡμᾶς διακόνους καὶς διαθήκης, οὐ
grάμματος, ἀλλὰ πνεῦματος· τὸ γὰρ γράμμα
7 ἀποκεῖναι, τὸ δὲ πνεῦμα ζωοποιεῖ. εἰ δὲ
ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντε-
tυπωμένη ἐν 1 λίθοις, ἐγενεθῇ ἐν δόξῃ, ὡστε
μὴ δύνασθαι ἀτενίσατο τοὺς υἱοὺς Ἰσραήλ εἰς
τὸ πρόσωπον Μωσέως δεῖ τὴν δόξαν τοῦ
8 προσώπου αὐτοῦ, τὴν καταργομένην· πῶς
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἦσται
9 ἐν δόξῃ; εἰ γὰρ ἡ διακονία 3 τῆς κατακρί-
σεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ
10 διακονία τῆς δικαιοσύνης ἐν 6 δόξῃ. καὶ γὰρ
ἀδίκητο 7 δεδοξασταὶ τὸ δεδοξασμένον ἐν τούτω
τῷ μέρει, ἐνεκεν τῆς ὑπερβαλλούσης δόξης,
11 εἰ γὰρ τὸ καταργοῦμεν, διὰ δόξης, πολλῷ
μᾶλλον τὸ μένον, ἐν δόξῃ.
12 Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρ-
13 ριστῇ χρώμεθα· καὶ οὐ καθάπερ Μωσῆς
ἔτεινε καλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, 8
πρὸς τὸ μὴ ἀτενίσατο τοὺς υἱοὺς Ἰσραήλ εἰς
11 τὸ τέλος τοῦ καταργοῦμεν· ἀλλ' ἐπω-
ρώθη τὰ νομάτα αὐτῶν· ἀχρι γὰρ τῆς
ςήμερον 9 τὸ αὐτὸ καλύμμα ἐπὶ τῇ ἄναγνώ-
σετὶ τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακα-
λυτόμενον, δι' τὴν ἐν Χριστῷ καταργεῖται, νακαλυτόμενον ὁτί
15 But even unto this day, when Moses is read, the vail is upon their heart. 16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away. 17 Now the Lord is that spirit, and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.

4 Therefore seeing we have this ministry, as we have received mercy, we faint not:
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our Gospel be hid, it is hid to them that are lost: 4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
11 For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
12 So then death worketh in us, but life in you.

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15 But unto this day, whenever Moses is read, a veil lieth upon their heart. But whenever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
5 But if our Gospel be hid, it is hid to them that are lost: 6 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should not dawn upon them. 7 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.
8 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
9 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair;
9 pressed, yet not cast down, yet not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you.
15 ἀλλ' ἐως σήμερον, ἢνικα ἀναγινώσκεται 11
16 Μοσής, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
17 κεῖται. ἢνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον,
18 ἐκεῖ 12 ἐλευθερία. ἢμεῖς δὲ πάντες, ἀνακαλυμμένοι προσώπῳ τὴν δόξαν Κυρίου κατατριχύμενοι, τὴν αὐτὴν εἰκόνα μεταμορφοφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην,
2 καθὼς ἡλέηθημεν, οὐκ ἐκκακοῦμεν 1: ἀλλ' ἀπεστάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανωρίᾳ μορίῳ δολοῦντες τῶν λόγων τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστώντες ἑαυτοὺς πρὸς πίστιν
3 συνιέθησον ἀνθρώπων ἐνόπιον τοῦ Θεοῦ. εἰ δὲ καὶ ἐστὶ κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολυμένοις ἐστὶ κεκαλυμμένον· ἐν οἷς ὁ Θεὸς τοῦ αἰώνος τούτου ἐνυψώσας τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ ἀνυόση οὔτως 2 τῶν φωτισμῶν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστιν
5 εἰκὼν τοῦ Θεοῦ. οὐ γὰρ ἐκατόφορος κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ἐκατόφορον
6 δὲ δοῦλοι ἡμῶν διὰ Ἰησοῦν. 3 ὁ τὸ Θεὸς ὁ ἐπίστοις ἐκ σκότους 4 φῶς λάμψαι, ὅς ἐλάμπη<ν εἰς τὰς καρδίας ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.
7 ὁ χρωματὶ δὲ τὸν θρησκευόν τούτον ἐν ὀστρακίνοις σκέυεσιν, ἢ ὡς ὑπερβολῇ τῆς δυνάμεως τοῦ Θεοῦ, καὶ μὴ εἰς ἡμῶν ἐν παντὶ θλίβομεν, ἀλλ' ἂν στεναχωρομένους ἀπορούμενοι, ἀλλ' οὐκ ἐξασφορομένους διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι καταβαλλόμενοι, ἀπολυμένοι, ἀλλ' οὐκ ἀπολυμένους πάντοτε τὴν νέκρωσιν τοῦ Κυρίου 6 Ἰησοῦ ἐν τῷ σῶματι περιφέροντες, ὅταν καὶ ἡ ψυχὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ, ἀδιαλέπτοντες εἰς Θάνατον παραδοδόμεθα διὰ Ἰησοῦν, ὅταν καὶ ἡ ψυχὴ τοῦ Ἰησοῦ φανερωθῇ
8 ἐν τῇ θυσίᾳ σαρκί ἡμῶν. ὡστε οἱ μὲν Θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ψυχὴ ἐν ὑμῖν.
13 We having the same spirit of faith, according as it is written, "I believed, and therefore have I spoken: we also believe, and therefore speak.
14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.
16 For which cause we faint not, though our outward man perish, yet the inward man is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

5 For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.
3 If so be that being clothed we shall not be found naked.
4 For, we that are in this Tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the selfsame thing, is God, who also hath given unto us the earnest of the Spirit.
6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.
7 (For we walk by faith, not by sight.)
8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or absent, we may be accepted of him.
10 For we must all appear before the judgment seat of Christ, that every one may receive the

13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.
16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 For we know that if the earthly house of our Tabernacle were dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.
2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven:
3 if so be that being clothed we shall not be found naked. For indeed we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life.
5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be present with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.
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13 ἔχουσις δε το αὐτό πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα καὶ ἦμεις πιστεύμεν, διὸ καὶ λαλοῦμεν11· εἰδότες ὅτι ο ἐγείρας τῶν Κύριων5

14 Ἰησοῦν καὶ ἦμας διὰ9· Ηησοῦ ἐγερῆς, καὶ

15 παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλεονῶν,10 τὴν εὐχαριστίαν περισσέωσθε εἰς τὴν δόξαν τοῦ Θεοῦ.

16 Διὸ οὐκ ἐγκακούμεν11· ἀλλὰ εἰ καὶ ο ἕξω ἡμῶν ἀνθρώπως διαφθείρεται, ἀλλὰ ο ἐσω-

17 θει12· ἀνακανοῦνται ἡμέρα καὶ ἡμέρα. τὸ γὰρ παραστίκα ελαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δύ-

18 ἔστι κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα12· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπό-

19 μενα αἰώνια.

5 Οὐδεμίην γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνου καταλυθῇ, οἰκοδομήν ἐκ Θεοῦ ἔχωμεν, οἰκίαν ἁχειροποίητον, αἰώνιον ἐν τοῖς 2 οὐρανοῖς. καὶ γὰρ ἐν τῷ τενάζομεν, τῷ ὀκτήμορον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι

3 ἐπιποθοῦντες· εἰ γε καὶ ἐνδυνάμενοι οὐ γυμ-

4 νοὶ εὐρεθησόμεθα, καὶ γὰρ οἱ ὀντες εἰ τῷ σκῆνει στενάζομεν βαροῖμενοι11· εἰφ’ οὗ οὐ βέλομεν ἐκδυσάσθαι, ἀλλ’ ἐπενδύσασθαι, ὡς

5 καταστοὶ τῷ θνητῷ ὑπὸ τῆς ἐκήσης. ὁ δὲ κατεργασάμενος ἡμῖς εἰς αὐτὸ τοῦτο Θεος, ὁ

6 καὶ2· δοῦς ἡμῖν τῶν ἀραβώνα τοῦ Πνεύματος.

7 ἄραροῦντες ὅπειρον πάντοτε, καὶ εἰδότες ὅτι ἐνδη-

8 μοῦντες εἰς τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ

7 Κυρίου (ὅταν πάντως γὰρ περιπατοῦμεν, οὐ

8 ὑπὸ εἰδους), βαροῦμεν δὲ, καὶ εὐδοκοῦμεν

9 μᾶλλον ἐκδημήσαι ἐκ τοῦ σώματος, καὶ ἐν-

9 δημήσαι πρὸς τὸν Κύριον. διὸ καὶ φιλοσ-

10 μοῦμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες,

10 εὐφράστοι αὐτῷ εἰναι. τοὺς γὰρ πάντας ἡμῶν φανερωθήνα τε ἐμπροσθεν τοῦ βη-

ματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος

8 Marg. om. Κύριον
9 σὺν
10 (πλεονῶν,)
11 ἐγκακούμεν
12 ἐσὼ ἡμῶν
11 (Marg. βαροῖμενος,)
2 om. καὶ
things done in his body, according to that he hath done, whether it be good or bad.
11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.
12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory 1 in appearance, and not in heart.
13 For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.
14 For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead: 
15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.
17 Therefore if any man be in Christ, 1 he is a new creature: *old things are past away; behold, all things are become new.
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.
20 Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, that ye be reconciled to God.
21 For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

6 We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain.
2 (For he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:
11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.
16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, 2 he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God did entreating by us: we beseech you on behalf of Christ, 21 be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we intreat also that ye receive not the grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee:}


tά διά τοῦ σώματος, πρός ἃ ἐπραξεν, εἶτε ἀγαθόν, εἴτε κακόν. 3

11 Εἰδοτες οὖν τοῦ φῶς τοῦ Κυρίου ἄνθρωπον πειθομεν, Θεῷ δὲ πεφανερώθη; ἐλπίζω δὲ καὶ ἐν ταῖς συνεδρίαις ὑμῶν
12 πεφανερώθησαί. οὖ γάρ 4 πάλιν ἕαντος 5 ομ. γάρ συνιστάμεθα ὑμῖν, ἀλλὰ αὕτοις διδώστε ὑμῖν καιχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἑν προσώπῳ καυχώμενος, καὶ οὖν καρ-
13 δίᾳ. εἴτε γάρ εξεστημεν, Θεῷ εἴτε σω-
14 φρονοῦμεν, ὑμῖν. η γάρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναυτας τοῦτο, ὅτι εἰ ἐς ὑπὲρ πάντων ἀπέθανεν, ἢ ὅτι πάντες ἀπέ-
15 θανοῦ· καὶ ὑπὲρ πάντων ἀπέθανεν, ἢν οἱ ξύντες μηκέτι ἐαντοῖς ξόον, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανοῦνται καὶ ἐγερθήσετε. ὅπερ ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατά σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα ὅπερ Θείου, καὶ ἐκ κτίσεως· τὰ ἀρχαῖα
16 παρῆλθεν, ἢδον γέγονε καὶ τὰ πάντα. τὰ ὅπερ ὑπὲρ ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἐαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ὁμ. Ἰησοῦ
17 χριστοῦ, ἀλλὰ νῦν οὐκέτι γνώκομεν. ὅπερ εἰ τις ἐν Χριστῷ, καὶ κατὰ κτίσιν: τὰ ἀρχαῖα
18 παρῆλθεν, ἢδον γέγονε καὶ τὰ πάντα. τὰ ὅπερ ὑπὲρ ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἐαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ὁμ. Ἰησοῦ
19 ἡμῖν τὴν διακοσίαν τῆς καταλλάγης· ὅπερ Θείος ἦν ἐν Χριστῷ κόσμων καταλλάσσων ἐαυτῷ, μη λογιζόμενος αὐτοῖς τὰ παραπτώ-
20 ματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλάγης.
21 ὤπερ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν' δεό-
22 μέθα ὄπερ Χριστοῦ, καταλλάγητε τῷ Θεῷ.
23 τῶν γὰρ ὑμῶν ἀμαρτίαιν, ὑπὲρ ὅπερ ἡμῶν ἀμαρτίαιν ἐτοίησαν, ὅτα ἡμεῖς γν-
24 θωμήθα 11 δικαιοσύνη τοῦ Θεοῦ ἐν αὐτῷ· συνερ-
25 γούστε δὲ καὶ παρακαλοῦμεν μη εἰς κενῶν τὴν χάριν τοῦ Θεοῦ δεξασθαι ὑμῶς
26 λέγει γάρ, Καυχώ δεκτῷ ἐπίκουσά σοι, καὶ ἐν ἡμέρα σωτηρίας ἐβοήθησά σοι·
II. CORINTHIANS VI. 2—18.

1611 behold, now is the accepted time, behold, now is the day of salvation
3 Giving no offence in any thing, that the ministry be not blamed:
4 But in all things approving ourselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,
6 By purity, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
8 By honour and dishonour, by evil report and good report, as deceivers, and yet true:
9 As unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed:
10 As sorrowful, yet alway rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.
11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own bowels.
13 Now for a recompense in the same, (I speak as unto my children) be ye also enlarged.
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, *I will dwell in them, and walk in them, and will be their God, and they shall be my people.
17 Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,
18 And will be a Father unto you,

1881 behold, now is the acceptable time; behold, now is the day of salvation: giving no occasion of stumbling in anything, that our ministration be not blamed:
4 but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindess, in the Holy Ghost.
7 In love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left.
8 For the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and beholding, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
11 Our mouth is open unto you, O Corinthians, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own affections.
13 Now for a recompense in like kind (I speak as unto my children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?
16 And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; And I will receive you,
18 And will be to you a Father,
11 Το στόμα ἤμων ἀνέφγη πρὸς ἤμας, Κο-
12 ρινθοῖ, ἡ καρδία ἤμων πεπλάτυνται. οὐ στενοχωρείσθη ἐν ἦμιν, στενοχωρείσθη δὲ
13 ἐν τοῖς σπλαγχνοις ἤμων. τὴν δὲ αὐτήν ἀντιμισθίαν (ὡς τέκνοις λέγω), πλατύνθητε
καὶ ύμεῖς.

14 Μὴ γίνεσθε ἑτεροχυγοῦντες ἀπίστους· τὸς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία; τὸς δὲ ἡ τίς
15 κοινωνία φαίνει πρὸς σκότος; τὶς δὲ συμφό-
νησις Χριστοῦ πρὸς Βελίαλ; τὶς δὲ μερίς 2 Χριστοῦ
16 πιστὸ μετὰ ἀπίστου; τὶς δὲ συγκατάθεσιν
ναῷ Θεοῦ μετὰ εἰδώλων; ύμεῖς 4 γὰρ ναὸς
Θεοῦ ἐστε 3 ζωντος, καθὼς εἶπεν ὁ Θεὸς
5 ἐσμέν
ὅτι Ἐσοκήσω ἐν αὐτοῖς, καὶ ἐμπεριπα-
τήσω καὶ ἐσομαι αὐτῶν Θεός, καὶ αὐτοὶ
17 ἐσομαι μοι 6 λαίσ. διὰ Ἐξέλθετε εκ μέ-
σου αὐτῶν καὶ άφορίσθητε, λέγει Κύριος,
καὶ ἔκαθιστόν μὴ ἀπεσθῆ καίγο εἰσδέχ-
18 όμαι ἤμας, καὶ ἐσομαι ἤμιν εἰς πατέρα,
and ye shall be my sons and daughters, saith the Lord Almighty.

7 Having therefore these promises (nearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.
3 I speak not this to condemn you: for I have said before, that you are in our hearts to die and live with you.
4 Great is my boldness of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.
5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.
6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.
7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.
8 For though I made you sorry with a letter, I do not repent, though I did repent: For I perceive that the same Epistle hath made you sorry, though it were but for a season.
9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
10 For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.
11 For behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge; In all things ye have approved yourselves to be clear in this matter.
12 Wherefore though I wrote unto you, I did it not for his cause that

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And ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together.
4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless he that comforteth the lowly, even God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not repent, though I did repent; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
10 For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter.
12 So although I wrote unto you, I wrote not for his cause that

1 Gr. Make room for us. 2 Gr. preserver. 3 Some ancient authorities omit for. 4 Or, unto a salvation which bringeth no regret.
καὶ ὑμεῖς ἐσεσθεί μοι εἰς νίους καὶ ὑγα-
7 τέρας, λέγει Κύριος παντοκράτωρ, ταύτας
οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, κα-
θαρίσωμεν ἐαυτούς ἀπὸ παντὸς μολυσμοῦ
σαρκὸς καὶ πνεύματος, ἐπιτελουῦντες ἀγιω-
τότητα ἐν φόβῳ Θεοῦ.
2 Χαρῆσατε ἡμᾶς οὖν ἡδικήσαμεν, οὖ-
δένα εἴθειραμεν, οὖδένα ἐπλεονεκτήσαμεν.
3 οὗ πρὸς κατάκρισιν λέγω προείρηκα γάρ,
ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συνα-
4 ποθανεῖν καὶ συνζην. πολλὴ μοι παρρησία
πρὸς ὑμᾶς, πολλῇ μοι καύχησις ὑπὲρ ὑμῶν
πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύο-
μαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
5 Καὶ γὰρ ἐδόθην ὑμῶν εἰς Μακεδονίαν
ούδεμιαν ἐσχήκειν ὄνειαν ἡ σάρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμεναι ἔξωθεν μίχας, ἔσωθεν
6 φόβοι. ἀλλ' ὁ παρακάλων τοὺς ταπεινούς
παρεκάλεσεν ἡμᾶς, ὁ Θεός, ἐν τῇ παρουσίᾳ
7 Τίτον' οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ,
ἀλλὰ καὶ ἐν τῇ παρακλήσει ἡ παρεκλήση
ev ὑμῖν, ἀναγγέλλων ὑμῖν τὴν ὑμῶν ἐπι-
πάθησιν, τοῦ ὑμῶν ὀδυρμόν, τῶν ὑμῶν ἐξόλον
8 ὑπὲρ ἐμοῦ, ὡστε μὲ μάλλον χαρῆναι. ὥστε
ἐὰν καὶ ἐλυπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ
μεταμέλειμι, εἰ καὶ μετεμελὸμην ἐκέλευ
9 ὡραν, ἐλυπησαν ὑμᾶς, νῦν χαῖρω, οὐχ ὥστε
ἐλυπήσθητε, ἀλλ' ὥστε ἐλυπήσθητε εἰς μετάνοιαν
ἐλυπήσθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ἐξη
10 μωδήσῃ ἐξ ὑμῶν. ἡ γὰρ κατὰ Θεόν λύπη
μετάνοιας εἰς σωτηρίαν ἰμεταμελῆσαν κατερ-
γάζεται. ὡς ἄγιος ἐν τούτῳ κόσμῳ ἐκ
11 κατεργάζεται. ὡς καὶ οὐδὲν τοῦτο, τὸ
κατὰ Θεόν λυπηθῆναι ὑμᾶς, πῶσην κατειρ-
γάσατο ὑμῖν στουδήν, ἀλλὰ ἄπολογίαν, ἀλλὰ
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
ἀλλὰ ἐκδίκησιν, ἐν παντὶ συνε-
stήσατε ἐαυτοὺς ἀγνοοῖς εἰσάη ἐν τῷ πράγ-
12 ματι. ἀρὰ εἰ καὶ ἐγραφα ὑμῖν, οὐχ ἐίνεκεν

1 prὸς κατάκρισιν οὐ
2 Marg. om. γὰρ
3 οἱ δὲ τοῦ κόσμου λύπῃ βίωνον
4 om. ὑμᾶς
5 om. ἐν
25—2
1611 had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.  
13 Therefore were we comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.  
14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.  
15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.  
16 I rejoice therefore that I have confidence in you in all things.  
8 Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia,  
2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.  
3 For to their power (I bear record) yea, and beyond their power they were willing of themselves:  
4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the Saints.  
5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us, by the will of God.  
6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.  
7 Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us) see that ye abound in this grace also.  
8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.  
9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.  
10 And herein I give my advice, for did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore were we comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all.  
14 For if in anything I have gloriied to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be true. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am of good courage concerning you.

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1 Gr. &c.
8 1 Gr. singleness.
12 Some ancient authorities read our love to you.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 773

τοῦ ἀδικήσαντος, οὐδὲ εὐεκεν τοῦ ἀδικήσαντος, ἀλλ' εὐεκεν τοῦ φανερωθῆναι τὴν σποῦδαν ἡμῶν6 τὴν ὑπὲρ ὑμῶν7 πρὸς ὑμᾶς
13 εὐπλοῦν τοῦ Θεοῦ. διὰ τοῦτο παρακλῄσει ἡμῶν8· περισσοτέρως. δὲ11 μᾶλλον εἶχόμενεν ἐπὶ τῇ χαρᾷ Τίτον, ὥστε ἀναπέπαιναι τὸ πνεῦμα αὐτοῦ
11 ἀπὸ πάντων ὑμῶν, ὅτι εἰ ταῦτα ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατηχεύθην' ἀλλ' ὡς πάντα ἐν ἀληθείᾳ εἰλαθήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν, ἡ ἐπὶ Τίτον, ἀληθείᾳ
13 εγενότηθ', καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἔστιν, ἀναμμηνευκόμενον τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου
16 καὶ τρόμου εἴδεξασθε αὐτοῦ. χάρω σοὶ12 ὅτι ἐν παντὶ θαρρῷ ἐν ὑμῖν.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταις ἐκκλησίαις
2 τῆς Μακεδονίας8· ὅτι ἐν πολλῇ δοκιμῇ διά-ψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βίαν σποῦξαι αὐτῶν ἐπερίσσευσεν
3 εἰς τὸν πλοῦτον1 τῆς ἀπόλύτητος αὐτῶν. ὅτι τὸ πλοῦτος
κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ2 δύναμιν
4 αὐθαίρετοι, μετὰ πολλῆς παρακλήσεως δεύ-μενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους δέξασθαι
5 ἡμῶς3· καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἐγε-τοὺς ἐδοκοῦ πρὸς τὸν Κυρίον, καὶ ἡμῖν
6 διὰ θελήματος Θεοῦ. εἰς τὸ παρακλῆσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύ-
7 την. ἀλλ' ἀσπερ ἐν παντὶ περισσεύσετε, πιστεῖτε, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ εἴ ὑμῶν ἐν ἡμῖν4, ἀγάπῃ, ἵνα
3 om. δέξασθαι ἡμᾶς
5 ἡμῶς3· καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἐγε-
toûς ἐδοκοῦ πρὸς τὸν Κυρίον, καὶ ἡμῖν
6 διὰ θελήματος Θεοῦ. εἰς τὸ παρακλῆσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύ-
7 την. ἀλλ' ἀσπερ ἐν παντὶ περισσεύσετε, πιστεῖτε, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ εἴ ὑμῶν ἐν ἡμῖν4, ἀγάπῃ, ἵνα
4 Marg. εἴ ἡμῶν ἐν
8 καὶ ἐν ταύτῃ τῇ χάριτι περισσεύσετε. οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τοῦ τῆς ὑμετέρας ἀγάπης γνησίου δοκιμά-
ζων. γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν' ἵνα Χριστόν, ὅτι δὲ ὑμᾶς ἐπτάχευσε, πλούσιοι ὄν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
10 πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι'
II. CORINTHIANS VIII. 10—24.

this is expedient for you, who have
began before, not only to do, but
also to be forward a year ago.
11 Now therefore perform the do-
ing of it, that as there was a readi-
ness to will, so there may be a per-
formance also out of that which
you have.
12 For if there be first a willing
mind, it is accepted according to
that a man hath, and not according
to that he hath not.
13 For I mean not that other men
be eased, and you burdened:
14 But by an equality: that now at
this time your abundance may be
a supply for their want, that their
abundance also may be a supply
for your want, that there may be
equality,
15 As it is written, * He that had
gathered much had nothing over,
and he that had gathered little had
no lack.
16 But thanks be to God which
put the same earnest care into the
heart of Titus for you.
17 For indeed he accepted the ex-
hortation; but being more forward,
of his own accord he went unto you.
18 And we have sent with him the
brother, whose praise is in the Gos-
pel, throughout all the Churches.
19 And not that only, but who was
also chosen of the Churches to
travel with us with this grace, which
is administered by us to the glory
of the same Lord, and declara-
tion of your ready mind.
20 Avoiding this, that no man
should blame us in this abundance
which is administered by us.
21 Providing for honest things,
not only in the sight of the Lord,
but in the sight of men.
22 And we have sent with them our
brother, whom we have oftentimes
proved diligent in many things, but
now much more diligent, upon the
great confidence which I have in you.
23 Whether any do enquire of
Titus; he is my partner and fellow-
helper concerning you; or our bro-
then be enquired of, they are the
messengers of the Churches, and
the glory of Christ.
24 Wherefore shew ye to them, and
before the Churches, the proof of
your love, and of our boasting on
your behalf.

1611

\* Gr. willing.

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this is expedient for you, who
were the first to make a begin-
ning a year ago, not only to do,
but also to will. But now com-
plete the doing also; that as
there was the readiness to will,
so there may be the completion
also out of your ability. For if
the readiness is there, it is ac-
tceptable according as a man
hath, not according as he hath
not. For I say not this, that
others may be eased, and ye dis-
tressed: but by equality; your
abundance being a supply at
this present time for their want,
that their abundance also may
become a supply for your want;
that there may be equality: as
it is written, He that gathered
much had nothing over; and he
that gathered little had no lack.
16 But thanks be to God, which
putteth the same earnest care
for you into the heart of Titus.
17 For indeed he accepted our ex-
hortation; but being himself
very earnest, he went forth unto
you of his own accord. And we
have sent together with him the
brother whose praise in the gos-
pel is spread through all the
Churches; and not only so, but
who was also appointed by the
Churches to travel with us in
the matter of this grace, which
is ministered by us to the glory
of the Lord, and to shew our
readiness: avoiding this, that
any man should blame us in the
matter of this bounty which is
ministered by us: for we take
thought for things honourable,
not only in the sight of the Lord,
but also in the sight of men. And
we have sent with them our bro-
ther, whom we have many times
proved earnest in many things,
but now much more earnest, by
reason of the great confidence
which he hath in you. Whether
any enquire about Titus, he is my
partner and my fellow-worker
to youward; or our brethren,
they are the messengers of the
Churches, they are the glory of
Christ. * Shew ye therefore unto
them in the face of the churches
the proof of your love, and of our
glorying on your behalf.

1 Gr. apostles.
2 Or, Show ye therefore in the face...
on your behalf unto them.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

τοῦτο γὰρ ὑμῖν συμφέρει, οὕτως οὐ μόνον τὸ ποιήσαι ἄλλῳ καὶ τὸ θέλειν προενήρ-
11 ἐξασθε ἀπὸ πέρυσι. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθὼς ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ εἶν ἔχῃ τι
13 τις, εὐπρίσδεκτος, οὐ καθὸ οὐκ ἔχει, οὐ γὰρ ἡ ἄλλοις ἀνείσι, ὑμῖν δὲ ἰδίας ἀλλιάς
14 ἀλλ᾽ εἰς ἱσότητος, ἐν τῷ νῦν καρῷ τῷ ὑμῶν περίσσευμα εἰς τὸ ἐκεῖνον ὑστέρημα, ἢ καὶ τὸ ἐκεῖνον περίσσευμα γένεται εἰς τῷ ὑμῶν ὑστέρημα· ὅπως γένηται ἱσότης, καθὼς γέγραπται, ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλγον, οὐκ ἠλαττώθησε,
15 Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτῆς σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.
16 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαίον ὑπέρ τοῦ ὑμῶν ὑστέρημα, ἢ καὶ τὸ ἐκεῖνον περίσσευμα γένεται εἰς τῷ ὑμῶν ὑστέρημα· ὅπως γένηται ἱσότης, καθὼς γέγραπται, ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλγον, οὐκ ἠλαττώθησε,
17 σπουδῆς, συνεπέμψαμεν δὲ μετ᾽ αὐτοῦ τὸν ἀδελφόν 7, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
18 τοῦτο, μὴ τὶς ἡμᾶς μωμῆσθαι ἐν τῇ ἀδράστῃ ταύτῃ τῇ διακονομένῃ ὑψῷ 7 τῶν ἀδελφῶν μετ᾽ αὐ-
19 διὰ πασῶν τῶν ἐκκλησίων δὲ ὑμῶν δε, ἀλλὰ καὶ χειροτονηθεῖς ὑπὸ τῶν ἐκκλησίων συνεχόμοι ἡμῶν συν ἐκ αὐτοῦ ἡμῶν μὲν διακονομαζόμενον ὑπὸ τῆς χάριτος τούτης τῇ διακονομένῃ ὑψῷ, ἡμῶν πρὸς τὴν αὐτοῦ 9 om. αὐτοῦ τοῦ Κυρίου δοξαν, καὶ προθυμίαν ὑμῶν 10. 10 ἡμῶν
20 στελλόμενοι τοῦτο, μὴ τὶς ἡμᾶς μωμῆσθαι ἐν τῇ ἀδράστῃ ταύτῃ τῇ διακονομένῃ ὑψῷ
21 ἡμῶν προεοιμασθεῖν 11 καλὰ οὐ μόνον ἐνώ-
22 συνεπέμψαμεν δὲ αὐτοῖς τῶν ἀδελφῶν ἡμῶν, ἔν ἐκδοκιμάσαμεν ἐν πολλαῖς πολλαίς σπουδαίοις ὑμῶν. νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσεις πολλῇ τῇ εἰς ὑμᾶς. εἰτε ὑπέρ Τίτου, κοινώνιον ἐμὸς καὶ εἰς ὑμᾶς συνερ-
23 τοσοῦτοι εἰς αὐτοῖς ἡμῶν, ἀπόστολοι ἐκκλη-
24 σαίδον, δόξα Χριστοῦ. τὴν οὖν ἐνδείξειν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχώμενοι ὑπὲρ ὑμῶν, εἰς αὐτοὺς 12 εὐδείξασθε καὶ 13 εἰς πρόσωπον τῶν ἐκκλησίων.
24 Μαργ. (ὑπέρ ὑμῶν εἰς αὐτοὺς,)
25 om. καὶ
II. CORINTHANS IX. 1—13.

9 For as touching the ministering to the Saints, it is superfluous for me to write to you:
2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.
3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.
4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.
5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousness.

6 But this I say, He which soweth sparingly shall reap sparingly: and he which soweth bountifully shall reap bountifully.
7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work.

9 (As it is written: *He hath dispersed abroad: He hath given to the poor: his righteousness remained for ever.)
10 Now he that *ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
12 For the administration of this service not only supplieth the want of the Saints, but is abundant also by many thanksgivings unto God,
13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the

9 For as touching the ministering to the saints, it is superfluous for me to write to you:
2 For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia had been prepared for a year past,
3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame.

5 in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7 *Let each man do according as he purposeth in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all singleness.

11 As thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the
Περί μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περιστόποι μοι ἐστὶ τὸ γράφειν ὑμῖν·
οὖν γὰρ τὴν προθυμίαν ὑμῶν, ἢν ὑπὲρ ὑμῶν καυχόμαι Μακεδώνων, ὥστε Ἀχαίοι παρεσκευάζονται ἀπό πέρυσι καὶ ἡ ἐξ ὑμῶν ζῆλος
ἡρέθησε τοὺς πλείονας. Εἶπεν δὲ τοὺς ἀδέλφους, ὅταν μὴ τὸ καυχήμα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθεῖ ἐν τῷ μέρει τοῦτοῦ ἑνα, καθὼς ἔλεγον, παρεσκευασμένοι ἢτε· μὴ πως, ἐὰν ἐλθωσί σὺν ἑμοὶ Μακεδώνες καὶ εὐφρατείνω ὑμᾶς ἀπαρασκευάζοντος, κατασχυνθῶμεν ἡμεῖς (ἰνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ὑποστάσει ταύτης τῆς καυχήσεως. Ἄναγκαιον δὲν ἦν ἡγησάμεν παρακαλέσαν τοὺς ἀδέλφους, ὅταν προεξῆκαν εἰς ὑμᾶς, καὶ προκαταρτίσασθι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοιμὴν εἶναι, οὕτως ὡς εὐλογεῖν, καὶ μὴ ὠσπέρ πλεονεξίαν.
Τοῦτο δὲ ὅ, τοι σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ τοὺς σπείρους ἐπὶ εὐλογεῖν· γίας, ἐπὶ εὐλογίας καὶ θερίσει. Ἐκατόσις καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης· ἡ ἐξ ἀνάγκης· Χαρῶν γὰρ δόθην ἀγαπᾷ ὁ Θεός. Δυνάτος δὲ ὁ Θεὸς πάσαν χάριν περισσεύσαται εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πάσαν αὐτάρκειαν ἔχοντες περισσεύσητε εἰς πάν ἔργον ἀγαθὸν καθὼς γέγραπται· Ἑσκόρισθεν· ἔδωκε τοῖς πένθισιν· ἡ δικαιοσύνη αὐτοῦ· τοῦ μένει εἰς τῶν αἰῶνα. ὁ δὲ ἐπιχορηγῶν σπέρμα τῶν σπείρων· καὶ ἀρτον εἰς βρῶσιν χορηγήσαι· καὶ πληθύνα· τῶν σπόρων ὑμῶν, καὶ αὔξησαι τὰ γεννήματα τῆς δικαιοσύνης υμῶν· εἰς πάντα πλουτίζομεν· εἰς πάσαν ἀπόλύτητα, ἤτοι κατεργάζεται·
ταῖς δὲ ὑμῶν εὐχαριστίαιν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λειτουργίας ταύτης αὐτῶν ὡς μόνον ἐστὶ προσαναπληροῦσα τὰ υπερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύσασθι διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ· διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τῶν Θεοῦ ἐπὶ τῇ ἐποταγῇ τῆς ὁμολογίας υμῶν εἰς τὸ 25—5
Gospel of Christ, and for your liberal distribution unto them, and unto all men: 
14 And by their prayer for you, which long after you for the exceeding grace of God in you.
15 Thanks be unto God for his unspeakable gift.

10 Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:
2 But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war against the flesh:
4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.
8 For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:
9 That I may not seem as if I would terrify you by letters.
10 For his letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible.
11 Let such a one think this: that such as we are in word by letters, when we are absent, such will we be also in deed when we are present.
12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

ευαγγέλων τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς

1. κοινωνίας εἰς αὐτούς καὶ εἰς πάντας· καὶ αὐ-

tῶν δεῖσθαι ὑπὲρ ὁμῶν ἐπισεβάζοντας ὁμᾶς
dιὰ τὴν ὑπερβαθμοῦν ἁρίν τοῦ Θεοῦ ἔφι

10. ὁ, δεῖσθαι ὑπὲρ ὁμῶν,)

15. ὁμ. χαρίς 11 τοῦ Θεοῦ ἐπὶ τῇ ἀνεκδογηγητῷ
aυτοῦ δοξαίᾳ.

10. Αὐτός δὲ ὦγῳ Παῦλος παρακαλῶ ὁμᾶς διὰ
tῆς πράσης καὶ ἐπιεικείας τοῦ Χριστοῦ,

1. ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὁμ.

2. ἀπὸν δὲ θαρρῶ εἰς ὁμᾶς· δέομαι δὲ, τὸ μὴ

παρὼν θαρρῆσαι τῇ πεποίησεν ἡ λογικοῦν
tολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ὁμᾶς

3. ὁς κατὰ σάρκα περιπατοῦντας, ἐν σαρκὶ

γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρα-

4. τενόμεθα (τὰ γὰρ ὅπλα τῆς στρατείας ὁμῶν

οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς κα-

5. θαρρεῖν ὅχι χωματίων), λογισμοῖς καθαρ-

6. ῥοῦντες καὶ πᾶν ὑψωμα ἑπαρόμενον κατὰ
tῆς γνώσεως τοῦ Θεοῦ, καὶ ἵχμαλωτίζοντες

7. πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ

ἐν ἐνόμῳ ἔχουντες ἐκδικηθῆναι πάσαν παρα-

7. κοιν., ὃταν πληρωθῇ ὁμῶν ἡ 1 ὑπακοὴν.

10. τὰ κατὰ πρόσωπον βλέπετε; 1 εἰ τις πέποιθη

1. ἐν αὐτῷ Χριστοῦ εἶναι, τούτῳ λογιζέθω πά-

1. λιὰν ἐφ’ 2 ἐν αὐτῷ, ὅτι καθὼς αὐτὸς Χριστοῦ, 2 ἐφ’

8. οὖτω καὶ ἡμεῖς Χριστοῦ. 3. ἐὰν τε γὰρ καὶ 4

περισσοτέρον τι καυχήσομαι περὶ τῆς ἐξο-

8. νσίας ὁμῶν (ἡς ἔδωκεν ὁ Κύριος ἡμῖν 5 εἰς

9. οἰκοδομήν, καὶ οὐκ εἰς καθαρέσιν ὁμῶν), οὐκ

9. αὐτοχνυθήσομαι· ἵνα μὴ δόξῳ ὁς ἐν ἐκφο-

10. βεῖν ὁμᾶς διὰ τῶν ἐπιστολῶν. ὅτι Διὸ μὲν

10. ἐπιστολαὶ, φησί· διαρεία καὶ ἤσχυραί· ἢ

11. δὲ παρασχοῦν στὸ σῶματος ἀσθενῆς, καὶ ὁ

11. λόγος ἐξονθωμένος. τοῦτο λογιζέσθω δ’

11. τοιοῦτο, ὃτι ὅπις ἐσμὲν τοῦ λόγῳ δ’ ἐπιστα-

12. λῶν ὑπόντες, τοιοῦτοι καὶ παράσιτες τῷ ἐργῷ.

12. οὐ γὰρ τολμάνει ἡ συγκρίνα ἡ συγκρίνα ἡσυ-

12. τοῦς τινὶ τῶν ἐαυτοῖς συνιστανόντων· ἀλλὰ

12. αὐτοὶ ἐν ἐαυτοῖς ἐαυτοὺς μετροῦντες, καὶ

25 --6
<table>
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| 1611 | comparing themselves amongst themselves, 'are not wise. 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond our measure as though we reached not unto you, for we are come as far as to you also, in preaching the Gospel of Christ. 15 Not boasting of things without our measure, that is, of other men's labours, but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly. 16 To preach the Gospel in the regions beyond you, and to boast in another man's line of things made ready to our hand. 17 *But he that glorieth, let him glory in the Lord. 18 For, not he that commendeth himself is approved, but whom the Lord commendeth.
| 1881 | comparing themselves with themselves, are without understanding. But we will not glory beyond our measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overwhelmingly, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond our measure, that is, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth. 11 Would that ye could bear with me a little in my folly, and indeed bear with me. 2 For I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. 5 For, I suppose, I was not a whit behind the very chiefest Apostles. 6 But though I be rude in speech, yet not in knowledge; but we have thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself, that you might be exalted, because I have preached to you the Gospel of God freely? |
11 Ὅσοι δὲ εἰς τὰ ἁμέτρα καυχητικότατα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὐ εἰμέρισαν ἔμοι ὁ Θεός, μέτρον ἡμῶν ἔφικέσθαι ἄχρι καὶ εἰς θυμόν. οὐ γὰρ ὅσι έφηκεν εἰς ὑμᾶς ὑπερεκτέινομεν ἐαυτοὺς ἀχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.
15 οὐκ εἰς τὰ ἁμέτρα καυχήμενοι, ἐν ἀλλοτρίοις κόσμοις, ἀποτίθηκα δὲ ἑχοντες, αἰθιαμώμενος τῇ πίστει ὑμῶν, ἐν θυμῷ μεγαλυθρῶτα κατὰ τῶν κανών ἡμῶν εἰς περισσείως, εἰς τὰ ὑπερέκτεινομεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ ἐν τοῖς ἀλλοτρίοις κόσμοις, εἰς τὰ ἐτοιμα καυχήμεσθαι, οῦ δὲ καυχήμενοι, ἐν Κυρίῳ καυχάσθω. οὐ γὰρ ὁ ἐαυτὸν συνιστῶν ἐκεῖνος ἐστι δόκιμος, ἀλλ' ὁν ὁ Κύριος συνίστησιν.
11 Ὅσοι δὲ εἰς ἁμέτρα καυχητικότατα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὐ εἰμέρισαν ἔμοι ὁ Θεός, μέτρον ἡμῶν ἔφικέσθαι ἄχρι καὶ εἰς θυμόν. οὐ γὰρ ὅσι έφηκεν εἰς ὑμᾶς ὑπερεκτέινομεν ἐαυτοὺς ἀχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.
15 οὐκ εἰς τὰ ἁμέτρα καυχήμενοι, ἐν ἀλλοτρίοις κόσμοις, ἀποτίθηκα δὲ ἑχοντες, αἰθιαμώμενος τῇ πίστει ὑμῶν, ἐν θυμῷ μεγαλυθρῶτα κατὰ τῶν κανών ἡμῶν εἰς περισσείως, εἰς τὰ ὑπερέκτεινομεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ ἐν τοῖς ἀλλοτρίοις κόσμοις, εἰς τὰ ἐτοιμα καυχήμεσθαι, οὗ δὲ καυχήμενοι, ἐν Κυρίῳ καυχάσθω. οὐ γὰρ ὁ ἐαυτὸν συνιστῶν ἐκεῖνος ἐστι δόκιμος, ἀλλ' ὁν ὁ Κύριος συνίστησιν.
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8 I robbed other Churches, taking wages of them to do you service.
9 And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to me the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome to you, and so will I keep myself.
10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.
11 Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.
13 For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ.
14 And no marvel, for Satan himself is transformed into an Angel of light.
15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.
16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.
18 Seeing that many glory after the flesh, I will glory also.
19 For ye suffer fools gladly, seeing ye yourselves are wise.
20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.
21 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also.
22 Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:
23 Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft.

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8 I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire an occasion; that wherein they glory, they may be found even as we.
13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.
14 And no marvel; for Satan fashioneth himself into an angel of light.
15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face.
18 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness),
19 I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.
8 ἄλλας ἐκκλησίας ἐστίν, λαβὼν ὑψώνιον
9 πρὸς τὴν ὑμῶν διακοινίαν· καὶ παρόν πρὸς ὑμᾶς καὶ υποτροπεῖς, οὐ κατενάρκησα οὐδενός·
tὸ γὰρ ὑπέρήματι μοι προσανεπλήρωσαν οἱ ἀδελφοί, ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ὑμῖν ἐπήρησα καὶ ἐμαυτὸν ὑμῖν
10 τηρήσω. ἔστω ἀλήθεια Χριστοῦ ἐν ἑμοί, ὅτι ἡ καύχησις αὐτῆς οὐ φραγίζεται εἰς ἐμε·
11 εἰ τοῖς κλίμασι τῆς Ἀχαίας. διατί; ὅτι
12 οὐκ ἀγαπῶ ὑμᾶς; ὦ Θεός οἴδας. ὦ δὲ ποιῶ, καὶ ποιῆσο, ὃν ἐκκόψω τὴν ἀφορμήν τῶν ἄνευ ἀφορμῆν, ὅι ἐν ὦ καύχωνται,
13 εὐρέθοισι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι
ψευδοπόστολοι, ἐργάται.δόλοι, μετασχη-
14 μάτις ὑμών εἰς ἀποστόλους Χριστοῦ. καὶ
οὐ ἑαυτούς ἐντὸς αὐτῶν
15 σχηματίζεται εἰς ἰγγελῶν φωτόν. οὐ μέγα
οὗ εἰ καὶ οἱ διάκονοι αὐτῶν μετασχηματί-
ζονται ὡς διάκονοι δικαίωσης, ὅτι τὸ τέλος
ἔσται κατὰ τὰ ἐργα αὐτῶν.
16 Πάλιν λέγω, μή τις με δοξῇ ἀφρονα εἶναι·
17 εἰ δὲ μὴ γε, κἂν ὄς ἀφρονα δέξασθε με, ἵνα
18 μικρὸν τι καγώ καυχήσομαι. ὦ λαλῶ, οὐ
λαλῶ κατὰ Κύριον, ἀλλ᾽ ὃς ἐν ἀφροσύνῃ,
19 εἴ τε τῇ ἐποστάσει τῆς καύχησεως. εἴπει
πολλοὶ καύχωνται κατὰ τὴν σάρκα, καγώ
20 καυχήσομαι. ἥδεως γὰρ ἀνέχεσθε τῶν ἀφρι-
21 νων, φρώνων ὑμῶν. ἀνέχεσθε γὰρ, εἰ τις
ὑμᾶς καταδουλοῖ, εἰ τις κατεσθείει, εἰ τις λαμ-
βάνει, εἰ τις ἐπαίρεται, εἰ τις ὑμᾶς εἰς πρόσ-
22 ὁποῖος ἐὰν δέχειται, κατὰ ἀτμίαν λέγω, ὡς ὅτι
23 οἰκ. ἐς πρὸσωπῳ ὑμᾶς ἐς ἱσθενήσαμεν
24 ἰσθενήσαμεν
25 εἶπα ταῦτα ἰσθενήσαμεν ἔναν ἄγιον· ὑπερβάλλοντος, ἐν ἀγαθών 
26 ὑπερβάλλοντος, ἐν πληγαῖς ὑπερβάλλοντος, ἐν ἀγαθών 
27 ὑπερβάλλοντος, ἐν φυλακαῖς ὑπερβάλλοντος, ἐν ἀγαθών 
28 ὑπερβάλλοντος, ἐν φυλακαῖς ὑπερβάλλοντος, ἐν ἀγαθών 
29 ὑπερβάλλοντος, ἐν φυλακαῖς ὑπερβάλλοντος, ἐν ἀγαθών
II. CORINTHIANS XI. 24—XII. 6.

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24 Of the Jews five times received I forty stripes save one.
25 Thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck: a night and a day I have been in the deep.
26 In journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28 Besides those things that are without, that which cometh upon me daily, the care of all the Churches.
29 Who is weak, and I am not weak? who is offended, and I burn not?
30 If I must needs glory, I will glory of the things which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the King, kept the city with a garrison, desirous to apprehend me.
33 And through a window in a basket was I let down, by the wall, and escaped his hands.

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24 Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day
25 have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
26 in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2
27 Besides those things that are without, there is that which presseth upon me daily, anxiety for all the Churches. Who is weak, and I am not weak? who is offended, and I burn not?
28 If I must needs glory, I will glory of the things that concern my weaknesses. The God and Father of the Lord Jesus, he who is blessed forevermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

1 Gr. race.
2 Or, Beside the things which I omit, or, Beside the things that come out of course.
3 Gr. unto the ages.
4 Some ancient authorities read Now to glory is not expedient, but I will come.
12 Καυκάσσαν δὴ οὐ συμφέρει μοι ἑλέσσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.  
ο έδα αἵρεσαν ἐν Χριστῷ πρὸ ἐτῶν δεκατεο- 
σάρων (εἰτε ἐν σώματι, οὐκ έδα έτεκός τοῦ σώματος, οὐκ έδα· ὁ Θεός έδαν), ἀρπα- 
3 γέντα τῶν τοιούτων ἐως τρίτον οὐρανοῦ, καὶ 
ο έδα τῶν τοιούτων ἀἵρεσαν (εἰτε ἐν σώματι, 
εἰτε έκτός τοῦ σώματος, οὐκ έδα· ὁ Θεός 
4 έδαν), ὅτι ἡράγη εἰς τοὺς παράδεισον, καὶ 
ηχοῦσεν ἁρρητὰ ρήματα, ᾧ έκὼν ἀνθρώπω 
5 λαλῆσα, ύπὲρ τοῦ τοιούτου καυχόσομαι· 
ὑπὲρ δὲ ἐμαντο οὐ καυχόσομαι, εἰ μὴ ἐν ταῖς 
6 ἀσθενείς μου. ἦν γὰρ θελήσω καυχή- 
σοθα, οὐκ ἐσομαι ἄφρων ἀλλήλων γὰρ ἐρωτ 
φειδομαι δὲ, μὴ τις εἰς ἐμὲ λογίστηται ύπὲρ ὃ
1611

seeth me to be, or that he heareth of me:
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
11 I am become a fool in glorifying, ye have compelled me; For I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.
12 Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
13 For what is it wherein ye were inferior to other Churches, except it be that I myself was not burdensome to you? forgive me this wrong.
14 Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.
16 But be it so: I did not burden you: nevertheless, being crafty, I caught you with guile.
17 Did I make a gain of you by any of them whom I sent unto you?
18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? Walked we not in the same spirit? walked we not in the same steps?

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seeth me to be, or heareth from me.
7 And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me.
9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me.
10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works.
12 For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong.
13 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
14 And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I sent unto you?
15 I have sent unto you? I exorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps?
7 Βλέπει με, ἡ ἀκούει τα 4 εξ ἐμοῦ. καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων6 ὑπακολύπτω μὴ ὑπεραφομαί. ἐδύση μοι σκόλυσ εἰς σαρκί, ἀγγέλους ἤταν με κολαφίζῃ, ἓν καὶ μὴ ὑπεραφομαί. 8 ὑπὲρ τούτου τρῖς τῶν Κύριον παρεκάλεσα, ἵνα ἀποστῇ απ' ἐμοῦ. καὶ έφη καὶ ήρηκέ μοι, Ἀρκεί σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου6 ἐν ἀσθενείᾳ τελεύταται. ἦδιστα ὑπακολύπτω μὴ μῆλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἓν εἰσπικνήσῃ ἕπε ἡ δύναμις τοῦ Χριστοῦ. 10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑπερβολῇ, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. 11 Γέγονα ἀφρών καυχώμενος8· ὑμεῖς με ἡμαρκύσατε· ἐγὼ γὰρ ὁφειλῶ ύπ' ὑμῶν συνισταθή, ὑπακολύπτω μὴ ύπέρερχομαι τῶν ὑπέρ 12 λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι, τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ύπομονῇ, ἔν 9 σημείον καὶ Τέρατι. 13 καὶ ὑπάρχει. τί γὰρ ἐστιν ὁ ἡττήθησε ὑπὲρ τῶν λοιπῶν ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὗ κατενάρκησα ὑμῶν; ἡρίσασθε μοι τὴν ἀδικίαν ταύτην. 14 Ἰδοὺ, τριτῶν 11 ἐπιστάμενοι ἐξο ἐλθεῖν πρὸς ὑμᾶς, καὶ οὗ κατανοήσε ὑπωνοῦν 12· γὰρ ἐγὼ ἐξερυθίτω τὰ ὑμῶν, ἀλλὰ ὑμᾶς· γὰρ ὃς ὁφείλει τὰ τέκνα τοῖς γονεῖσι δησαυρίζει, ἀλλ' οἱ γονεῖς 15 τοῖς τέκνοις, ἐγὼ δὲ ἦδιστα δαπανήσω καὶ ἐκδαπανήσωμαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ καὶ 13 περισσοτέρως ὑμᾶς ἀγαπῶν 14· ἠττον 16 ἀγαπῶμαι. ἐγὼ δὲ, ἔγω ὁ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανόρμως, δόλῳ ὑμᾶς 17 ἔλαβον, μὴ τινα ὑπ' ἀπεσταλκα πρὸς ὑμᾶς, 18 δι' αὐτοῦ ἐπελευκήσε ὑμᾶς; παρεκάλεσα Τίτον, καὶ συναπέστειλα τῶν ἀδελφῶν· μὴ τι ἐπελευκήσεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ Πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνεῖσι.
19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 
20 For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. 
21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13 This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established. 
2 I told you before, and foretold you as if I were present the second time, and being absent now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare: 
3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you, 
4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you. 
5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 
6 But I trust that ye shall know that we are not reprobates. 
7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. 
8 For we can do nothing against the truth, but for the truth. 
9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. 
10 Therefore I write these things being absent, lest being present I should use sharpness, according to
19 Πάλαιν δοκεῖτε ὅτι ύμῖν ἀπολογοῦμέθα; ἑκατενώτιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν·

20 δόμης. ἐφοβοῦμαι γάρ, μή πως ἐλθὼν οὐχ ὁμοὶ θέλω εὐρίω ύμᾶς, κἀγὼ εὐφεβῶ ύμῖν ὁμοὶ οὖν τι θελετε· μή πως ἔρεις, ἥμισί·

21 φυσιώτευκε, ἀκαταστασία· μή πάλιν ἠλθότα 

22 ταπεινώσας ὁ Θεός μου πρὸς υμᾶς καὶ πνευμάτων πολλῶν τῶν προφαντηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαδασίᾳ καὶ πορείᾳ καὶ ἀσέλγειᾳ ἡ ἐπραξαν.

18 Τρίτον τούτο ἔρχομαι πρὸς ύμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθησε- 

2 τα αὐτῶν μήμα. προείρηκα καὶ προδέχομαι ὡς παρὼν τὸ δεύτερον. καὶ ἀπὸ τῶν γράφων 

3 τοῖς προφαντηκόντος καὶ τοῖς λοιποῖς πάσιν. 

4 εἰν ύμῖν καὶ γὰρ εἰ ἐσταυρώθη εξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ καὶ 

5 ἡμεῖς ἀσθενοῦμεν εἰναὐτῷ, ἀλλὰ δοκιμάζετε. 

6 σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς υμᾶς. ἐαυ- 

7 τοῦ πιστεύετε εἰ ἐστε ἐν τῇ πίστει, ἐαυτοῦς 

8 δοκιμάζετε. ὡς ὑμᾶς ἐπιγινώσκετε ἐαυτούς, ὅτι Ἰησοῦς Χριστὸς ἐν υμῖν ἐστίν; εἰ μὴ τι 

9 αὐτῶν αὕτη. ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρε- 

10 μεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ύμεῖς δὲ δυ- 

11 νατοὶ ἢτε τούτῳ δὲ καὶ εὐχόμεθα, τὴν ύμῶν ὑμῶν ἐφ' ἑαυτούς τούτῳ εἰς ἀρχήν τὴν ἀρχήν τὸν τῶν ὑμῶν ἀτομώς χρῆσομαι, κατὰ
1611

the power which the Lord hath
given me to edification, and not to
destruction.
11 Finally, brethren, farewell: Be
perfect, be of good comfort, be of
one mind, live in peace, and the God
of love and peace shall be with you.
12 Greet one another with an holy
kiss.
13 All the Saints salute you.
14 The grace of the Lord Jesus
Christ, and the love of God, and
the communion of the holy Ghost,
be with you all. Amen.

The second Epistle to the Corinthians
was written from Philippi, a city of
Macedonia, by Titus and Lucas.

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the authority which the Lord
gave me for building up, and
not for casting down.
11 Finally, brethren, farewell.
Be perfected; be comforted; be
of the same mind; live in peace;
and the God of love and peace
shall be with you. Salute one
another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus
Christ, and the love of God, and
the communion of the Holy
Ghost, be with you all.

THE EPISTLE OF PAUL TO THE

GALATIANS.

1 Paul an Apostle, not of men,
neither by man, but by Jesus Christ,
and God the Father, who raised him
from the dead,
2 And all the brethren which are
with me, unto the Churches of
Galatia:
3 Grace be to you and peace, from
God the Father, and from our Lord
Jesus Christ,
4 Who gave himself for our sins,
that he might deliver us from this
present evil world, according to the
will of God and our Father,
5 To whom be glory for ever and
ever. Amen.
6 I marvel, that ye are so soon
removed from him that called you
into the grace of Christ, unto an-
other Gospel:
7 Which is not another; but there
be some that trouble you, and
would pervert the Gospel of Christ.
8 But though we, or an Angel from
heaven, preach any other Gospel
unto you than that which we have
preached unto you, let him be ac-
cursed.
9 As we said before, so say I now
again, If any man preach any other
Gospel unto you than that ye have
received, let him be accursed.

1 Or, a

man

1 Or, rejoicing; be per-
fected

2 Some ancient au-
thorities read
from God our
Father, and the
Lord Jesus
Christ.
3 Or, age
4 Gr.
unto the ages
of the ages.
5 Some ancient au-
thorities omit
unto you.
6 Or, contrary
to that
ΠΑΤΛΟΤ*

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

1 Παύλος ἀπόστολος (οὐκ ἀπ᾿ ἀνθρώπων, οὐδὲ δι᾿ ἀνθρώπων, ἀλλὰ δια Ιησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἑγερμόντος αὐτῶν ἐκ 2 νεκρῶν), καὶ οἱ σων ἐμοὶ πάντες ἀδελφοί,

3 ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ἐμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου

4 ἡμῶν, Ἰησοῦ Χριστοῦ, τῶν δυνάμεων ἐαυτῶν ὑπὲρ τῶν ἀμαρτίων ἡμῶν, ὅπως ἐξέλθητι ἡμῖν ἐκ τοῦ ἐποτῶς αἰῶνος ποιηθῇ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν

5 ὁ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

6 Θυμαράξω ὅτι οὗτοι ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ἡμᾶς ἐν χάριτι Χριστοῦ

7 εἰς ἐτέρων εὐαγγελίων· ὁ οὐκ ἐστιν ἄλλο, εἰ μὴ τινὶς εἰσὶν οἱ τυράννοις ἡμᾶς καὶ θελοῦσιν μεταστρέψει τὸ εὐαγγελίον τοῦ Χριστοῦ

8 στούν. ἀλλὰ καὶ εἰπὶ ἡμεῖς ἡ ἅγιος ἐξ οὐρανοῦ εὐαγγελίζεται ἡμῖν ἐπὶ τοῦ εὐαγγελιστήν ἡμᾶς, καὶ ἄρτι πάλιν λέγον, εἰ τι ἡμᾶς εὐαγγελίζεται παρὰ τῷ παρελάβετε, ἀνάθεμα ἐστώ.

9 δύναμιν, ἀνάθεμα ἐστώ. ὅπως προειρήκας, καὶ ἄρτι πάλιν λέγω, εἰ τι ἡμᾶς εὐαγγελίζεται παρὰ τῷ παρελάβετε, ἀνάθεμα ἐστώ.
1611
10 For I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.
11 But I certify you, brethren, that the Gospel which was preached of me is not after man.
12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
13 For ye have heard of my conversation in time past in the Jews' Religion, how that beyond measure I persecuted the Church of God, and wasted it:
14 And profited in the Jews' Religion above many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16 To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood:
17 Neither went I up to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus.
18 Then after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.
19 But other of the Apostles saw I none, save James the Lord's brother.
20 Now the things which I write unto you, behold, before God I lieth not.
21 Afterwards I came into the regions of Syria and Cilicia,
22 And was unknown by face unto the Churches of Judæa which were in Christ.
23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.
24 And they glorified God in me.

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10 For am I now persuading men, or God? or am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ.
11 For I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.
12 Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made 
13 havock of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me 
14 through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh 
15 and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
16 Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen 
17 days. But other of the apostles saw I none, save James the 
18 Lord's brother. Now touching the things which I write unto you, behold, before God, I lieth not.
19 Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were 
20 in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which 
21 he once made havock; and they glorified God in me.
22 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, and took Titus with me also.
23 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were
10 ἂρτε γὰρ ἀνθρώπους πείθω ἣ τῶν Θεῶν; ἢ
ζητοῖ ἀνθρώπους ὥρεσκειν; εἰ γὰρ ἐτί ἀν-
ομ. γὰρ
θράπως ἤ̄ρεικον, Χριστοῦ δούλος οὐκ ἂν
ήμιν.
11 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ἐν
τὸ εὐαγγελισθὲν ὑπ’ ἐμοῦ, ὅτι οὐκ ἔστι κατὰ
12 ἀνθρωπον. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπων
παρέλαβον αὐτὸ, οὔτε ἐδεδιαχθη, ἀλλὰ δὲ
13 ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ἡκούσατε
γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰου-
ναζιτῷ, ὅτι καθ’ ὑπερβάλλῃ εἰδώκον τὴν
ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτής
14 καὶ προδόκτον ἐν τῷ Ἰουδαίῳ ὑπὲρ πολ-
λούς συνηλκιώτας ἐν τῷ γένει μου, περις-
σιστέρως ζηλωτῆς ὑπάρχον τῶν πατρικῶν
15 μου παραδόσεων. οτὲ δὲ εὐθύνησεν ὁ Θεὸς,
ὁ ἀφορίσας μὲ ἑκ κολίας μητρὸς μου καὶ
16 καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι
τῶν νῦν αὐτοῦ ἐν ἑμοί, ὅταν εὐαγγελίζωμαι
αὐτοῦ ἐν τοῖς ἔθνεσιν, εὐθεῖας οὐ προσανεθῆ-
17 μην σαρκὶ καὶ αἵματι οὐδὲ ἀνήλθον εἰς
Ἰεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστά-
λους, ἀλλ’ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλων
ὑπέστρεψα εἰς Δαμασκῶν.
18 Ἐπείτα μετὰ ἐτή τρόια ἀνῆλθον εἰς Ἰερο-
σόλυμα ἱστορῆσαι Πέτρων, καὶ ἑτέρευν
19 πρὸς αὐτὸν ἡμέρας δεκαπέντε. ἔτερον δὲ
τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβων
20 τῶν ἀδελφῶν τοῦ Κυρίου. ἢ δὲ γράφῳ ὑμῖν,
ἰδὼν ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ τοῖς ἔθνοις.
21 Ἐπείτα ἦλθον εἰς τὰ κλῆστα τῆς Συρίας καὶ
22 τῆς Κυπρίας. ἡμῖν δὲ ἄνγος ὁμοιοίως τῷ
προσώπῳ τοῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
23 ἐν Χριστῷ μόνον δὲ ἀκούσας ἤσαν ὅτι ὁ
διάκονος ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν
24 πίστει ἦν ποτὲ ἐπώρθη, καὶ ἔδοξαζον ἐν
ἐμοὶ τοῖς Θεοῖς.
2 Ἐπείτα διὰ δεκατεσσάρων ἐτῶν πάλιν
ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα, συμ-
παραλαβὼν καὶ Τίτον. ἀνέβην δὲ κατὰ ἀπο-
κάλυψιν, καὶ ἀνέθεμιν αὐτοῖς τῷ εὐαγγέλιον
ὁ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ’ ἰδίαι δὲ τοῖς
of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you.

6 But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no man's person,) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissuaded likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

δοκούσε, μή πως εἰς κενὸν τρέχων ἡ ἔδραμον. 3 ἀλλ' οὖν τὸν Τίτον ὁ σὺν εἰμι, Ἑλλην ὡς, ἱναγγεῖος, κάθε περιτμηθῆναι διά δὲ τοὺς παρεισάκτους ψευδαδέλφους, οὕτως παρεισήλθον κατασκόπησαι τὴν εὐλευθείαν ἡμῶν ἦν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ὡς ἡμᾶς καταδούλωσωνται. 1 καταδούλωσον

5 οὐς οὖν πρὸς ἀραν εἰς τὴν ὑποταγήν, ἣ ἡ ἀλήθεια τῶν εὐαγγελίων διαμείνῃ πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούστων εἰναι τι (ὅπως ὅπως οὗτος οὐδὲν μοι διαφέρει) πρόσωπων Θεοῦ ἀνθρώπων οὐ λαμβάνει]—ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέδεισον ἀλλὰ τοῦναυτιῶν, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς άκροβυσσίας, καθὼς Πέτρος τῆς πετυχημένης ἐνεργήσας Πέτρω εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τά ἐθνη, καὶ γνώστες τὴν χάριν τὴν δοθεικάν μοι, Ίακωβος καὶ Κηφᾶς καὶ Ιοάννης, οἱ δοκούντες στόλοι εἰναί, δεξιὰς ἐδώκαν εἰμὶ καὶ Βαρνάβας κοινωνιαῖα, ὡς ἡμεῖς εἰς τὰ ἐθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν μόνον τῶν πτωχῶν ὡς μημονεύομεν, ὡς ἐσπούδασα αὐτὸ τὸ ποιῆσαι.

11 Ὡσεὶ δὲ ἦλθε Πέτρος2 εἰς Αντιόχειαν, 3 Κηφᾶς κατὰ πρόσωπον αὐτῷ ἀντέστη, ὡς κατεγράμμενος ἔν, πρὸ τοῦ γὰρ ἔλθειν τωσ ἀπὸ Ἰακώβου, μετὰ τῶν ἔθνων συμμετέχειν ὅτε δὲ ἦλθον, ὑπέστειλε καὶ ἀφορίζειν ἐαν· 12 τῶν, φοβούμενος τοὺς ἐκ περιτομῆς καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὡστε καὶ Βαρνάβας συναπτήθη αὐτῶν τῇ ἐν ὑποκρίσει, ἀλλ' ὅτε εἰδὼν ὅτι οὐκ ἄρθροποδοῦσι πρὸς τὴν ἀλήθειαν τῶν εὐαγγελίων, εἰπον τῷ Πέτρῳ 3 ἐμπροσθεὶν πάντων, ἔλ. σύ, 3 Κηφᾶς Ἰουδαίοι ὑπάρχων, ἔθνικός εἶ δι καὶ οὐκ Ἰουδαῖος, τῇ τὰ ἐθνη ἀναγκάζεις Ἰουδαῖος; 4 πῶς
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15 We who are Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, I make myself a transgressor.
19 For I through the law am dead to the law, that I might live unto God.
20 I am crucified with Christ. Nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.
21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3 O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
2 This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith?
3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4 Have ye suffered so many things in vain? if it be yet in vain.
5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
6 Even as Abraham believed God, and it was imputed

1 Or, so great.
2 Or, imputed.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.
8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, *In thee shall all nations be blessed.

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15 We being Jews by nature, and not sinners of the Gentiles,
16 yet knowing that a man is not justified by the works of the law, but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.
17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin?
18 God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor.
19 For I through the law died unto sin, that I might live unto God.
20 I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.
3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth
2 crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain?
5 if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness.
7 Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed.

1 Or, works of law
2 Or, but only
3 Or, law
4 Or, and it is no longer I that live, but Christ ye.
5 Or, message
6 Or, do ye now make an end in the flesh?
7 Gr. powers.
8 Or, in
9 Or, Ye perceive
10 Gr. justification.
11 Gr. nations.
15 ἡμεῖς φύσει Ἰουνάπιοι, καὶ οὐκ εἶ ἔθνων
16. ἀμαρτωλοί, εἰδότες ὅτι οὐ δικαιοῦται ἄν-
5 αἰτί δὲ ἀρσείς εἶ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως
Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰη-
σοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ
πίστεως Χριστοῦ, καὶ οὐκ εἶ ἔργων νόμου
διότι οὐ δικαιωθήσεται εἰς ἔργων νόμου πάσα
17 σάρξ. εἰ δὲ, ξητούντες δικαιωθήναι ἐν
Χριστῷ, εὐρέθηκαν καὶ αὐτοὶ ἀμαρτωλοί,
ἀμαρτίας διάκονοι; μὴ γένοιτο.
18 εἰ γὰρ ἡ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,
19 παραβιάτην ἐμαυτὸν συνιστήμη. εἶ ὅρα γὰρ
διὰ νόμου νόμον ἀπέθανον, ἵνα Θεὸς ζήσῃ.
20 Χριστὸς συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ,
ἐξ ἐν ἐμαυ Χριστῷ· οὐ δὲ ἦν σαρκὶ ἐν
τούτῳ τούτῳ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος
21 ὑπὲρ ἐμοῦ. οὐκ ἂν θύγρην τοῦ Θεοῦ,
eἰ γὰρ διὰ νόμου δικαιοσύνη, ἀμαρτίας ὁ
δωρεάν ἀπέθανεν.

3 Ὁ ἀνόητοι Γαλαταί, τίς ὑμᾶς ἔβιςκαν τῇ
ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς
Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖς; ἔσται
2 ρομεοῖς; τοῦτο μίαν βέλω μαθεῖν ἀφ' ὕμων, εἰς ἔργων νόμου τὸ Πνεῦμα ἔλαβετε,
3 ἢ εἰς ἀκοής πίστεως; οὕτως ἀνόητοι ἔσται;
ἐναρξώμενοι Πνεύματι, νῦν σαρκὶ ἐπιτε-
4 λιεῖσθε; τοσοῦτο ἐπάθετε εἰκῇ; εἰ γε καὶ
5 εἰκῇ. ὁ οὐν ἐπιχορηγόν ἐμὸν τὸ Πνεῦμα
καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, εἰς ἔργων
6 νόμου, ἢ εἰς ἀκοής πίστεως; καθὼς Ἀβραὰμ
ἐπιστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
7 εἰς δικαιοσύνην. γινώσκετε ὅτι οἱ οἱ ἐκ
8 πίστεως, οὗτοι εἰσὶν νῦν Ἰ Ἀβραὰμ. προϊ-
δοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῦ τὰ
ἐθνη τοῦ Θεοῦ, προεννοεῖσατο τῷ Ἀβραὰμ
ὅτι Εὐλογηθοῦσαν τὸν σωτῆρα τὰ ἐθνη. ἩΕὐνλογηθοῦσαν
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9 So then, they which be of faith are blessed with faithful Abraham.
10 For as many as are of the works of the law, are under the curse: for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.
11 But that no man is justified by the law in the sight of God, it is evident: for, *The just shall live by faith.
12 And the law is not of faith: but *the man that doeth them shall live in them.
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on tree:
14 That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
16 Now to Abraham and his seed were the promises made. He saith not, And to seeds: as of many, but as of one, And to thy seed, which is Christ.
17 And this I say, that the Covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
19 Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by Angels in the hand of a Mediator.
20 Now a mediator is not a Mediator of one, but God is one.
21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

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9 So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, it is evident: for, The righteous shall live by faith;
12 and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereunto. Now to Abraham were the promises spoken, and to his seed, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ
10 πιστῶ Ἀβραὰμ. ὅσοι γὰρ ἐξ ἔργων νόμου
11 εἰσίν, ὑπὸ κατάραν εἰσί γέγραπται γάρ.4
12 Ἐπικατάρατος πᾶς ὁς οὐκ ἔμμενεν ἐν πάσι
13 τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,
14 τοῦ ποιῆσαι αὐτὰ. ὅτι δὲ ἐν νόμῳ οὐδεὶς
dικαιοῦται παρὰ τῷ Θεῷ, δὴ λέγω6 ὅτι ὁ
15 δίκαιος ἐκ πίστεως ζήσεται, οὐ δὲ νόμος οὐκ
16 ἔστιν ἐκ πίστεως, ἀλλʼ ὁ ποιῆσαι αὐτὰ
17 ἀνθρωπὸς5 ζήσεται ἐν αὐτοῖς. Χριστὸς
18 ἡμᾶς εὐγενέστεροι εἴκ τῆς κατάρας τοῦ νόμου,
19 γεννήμενος ύπέρ ἡμῶν κατάρα γέγραπται
γάρ,6 Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ
20 ἔλογον6 ἢ τά ἐθνη ἡ εὐλογία τοῦ
21 Ἀβραὰμ γένεται ἐν Χριστῷ Ἰησοῦ, ὡς τὴν
22 ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς
23 πίστεως.
24 Ἀδελφεῖ, κατὰ ἀνθρωπὸν λέγω διοι ἀν-
23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith.

25 But after that Faith is come, we are no longer under a Schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.

4 Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all,

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the Elements of the world:

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them by which nature are no Gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I
23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὕπο νόμον ἐφρουροῦμεθα, συγκεκλεισμένοι εἰς τὴν συγκλεισμένοι.
24 Μέλλουσαν πίστιν ἀποκαλυφθήματι, ὡστε ὁ νόμος παιδαγωγὸς ἢμῶν γέγονεν εἰς Χρι- στὸν, ὡς ἐκ πίστεως δικαιωθῶμεν. Ἐλθού- σης δὲ τῆς πίστεως, οὑκέτι ὑπὸ παιδαγωγῶν ἐσμεν. πάντες γὰρ νιῶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. οὕτω γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
25 οὐκ ἔν Ἰουδαίοις οὐδὲ Ἕλλην, οὐκ ἔν δούλοις οὐδὲ ἐλεύθεροι, οὐκ ἔν ἄρσεν καὶ βήλιν πάντες γὰρ υμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.
26 οἵ δὲ ὑμεῖς Χριστοῦ, ἀρα τοῦ Ἀβραὰμ σπέρμα ἐστε, καὶ ἐπαγγελιών κληροφοῦμεν.

4. Λέγω δε, ἐφ' ὅσον χρόνον ὁ κληρονόμος νησίων ἐστιν, οὐδεν διαφέρει δούλου, κυρίου
2 στών ὧν ἀλλὰ ὑπὸ ἐντυπώσους ἐστι καὶ οἰκονόμων, ἄχρι τῆς προθεσμίας του πατρὸς.
3 οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νησίων, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.
4 ὅτε δὲ ἦλθε τὸ πλῆρος τοῦ χρόνου, ἐξ- απέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον
5 ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου, ἵνα τοὺς ὑπὸ νόμου ἐξαγοράσῃ, ἵνα τὴν νοσθειναν
6 ἱπολάβωμεν. ὅτι δὲ ἐστε νιῶ, ἐξαπέστει- λεν ὁ Θεὸς τὸ Πνεῦμα τοῦ νιῶ αὐτοῦ εἰς τὰς καρδίας υμῶν, κράζων, Ἀβραὰμ, ὁ πατήρ.
7 ὅστε οὐκέτι εἰ δούλους, ἀλλὰ νιῶς εἰ δὲ νιῶσ, καὶ κληρονόμος Θεὸν διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν, οὐκ εἰδότες Θεῶν, ἐδοῦ- νευσατε τοῖς μὴ φύσει ὁ θεοίς νιῶν, γὰρ
2 διὰ Θεοῦ
9 φύσει μὴ ἤμεν, καὶ καιροὺς, καὶ ἐναντίον, τοῖς φοβοῦμαι υμᾶς, μὴ πως εἰκή κεκοπίακα εἰς υμᾶς.
10 Γίνεσθε ὅσ ἐγὼ, ὅτι κἀγὼ ὅσ ὑμεῖς,
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am; for I am as ye are, ye have not
injured me at all.
13 Ye know how through infirmity of
the flesh I preached the Gospel
unto you at the first.
14 And my temptation which was
in my flesh ye despised not, nor re-
jected, but received me as an Angel
of God, even as Christ Jesus.
15 Where is then the blessedness
you spake of? for I bear you re-
cord, that if it had been possible, ye
would have plucked out your own
eyes, and have given them to me.
16 Am I therefore become your
enemy, because I tell you the truth?
17 They zealously affect you, but
not well: yea, they would exclude
you, that you might affect them.
18 But it is good to be zealously
affected always in a good thing,
and not only when I am present
with you.
19 My little children, of whom I
travail in birth again, until Christ
be formed in you.
20 I desire to be present with you
now, and to change my voice, for I
stand in doubt of you.
21 Tell me, ye that desire to be
under the law, do ye not hear the
law?
22 For it is written, that Abraham
had two sons, the one by a bond-
maid, the other by a freewoman.
23 But he who was of the bond-
woman, was born after the flesh:
but he of the freewoman, was by
promise.
24 Which things are an Allegory;
for these are the two Covenants;
the one from the mount Sinai, which
gendereth to bondage, which
is Agar.
25 For this Agar is mount Sinai in
Arabia, and answereth to Jerusa-
lem which now is, and is in bond-
age with her children.
26 But Jerusalem which is above
is free, which is the mother of us
all.
27 For it is written, Rejoice, thou
barren that bearest not; break
forth and cry, thou that travailest
not; for the desolate hath many
more children than she which hath
an husband.
28 Now we, brethren, as Isaac
was, are the children of promise.
29 But as then he that was born

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am, for I am as ye are. Ye did
me no wrong: but ye know that
because of an infirmity of the
flesh I preached the gospel unto
you the first time: and that
which was a temptation to you
in my flesh ye despised not, nor
rejected; but ye received me as
an angel of God, even as Christ
Jesus. Where then is that gra-
tulation 3 of yourselves? for I
bear you witness, that, if possi-
ble, ye would have plucked out
your eyes and given them to me.
16 So then am I become your enemy,
because I tell you the truth?
17 They zealously seek you in no
good way; nay, they desire to
shut you out, that ye may seek
them. But it is good to be zeal-
ously sought in a good matter
at all times, and not only when
19 I am present with you. My
little children, of whom I am
again in travail until Christ be
formed in you, yea, I could wish
to be present with you now, and
to change my voice; for I am
perplexed about you.
21 Tell me, ye that desire to be
under the law, do ye not hear
the law? For it is written, that
Abraham had two sons, one by the
handmaid, and one by the free-
woman. Howbeit the son by the
handmaid is born after the flesh;
but the son by the freewoman is
born through promise. Which
things contain an allegory: for
these women are two covenants;
one from mount Sinai, bearing
children unto bondage, which
is
25 Now this Hagar is mount Sinai in
Arabia, and answereth to Jerusa-
lem that now is: for she is in bondage
with her children, But the Je-
rusalem that is above is free,
which is our mother. For it is
written,
Rejoice, thou barren that bear-
est not;
Break forth and cry, thou that
travaillest not:
For more are the children of the
desolate than of her which
lathed the husband.
28 Now we, brethren, as Isaac
was, are children of promise.
29 But as then he that was born

1 Gr. former.
2 Gr. spat out.
3 Or, of yours
4 Or, deit truly with you
5 Many ancient authorities read
For Sinai is a moun-
tain in Arabia.
6 Many ancient authorities read
ye.
αδέλφοι, δέμαί υμῶν. ουδέν με ἡδική-

13 σατε' οὐδάτε δε ὅτι δὲ ἀσθένειαν τῆς σαρ- 14 κὼς εὐπρεπεσάμην υμῶν τῷ πρότερον, καὶ τὸν πεισμόν καὶ μου τὸν4 εἰ τῇ σαρκί μου οὐκ ἐξοφυλάσσατε οὐδὲ ἐξεπτύσσατε, ἄλλ' ὡς ἀγγελον Θεοῦ ἐδείξασθε με, ὡς Χριστὸν Ἰη-

15 σοῦν. τὸς ὅν ἦν6 οἱ μακαρισμὸς υμῶν; 5 ποῦ 7 om. ἦν 17 υμῖν; θελευσάν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκ-

18 λούστε, καλὸν δὲ τὸ8 θελευσάν εἰς καλὸν 9 om. τὸ πάντοτε, καὶ μή μοῦν εἰς τῷ παρείναι με 19 πρὸς υμᾶς. τεκνία μου, οὐς πᾶλιν ὥδ' ὄνω, 20 ἄχρις οὗ μορφώθη Χριστός εἰς υμῖν, ἤθελον δὲ παρεῖναι πρὸς υμᾶς ἁρτι, καὶ ἀλλάξας τὴν 21 ἐγετέ μου, ὅτι ἀποροῦμα εἰς υμῖν. 22 τῶν νόμων οὐκ ἂνοντες; γέγρασται γὰρ, ὅτι 23 δίακης, καὶ ἕκα ἐκ τῆς ἐλευθερίας. ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέ-

24 νηται, ὃ δὲ ἐκ τῆς ἐλευθερίας διὰ τῆς 9 δὲ 25 ἐπαγγελιών. ἀτιν' ἐστὶν ἄλληγορούμενα— 26 αὐτὴ γὰρ εἰσών αἱ10 δύο διαθήκαις μία μὲν 10 om. (ν) αἱ ἀπὸ υμῶν Ἐσώ, εἰς δουλείαν γεννώσα, ἦτις 27 ἐστὶν "Ἀγαρ. τὸ γαρ11 "Ἀγαρ12 Ἐσώ ὄρος 11 ὀκ το, not marz. ἐστὶν εἰς τῇ Ἀραβία, συντοχεύει δὲ τῇ νῦν 12 Marz. om."Αγαρ Ἰερουσαλήμ, δουλεύει δὲ 13 μετὰ τῶν τεκ- 28 νον αὐτής. ἦ δὲ ἀνω 'Ἰερουσαλήμ ἐλευ-

θέρα ἐστίν, ἦτις ἐστὶ μήτηρ πάντων11 ἡμῶν. 11 om. πάντων 29 γέγρασται γὰρ, Ἐφράδηθι στείρα ἢ οὐ 30 τίκτουσα· ῥηξον καὶ βόησον ἢ οὐκ ἁδέ-

31 νουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλ-

32 λον ἡ τῆς ἐχούσης τῶν ἀνδρά. ἡμεῖσι15 δὲ, 15 Marz. ἡμεῖς 33 ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκνα 34 ἐσμὲν16. ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα 16 Marz. ἐστὲ 26—2
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>after the flesh, persecuted him that was born after the Spirit, even so it is now.</td>
<td>after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</td>
</tr>
<tr>
<td>30 Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</td>
<td>30 so it is now. Howbeit what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</td>
</tr>
<tr>
<td>31 So then, brethren, we are not children of the bondwoman, but of the free.</td>
<td>31 the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.</td>
</tr>
<tr>
<td>5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.</td>
<td>5 With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.</td>
</tr>
<tr>
<td>1 Or, For freedom</td>
<td>2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.</td>
</tr>
<tr>
<td>2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.</td>
<td>3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.</td>
</tr>
<tr>
<td>3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.</td>
<td>4 do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.</td>
</tr>
<tr>
<td>4 Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.</td>
<td>5 For we through the Spirit by faith wait for the hope of righteousness by faith.</td>
</tr>
<tr>
<td>5 For we through the spirit wait for the hope of righteousness by faith.</td>
<td>6 righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.</td>
</tr>
<tr>
<td>6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.</td>
<td>7 love. Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump.</td>
</tr>
<tr>
<td>7 Ye did run well; who did hinder you, that ye should not obey the truth?</td>
<td>8 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.</td>
</tr>
<tr>
<td>8 This persuasion cometh not of him that calleth you.</td>
<td>9 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.</td>
</tr>
<tr>
<td>9 A little leaven leaveneth the whole lump.</td>
<td>10 I would they were even cut off which trouble you.</td>
</tr>
<tr>
<td>10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.</td>
<td>11 For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</td>
</tr>
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<td>11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.</td>
<td>12 For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.</td>
</tr>
<tr>
<td>12 I would they were even cut off which trouble you.</td>
<td>13 But if ye bite and devour one another, take heed ye be not consumed one of another.</td>
</tr>
<tr>
<td>13 For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</td>
<td>14 For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.</td>
</tr>
<tr>
<td>14 For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.</td>
<td>15 But if ye bite and devour one another, take heed that ye be not consumed one of another.</td>
</tr>
</tbody>
</table>
ENIΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

γεννηθείς εἴδωκε τὸν κατὰ Πνεῦμα, οὖτοι καὶ
30 ὧν. ἀλλὰ τί λέγει ἡ γραφὴ; "Εκβαλε τὴν
παιδισκὴν καὶ τὸν νῖον αὐτῆς, οὐ γὰρ μὴ
κληρονομήσῃ ὁ νῖος τῆς παιδισκῆς μετὰ τοῦ
31 νιῶν τῆς ἐλευθέρας. ἄρα2, ἀδέλφοι, οὐκ
ἐσμέν παιδισκῆς τέκνα, ἀλλὰ τῆς ἐλευθέρας.
5 τῇ ἐλευθερίᾳ οὖν1 ἡμὰς3 ἢλευ-
θέρωσε, στήκете4, καὶ μὴ πάλιν ξυνὸ δου-
λεῖας ἐνέχεσθε.

2 "Ἰδε, ἐγὼ Παύλος λέγω ὑμῖν, ὅτι εἰν ἐπη-
tέμνοντο, Χριστὸς ύμᾶς οὐδὲν ὁφελήσει.
3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περι-
tεμνομένῳ, ὅτι ὁφειλέτης ἐστίν ὅλον τὸν νό-
4 μον ποιήσαι. κατηγρήθητε ἀπὸ τοῦ Χριστοῦ,
οὕτως ἐν νόμῳ δικαίωσθε τῇ χάριτος εἴ-
5 πίστες. ἦμεις γὰρ Πνεύματε ἐκ πίστεως
6 ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἐν γὰρ
Χριστῷ Ἰησοῦ οὕτε περιτομὴ τῇ ἱπχυί, ῥυτε
ἀκροβυστία, ἀλλὰ πίστει δι' ἀγάπης ἐνερ-
7 γομένην. ἐτέρχετε καλῶς· τίς ύμᾶς ἁνέ-
8 κοψε5 τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ
9 οὐκ ἐκ τοῦ καλῶτος υμᾶς. μικρὰ δὲ ἰμή ὅλον
10 τὸ φύραμα χυμοὶ. ἐγὼ πέποθα εἰς υμᾶς ἐν
Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσεις· ὁ δὲ τα-
rάσων ύμᾶς βιαστάς τὸ κρίμα, ὅστις ἐν
11 ἦ, ἐγὼ δὲ, ἀδέλφοι, εἴ περιτομὴν ἐτὶ κη-
rύσων, τί ἐτὶ διώκομαι; ἀρα κατηγρηται τὸ
12 σκάνδαλον τοῦ σταυροῦ. ἄφελον καὶ ἀπο-
kόψωνται οἱ ἀναστατοῦντες υμᾶς.
13 Ἑμεῖς γὰρ ἐπὶ ἐλευθερία έκλήθηστε, ἀδέλ-
φοι· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴ
tῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε
14 ἀλλήλοις. ὁ γὰρ πᾶς νόμος εἰς ἐνι λόγῳ
πληροῦται6, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον 6 πεπλήρωται
15 σοῦ ὡς έαντόν7. εἰ δὲ ἀλλήλους δίκκετε 7 σεαυτῶν
καὶ κατεσθίετε, βλέπετε μὴ ύπὸ ἀλλήλων
ἀναλώθητε.
| 1611                                                                 |
| 16 This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh. |
| 17 For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. |
| 18 But if ye be led of the spirit, ye are not under the law. |
| 19 Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. |
| 20 Envyings, murders, drunkenness, revellings, and such like: of the which I told you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. |
| 21 But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. |
| 22 And they that are Christ's have crucified the flesh with the affections and lusts. |
| 23 If we live in the Spirit, let us also walk in the Spirit. |
| 24 Let us not be desirous of vain glory, provoking one another, envying one another. |

| 1881                                                                 |
| 16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the spirit against the flesh; for these are contrary the one to the other: so that ye may not do the things that ye would. |
| 17 But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, witchcraft, heresies, divisions, heresies. |
| 20 Envyings, drunkenness, revellings, and such like: of the which I told you, even as I did forewarn you, that ye which practise such things shall not inherit the kingdom of God. |
| 21 And the fruit of the Spirit is love, joy, peace, longsuffering, faith, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. |
| 22 If we live by the Spirit, by him let us also walk. Let us not be vainglorious, provoking one another, envying one another. |

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. 2 Bear ye one another’s burdens, and so fulfill the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teacheth, in all good things. 7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh, 9 Shall reap corruption; and he that soweth to the Spirit, 10 Shall reap everlasting life. 11 Let love be without hypocrisy; 12 Abhor what is evil; 13 Cling to what is good; 14 Having respect 15 To good works; 16 And let the perfect 17 Man be 18 After 19 His kind. 20 Brethren, if any man be in a condition of error, 21 Let him have mercy upon such a one, 22 And bring him again to 23 The way of 24 Truth. 25 Brethren, if you be misled in anything, 26 Let the older man 27 Be 28 The 29 Teacher.
16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπι-
17 θυμίαν σαρκὸς ὑπὸ μὴ τελόσθη. ἢ γὰρ σάρξ
ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα
κατὰ τῆς σαρκὸς10 ταῦτα δὲ8 ἀντίκειται ἀλ-
λήλους, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιήτε.
18 εἰ δὲ Πνεύματι ἀγεισθε, οὐκ ἔστε ὑπὸ νόμον.
19 φανερὰ δὲ ἕστι τὰ ἔργα τῆς σαρκὸς, ἀντι-
ἐστὶ μοιχεία,10 πορνεία, ἀκαδαρσία, ἀσέλ-
γεια, εἰδωλολατρεία, φάρμακεια, ἔχθραι,
ἔρεις11, ἔφλοι, θυμοί, ἐρυθεῖα, διχοστασία,
20 αἰρέσεις, φθόνοι, φάνοι,12 μέθαι, κόμοι, καὶ
τὰ ὀμοα τούτοις12 ἐκ προλέγων ὑμῖν, καθὼς
καὶ23 προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσουνες
22 βασιλείαν Θεοῦ ὑπὸ εὐρομομέσον, δὲ δὲ
καρπὸς τοῦ Πνεύματός ἐστίν ἀγάπη, χαρά,
εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη,
23 πίστις, προμήθεια, ἐγκράτεια13 κατὰ τὸν τοιο-
uname οὐκ ἔστι νόμος. οἱ δὲ τοῦ Χριστοῦ11,
24 τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήσαις
καὶ τοῖς ἐπιθυμίαις.
25 Εἰ ζώμεν Πνεύματι, Πνεύματι καὶ στοιχώ-
26 μεν. μὴ γυνώμεθα κενώδος, ἀλλὰ οἱ προ-
καλούμενοι, ἀλλὰ φθονοῦντες.
6 Ἀδελφοί, εἰ καὶ προληφθῇ ἀνθρώπος
ἐν τινι παραπτώμαι, γὰρ οἱ πνευματικοὶ
kαταρτίζετε τῶν τοιούτων ἐν πνεύματι πραγ-
τητος, σκοποῦν σεαυτοῖς μὴ καὶ σὺ πειρασθῇς.
2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ υἱῶν ἀνα-
3 πληρώσατε τὸν νόμον τοῦ Χριστοῦ. εἰ γὰρ
δοκεῖ τις εἰσαι τι, μηδὲν ὑπὸ, εαυτὸν φρενα-
4 πατᾶ.1. τὸ δὲ ἔργον εαυτὸν δοκιμαζέτω
ἐκαστος, καὶ τότε εἰς εαυτὸν μόνον τὸ καὶ-
5 χήμα ἔξει, καὶ οὐκ εἰς τὸν ἐπερον. ἐκαστον
γὰρ τὸ ὑδων φορτίον βαστάσει.
6 Κοινονεῖτο δὲ ὁ κατηχούμενος τῶν λό-
7 γων τῷ κατηχοῦντι ἐν πάσιν ἁγαθοῖς, μὴ
πλανάσθε, Θεὸς οὐ μυκτηρίζεται ὃ γὰρ
ἐὰν σπείρῃ ἀνθρώπος, τοῦτο καὶ θερίζει.
8 ὅτι ὁ σπειρὼν εἰς τὴν σάρκα εαυτὸν,

1 φρεναπατᾶ εαυτῶν
shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.
9 And let us not be weary in well doing; for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
11 Ye see how large a letter I have written unto you with mine own hand.
12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the Cross of Christ.
13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.
14 But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
15 For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature.
16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
17 For henceforth let no man trouble me, for I bear branded on my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well doing; for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I have written unto you with mine own hand.
12 Mine own hand. As many as desire to make a fair shew in the flesh, they compel you to be circumcised; only that they may not be persecuted for the Cross of Christ.
13 Cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh.
14 In your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
Ἐπίστολη πρὸς Γαλάτας

ἐκ τῆς σαρκὸς θερίσει φθορὰν ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θε- 9 ρίσει ζωῆν αἰώνιον. τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν; 2 καιρῷ γὰρ ἵδιω θερίσομεν, 2 ἐγκακῶμεν 10 μὴ ἐκλύομεν. ἀρα οὖν ὡς καιρὸν ἐχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μᾶλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Εἴδετε πηλίκως ὡμίς γράμμασιν ἐγραψα 12 τῇ ἐμῇ χειρί. ἀποι βελοῦσιν εὐπρόσωπησαί ἐν σαρκὶ, οὕτω ἀναγκάζοσιν ὡμίς περιτέμνεσθαι, μόνον ὡς μήτο σταυρῷ τοῦ Χρι- 3 στοῦ διάκωντα. οὐδὲ γὰρ οἱ περιτέμνενοι, αὐτοὶ ἄνθρωποι γενόμενοι, ἀλλὰ δέ μή περιτέμνεσθαι ὡς σαρκικοί καυχήσονται. ἐμοὶ δὲ μὴ γένοιτο καυχήσοι ἐὰν μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἔσταυρωσται, κἀγώ τῷ κόσμῳ. 6 om. τῷ
15 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι περιτομή τι οὐκ ἔχει, οὐδὲ ἀκροβυστία, ἀλλὰ καυχή κτί- 8 σεως. καὶ ὡς τῷ κακῷ τοῦτῳ στοιχήσον- σων, εἰρήνη ἐπ' αὐτοὺς, καὶ ἔλεος, καὶ ἑπὶ τῶν Ἰσραήλ τοῦ Θεοῦ.
17 Τοῦ λοιποῦ, κύποις μου μηδεῖς παρεχέτων ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν 9 om. Κυρίων τῷ σώματί μου βαστάζω. 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- στοῦ μετὰ τοῦ πνεύματος ὡς, ἄδελφοί. ἀμήν.

[Πρὸς Γαλάτας ἐγραφὴ ἀπὸ Ρώμης.] 10 om. subscription

26—5
1 Paul an Apostle of Jesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom and prudence:

9 Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself,

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the
ΠΑΤΛΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ

ΠΡΟΣ

ΕΦΕΣΙΟΤΣ ΕΠΙΣΤΟΛΗ.

1 Παύλος, ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἰησοῦ Χριστῷ ² Ἐφροί ³ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ̣ Χαῖρες ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογησάς ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰς ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἐγκαταστάσει, προορίσας ἡμᾶς εἰς νικηθῆ ἡμῖν Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐθείαν τοῦ θελήματος αὐτοῦ, εἰς ἐπανομὴν δόξης τῆς χάριτος αὐτοῦ, ἐν ἦς ἐχαρίτωσεν ἡμᾶς εἰς τὸ πάση ἡγασμένος ἐν χήρᾳ ἐκμετάλλευσεν τὴν ἀπολύτρωσιν διὰ τοῦ αἰμάτος αὐτοῦ, τὴν ἀφέσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος τοῦ πλούτου, ἡς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ προφητείᾳ, γνωρίσας ἡμᾶς τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐθείαν καὶ πρὸ σωτηρίας αὐτοῦ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν ὑποτασσόμενοι, προοριζόμενοι κατὰ πράξειν τὸ πάντα ἐν αὐτῷ ἐν τῷ Χριστῷ. 

καὶ ὁ πᾶς ὁ λόγος ἐν τῇ πάντῃ καὶ ἐν τῷ πάντῃ ἐν τῷ Χριστῷ τοῖς ὁμοίῳ καὶ τοῖς συμμόρφοις τοῖς συμμορφώμενοι. 

8 Οἱ καὶ ὁ παππὸς ἐκεῖνος ἐν τῷ Χριστῷ ὁμοίως ἐν τῷ πάντῃ καὶ ἐν τῷ Χριστῷ τοῖς ὁμοίῳ καὶ τοῖς ὁμοίῳ ὁ παππὸς ἐκεῖνος ἐν τῷ πάντῃ καὶ ἐν τῷ πάντῃ ἐν τῷ Χριστῷ ὁμοίως ἐν τῷ πάντῃ καὶ ἐν τῷ πάντῃ ἐν τῷ πάντῃ
Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory,
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints,
16 Cease not to give thanks for you, making mention of you in my prayers,
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation 2 in the knowledge of him:
18 The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:
19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power:
20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
22 And hath put all things under his feet, and gave him to be the head over all things to the Church,
23 Which is his body, the fulness of him that filleth all in all.
2 And you hath he quickened who were dead in trespasses and sins,
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others:
4 But God who is rich in mercy, for his great love wherewith he loved us,
καθαρίσατε, τις σωτηρίας υμῶν,—ἐν ὑμῖν καὶ πιστεύσατε ἐσφαγμαίθη τῷ Πνεύματι 14 τῆς ἐπαγγελίας τῶν Ἁγίων, ὥστε ἐστιν ἄρρα-βῶν τῆς κληρονομίας ὑμῶν, εἰς ἀπολύτρω-σιν τῆς περιποίησεως, εἰς ἐπανο ὑγίες αὐτῶν.

15 Διὰ τοῦτο καίγοντες ἀκοῦσας τὴν καὶ ὑμᾶς πιστῶν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγά-

16 πην10 τὴν εἰς πάντας τοὺς ἁγίους, οὗ πανο-

17 μαὶ εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαι ὑμῶν.11

18 καὶ ἀποκαλύψεως, ἐν ἐπιγινώσκει αὐτοῦ πε-

19 φοιτημένους τοὺς ὁμολαλοὺς τῆς διανοίας12 καρδίας

20 ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τις ἐστὶν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ13 τὸς ὁ πλοῦτος τῆς ὑγίες τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

21 καὶ τὸ ὑπὲρβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμὰς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἱσχύος αὐτοῦ ἢν ἐνήγγησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτῶν ἐκ νεκρῶν, καὶ ἐκάθωσιν11 ἐν δεξιᾷ αὐτοῦ ἐν 14 καθαρίας

22 τοῖς ἐπουρανίοις, ὑπεράων πάσης ἄρχης καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριώτατος, καὶ

23 παντὸς ὁμοίως ὁμομαζόμενου οὐ μόνον ἐν τῶν ἁγίων τούτων, ἀλλὰ καὶ ἐν τῷ μελλόντι·

24 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτοῦ ἐδωκε κεθαλῆν ὑπὲρ πάντα τῇ ἐκ-

25 κληρία, ἢτις ἐστὶ τὸ σῶμα αὐτοῦ, τῷ πλη-

26 ρώμα τοῦ πάντα ἐν πάσι πληρομένου.

27 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώ-

28 μαὶ καὶ ταῖς ἁμαρτίαις, εἰς καὶ ποτὲ πε-

29 ρεπετάθητε κατὰ τῶν αἰώνων τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦστος

30 ἐν τοῖς υἱὸς τῆς ἀπεδείας· εἰς οἷς καὶ ἠμεὶς πάντες ἀνεστράφημεν ποτε ἐν τοῖς ἐπιθυμίαις τῆς σαρκός ἡμῶν, ποιόντες τὰ θελήματα τῆς σαρκός καὶ τῶν διανοίων, καὶ ἡμεῖς2 2 ἡμεθα

tέκνα φύλτε ὀργῆς, οἷς καὶ οἱ λοιποὶ—

4 ὁ δὲ Θεός, πλοῦσιος ἄνω ἐν ἐλέει, διὰ τῆν πολλὴν ἀγάπην αὐτοῦ ἡ ἡγάπησεν ἡμᾶς,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)
6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.
8 For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.
11 Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.
13 But now in Christ Jesus, ye which sometimes were far off are made nigh by the blood of Christ.
14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:
15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace.
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby,
17 And came and preached peace to you which were afar off, and to them that were nigh.
18 For through him we both have an access by one Spirit unto the Father.
19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God,
20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,

1 Gr. in himself.
2 Gr. prehesh-ed good tidings of peace.
καὶ ὁντας ἡμᾶς νεκροὺς τοῖς παραστῶμασιν
συνεξωσποίησεν τῷ Χριστῷ (χάριτι ἐστε)
σασοσμενοί, καὶ συνήχειρε, καὶ συνεκάθι-
σεν ἐν τοῖς ἑπονρανίοις ἐν Χριστῷ Ἰησοῦ.
7 ἂν ἐνοείχητα ἐν τοῖς αἴωνι τοῖς ἐπερχο-
μένοις τὸν ὑπερβάλλοντα πλούτον τῆς χά-
ριτος αὐτοῦ ἐν χριστῷ ἐστε ἡμᾶς ἐν
8 Χριστῷ Ἰησοῦ· τῇ γὰρ χάριτι ἐστε σε-
σωσμένοι διὰ τῆς πίστεως, καὶ τούτο ὑμῖν
9 ἐξ ὑμῶν Θεοῦ τὸ δόρου ὑμῖν ἐξ ἑρων,
10 ἂν μὴ τις καλοῦσθαι, αὐτοῦ γὰρ ἐσμεν
ποίμνα, κτισθεῖτε ἐν Χριστῷ Ἰησοῦ ἐπὶ ἐργοὺς ἀγαθοῖς, οἷς προηομάσει οὐ Θεος, ἂν ἐν αὐτοῖς περιπατήσωμεν.
11 Διὸ μημονεύετε, ὅτι ὑμεῖς ποτε τῇ ἐθνι
ἐν σαρκί, οἱ λεγόμενοι ἁκροβυστία ὑπὸ τῆς
λεγομένης περιστομῆς ἐν σαρκί χειροπού-
12 τον, ὅτι ἂν ἐν τῷ καυρῷ ἑκείνῳ ἡ χορίς Χρι-
στοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ
Ἰσραήλ, καὶ ξενι τῶν διαθήκων τῆς ἐπαγ-
γελίας, ἑλπίδα μὴ ἔχουσε, καὶ ἀθεοὶ ἐν τῷ
13 κόσμῳ, νῦν δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
ὅτι ποτὲ ἄντες μακρὰν ἐγγύς ἐγενήθητε
14 ἐν τῷ αἰματί τοῦ Χριστοῦ, αὐτοὶ γὰρ
ἔστω ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφό-
15 τερα ἐν, καὶ τὸ μεσοτογείον τοῦ φραγμοῦ
16 λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
νόμον τῶν ἑντολῶν ἐν δόγμασι, καταργή-
17 σας· ἂν τοὺς δύο κτίσει ἐν ἐαυτῷ ἐὰν ἐνα
18 κανόν ἀνθρώπων, ποιῶν εἰρήνη, καὶ ἀπο-
καταλάξῃ τοὺς ἀμφότερον ἐν ἑν σώματι
τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτεῖνας τὴν
19 ἓθραν ἐν αὐτῷ καὶ ἔλθων εὐθυγελίσατο
19 εἰρήνη ὑμῖν τοὺς μακρὰν καὶ τοῖς ἐγγύις
20 ὅτι δι᾽ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ
ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πα-
21 τέρα, ἄρα οὐν οὐκέτι ἐστε ἕνοι καὶ πάρ-
οικοι, ἀλλὰ συμπολίται τῶν ἄγιων καὶ
22 οἰκεῖοι τοῦ Θεοῦ, ἐποικισθέντες ἐπὶ τῷ
θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ἄν-
tος ἀκρογονιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ.
1611

21 In whom all the building fitly framed together groweth unto an holy Temple in the Lord:
22 In whom ye also are built together for a habitation of God through the Spirit.

3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward;
3 How that by revelation he made known unto me the mystery, (as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,
6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ, by the Gospel:
7 Whereof I was made a Minister, according to the gift of the grace of God given unto me, by the effectual working of his power.
8 Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,
9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
10 To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God,
11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
12 In whom we have boldness and access, with confidence, by the faith of him.
13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named.

1831

21 In whom each several building, fitly framed together, groweth into a holy Temple in the Lord;
22 In whom ye also are built together for a habitation of God in the Spirit.
3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit,
6 that the Gentiles are fellowheirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus
7 through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.
8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things
9 to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God,
10 dom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord;
11 In whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye faint not at my tribulations for you, which are your glory.
14 For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named.
3 Τούτου χάριν ἐγὼ Παύλος ὁ δεσμὸς τοῦ Χριστοῦ Ἰησοῦν ὑπὲρ ὑμῶν τῶν ἐδοξοῦν,—

2 ἐγείρε ἡκούσατε τήν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ σὺν ὑμῖν κατὰ ἀποκαλύψειν ἐγνώρισέν μοι τό μυστήριον, καθὼς προέγραψα ἐν θλίψει, πρὸς ὑμᾶς ἀναγνώσκοντες νοῆσαί τήν σύνεσιν ὑμῶν.

5 μοι ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνώρισθη τοῖς νοίοις τῶν ἁπάτων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν τοῖς ὑμῖν.

6 Πνεύματι εἶναι τὰ ἐκ τῆς συγκληρονομίας καὶ σύνθεσις καὶ συμμετοχῆς τῆς ἐπαγγελίας αὐτοῦ· ἐν τῷ Χριστῷ, διὰ τοῦ ἐναγιε-λίου, οὗ ἐγενόμην διάκονος κατά τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τῆς δοθέσεως ὑμῶν κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

7 ὑμᾶς ἡ γενεαὶς τῶν πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὐτῆς, ἐν τοῖς ἔθνεσιν ἐναγγελίσασθαι τῶν ἰωανίσκοντος πλούτου τοῦ Χριστοῦ καὶ φωτίσας πάντας τῆς Κομνανίας τοῦ μυστηρίου τοῦ ἄποκρυπτομένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ πάντα κτισάσθαι διὰ Ἰησοῦ Χριστοῦ, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαίς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐποιημένοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ Θεοῦ,

10 κατά πρόθεσιν τῶν αἰώνων ἢν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ Χριστῷ τῷ Κυρίῳ ἡμῶν ἐν ὧν ἐκχωρεῖσθαι τῆς Παραβολῆς καὶ τῆς προσαγωγῆς ἐν τῷ χρόνῳ τοῦ προφήτου. ἐν τῷ πεποιηθείσῃ διὰ τῆς πίστεως αὐτοῦ διὸ αὐτοῦ πράξεις ἐκκακεῖν ἐν ταῖς ἡλίσσεσίν μου ὑπὲρ υἱῶν, ἤτις ἐστὶ δόξα υἱῶν.

11 Τοῦτον χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἧν ὁ πάσας πατριάς ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, Ἰησοῦ Χριστοῦ.
1611

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man,
17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,
18 May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

1881

16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded
17 in love, may be strong to apprehend with all the saints what is the breadth and length and
18 height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

4 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with longsuffering, forbearing one another in love.
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 There is one body, and one spirit, even as ye are called in one hope of your calling.
5 One Lord, one Faith, one Baptism,
6 One God and Father of all, who is above all, and through all, and in you all.
7 But unto every one of us is given grace, according to the measure of the gift of Christ.
8 Wherefore he saith: *When he ascended up high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)
10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.
11 *And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors, and teachers:
12 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect

4 Or, in the Lord.
1 Gr. all the generations of the age of the ages.
2 Some ancient authorities insert first.
16 ἐνα δύος ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθήναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἐσω ἀνθρώπουν, 
17 κατακυρίασι τῶν Χριστῶν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ἐρρεξομένουν 
18 καὶ τεθρευμένους ἕως εὐσχυσθήσεται καταλαβέσθαι σὺν πάσιν τοῖς ἁγίοις, τί τὸ πλάτος 
19 καὶ μήκος καὶ βάθος καὶ ὕψος, γρωνάτες τῇ τῆς ἐπεξέλουσαν τῆς γνώσεως ἀγάπην 
20 τοῦ Χριστοῦ, ἵνα πληρώσητε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

21 ὑψος καὶ βάθος καὶ μήκος, ἐν πάσῃ τῇ ἐκκλησίᾳ, ἐν Χριστῷ Ἰησοῦ, καθὼς καὶ ἐκλήθησθε εἰς μία ἐπίτι τῆς κλησεως ὑμῶν, ἀμήν.

4 Παρακαλῶ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν Κυρίῳ, ἄγιοι περιπατήσατε τῆς κλησεως ἡς 
2 ἐκλήθητε, μετὰ πάσης ταπεινοφορούσης καὶ πραγµατος, μετὰ μακροθυμίας, ἔνεχοµενοι 
3 ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνόησιν τοῦ Πνεύματος ἐν τῷ συνδέσµῳ τῆς 
4 εἰρήνῃς. ἐν σωµα καὶ ἐν Πνεύµα, καθὼς καὶ ἐκλήθητε εἰς μία ἐπίτι τῆς κλησεως ὑμῶν' 
5. 6 εἰς Κύριος, μία πίστις, ἐν βάπτισµα, εἰς Θεός καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ 
7 διὰ πάντων, καὶ ἐν πάσιν ὑμῖν. ἔνει δὲ ἐκάστῳ ὑµῶν ἐδοθή ἡ χάρις κατὰ τὸ µέτρον 
8 τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει, Ἀναβάς εἰς ὕψος ἡχµαλότευσεν αἰχµαλωσίαν, 
9 καὶ ἐδώκα δόµατα τοῖς ἀνθρώποις. (τὸ δὲ, Ἀνέβη, τί ἐστιν εἰ µή ὅτι καὶ κατέβη πρὸ 
10 τοῦ εἰς τὰ κατότερα µέρη τῆς γῆς; ὁ καταβάς, αὐτὸς ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων 
11 τῶν οὐρανῶν, ἡ πληρώση τὰ πάντα.) καὶ αὐ 
12 τὸς ἐδώκε τοὺς µὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ σοιμένας 
13 καὶ διδασκάλους, πρὸς τῶν καταρτισµῶν τῶν ἄγιων, εἰς ἔργον διακοινώς, εἰς οἰκοδοµὴ τοῦ 
14 σῶματος τοῦ Χριστοῦ, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνόησιν τῆς πίστεως καὶ 
15 τῆς ἐπιγνώσεως τοῦ νῦν τοῦ Θεοῦ, εἰς ἀνδρα
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man, unto the measure of the stature of the fulness of Christ:
14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:
15 But speaking the truth in love, may grow up into him in all things which is the head, even Christ:
16 *From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.
17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,
18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:
19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.
20 But ye have not so learned Christ:
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus,
22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:
23 And be renewed in the spirit of your mind:
24 And that ye put on that new man, which after God is created in righteousness, and true holiness.
25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.
26 Be ye angry and sin not, let not the sun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give him that needeth.
29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,

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man, unto the measure of the stature of the fulness of Christ:
14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ:
16 *From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.
17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.
25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another.
26 Be ye angry and sin not, let not the sun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give him that needeth.
29 That hath need. Let no corrupt speech proceed out of your mouth, but that which is good to the use of edifying,
ἐπιστολὴ πρὸς ἐφεσίους.

τέλειον, εἰς μέτρον ἠλληκίας τοῦ πληρώματος

14 τοῦ Χριστοῦ· ὅνα μηκέτι ἄμεν νήπιον, κλυ- 

δονύμημεν καὶ περιψεφόμενοι παντὶ ἀνέμφω 

τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώ- 

πον, ἐν πανοργίᾳ, πρὸς τὴν μεθοδείαν τῆς

15 πλάνης· ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσω- 

μεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή,

16 Γ. Χριστὸς, ἐξ οὗ πᾶν τὸ σῶμα συναρμο- 

λογισμένον καὶ συμβασιλεύον διὰ πάσης 

αἰῆς τῆς ἐπικρατείας, κατ’ ἐνέργειαν ἐν μέ- 

τρῳ ἐνὸς ἑκάστου μέρους, τὴν αὐξήσιν τοῦ 

σῶματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν 

ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ,

μηκέτι ύμᾶς περιπταίειν, καθὼς καὶ τὰ λοιπά 1

ἐδην περιτεί ἐν μεταίσθητι τοῦ νοὸς αὐ-

18 τῶν, ἔσκοποταίνοι τῇ διανοίᾳ, ὄντες 2 ἀπηλ-

λοτριομένοι τῆς ἐξῆς τοῦ Θεοῦ διὰ τὴν 

ἀγνοιάν τὴν υπον ἐν αὐτοῖς, διὰ τὴν πό-

19 ροσιν τῆς καρδίας αὐτῶν· οὕτως ἀπηλλη-

γυντές ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς 

ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονέξια.

20 ύμεῖς δὲ οὐχ οὗτος ἐμάθετε τῶν Χριστοῦ,

21 εἰγε αὐτὸν ἤκουσατε καὶ ἐν αὐτῷ ἐδιδάχ-

θητε, καθὼς ἐστιν ἀληθεία ἐν τῷ 'Ἱησοῦ.

22 ἀποδέσθαι ύμᾶς, κατὰ τὴν προτέραν ἀνα-

στροφὴν, τῶν παλαιῶν ἀνθρωπῶν, τῶν φθει-

23 ρομένων κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνα-

24 νεοσθαν ὅτι τὸ πνεύματι τοῦ νοὸς ύμῶν, καὶ 

ἐνδύσασθαι τῶν καυνῶν ἀνθρωπῶν, τῶν κατὰ 

Θείον 6 κτισθέντα ἐν δικαιοσύνῃ καὶ ὀσιότητι 

τῆς ἀληθείας.

25 ἸΔίω ἀποθέμενοι τὸ ψευδός λαλεῖτε ἀλή-

θειεν ἐκαστοῦ μετὰ τοῦ πληροῦν αὐτοῦ·

26 ὅτι ἔστεν ἀλληλών μελη, ὤργίζοτε καὶ 

μὴ ἀμαρτάνετε· ὁ ἡλιος μὴ ἐπιδυνάω ἐπὶ 

27 τοῦ 7 παραργυσμοῦ ύμῶν· μήτε 8 δίδοτε τῶ-

28 ποι τῷ διαβάλοι, ὁ κλέπτων μηκέτι κλεπ-

τέτοι· μάλλον δὲ κοπιᾶτο, ἐργαζόμενος τὸ 

ἀγάθων ταῖς χερσί, ὅνα ἔχει μεταδίδοναι 

29 τῷ χρείαν ἔχοντι, πᾶς λόγος σαρπὸς ἐκ 

τοῦ στίματος ύμῶν μὴ ἐκπορευέσθω, ἀλλ' 

eί τις ἄγαθος πρὸς οἰκοδομῆν τῆς χρείας,
that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice;

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5 Be ye therefore followers of God, as dear children.

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour;

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light,

9 (For the fruit of the spirit is in all goodness and righteousness and truth;

10 Proving what is acceptable unto the Lord:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprobated, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

that it may give grace to them

30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

5 Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not be even named among you, as becometh saints; nor filthiness, nor foolish talking, nor jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord; walk as children of light,

9 light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12 prove them; for the things which are done by them in secret it is a shame even to speak of. But all things which they are reproved are made manifest by the light: for everything that is made manifest is light.

14 Light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

1 Many ancient authorities read us.

2 Some ancient authorities read you.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ. 823

20 ἰδα δόχ χάριν τοῖς ἀκούοντι, καὶ μὴ λυπεῖτε τῷ Πνεύμα τῷ Ἀγίῳ τοῦ Θεοῦ, ἐν ἡ ἐσφρα-
21 γίσθητε εἰς ἡμέραν ἁπολυτρώσεως. πάσα πικρία καὶ θυμός καὶ ὄργη καὶ κραυγὴ καὶ βλασφημία ἀφρήτω ἀφ’ ὑμῶν, σὺν πάσῃ
22 κακίᾳ' γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπαίγχνους, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν9.

5 Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα
2 ἀγαπηταί· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστός ἡγαίησεν ἡμᾶς1, καὶ παρέ-
3 δοκεῖ ἐαντον ύπέρ ἡμῶν2 προσφέραν καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

1 ὁμιλά τινι παθασαφία, ἡ πλεονεξία μὲν ὑμῶν, ἐν ἡμῖν, καθὼς πρέπει
3 παθασαφία, ἡ πλεονέξια οὐκ ἔχει κληρονο-
6 
7 ὑμᾶς ἀπατάτω κενοίς λόγοις, διὰ ταῦ-
8 τα γάρ ἐρχεται ὁ ὄργη τοῦ Θεοῦ ἐπὶ τοὺς
9 νοῦς τόσον ἀπειθείας, μὴ οὖν γίνεσθε συμ-
4 (γάρ) ἐστε
5 ὂ
6 
7 
8 
9 πάση ἀγαθωσύνη καὶ δικαιοσύνη καὶ ἁλη-
10 θεία, δοκιμάζουντες τί ἐστιν εὐάρεστον τῷ
11 Κυρίῳ· καὶ μὴ συγκοινωνεῖτε τοῖς ἐργοῖς
12 τοῖς ἁμαρτοις τοῦ σκότους, μᾶλλον δὲ καὶ
13 τοῖς αἰσχρῶν ἐστι καὶ λέγειν, τὰ δὲ πάντα
14 ἐλεχόμενα ὑπὸ τοῦ φωτὸς φανερώτατα τῶν
14 γὰρ τὸ φανερώμενον φῶς ἐστί. διό λέγει, "Εγερθήκας ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νε-
κρῶν, καὶ ἐπισκέψεις σοι ὁ Χριστὸς.
15 *See then that ye walk circumspectly, not as fools, but as wise, 
is redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess: but be filled with the Spirit:
19 Speaking to yourselves in Psalms, and Hymns, and Spiritual songs, singing and making melody in your heart to the Lord,
20 Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ,
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the Church: and he is the savour of the body.
24 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also loved the Church, and gave himself for it:
26 That he might sanctify and cleanse it with the washing of water by the word,
27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.
28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.
29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the Church.
33 Nevertheless, let every one of you in particular, so love his wife even as himself, and the wife see that she reverence her husband.

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15 Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit:
19 Speaking to yourselves in Psalms, and Hymns, and Spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ, subjecting yourselves one to another in the fear of Christ.
22 Wives, be in subjection unto your own husbands, as unto the Lord.
23 The Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
26 That he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as Christ also the church;
30 Because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church.
33 Nevertheless ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.
15 Βλέπετε οὖν πῶς ἀκριβῶς7 περιπατεῖτε,
16 μὴ ὡς ἄσοφος, ἀλλ' ὡς σοφοὶ, ἔξαγοραζόμε¬
nοι τῶν καριών, ὅτι αἱ ἡμέραι πονηραί εἰσιν.
17 διὰ τούτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνεν-
tεσ8 τί τὸ θέλημα τοῦ Κυρίου. καὶ μὴ με¬
θυνεσθε οὖν, ἐὰν ὃς εὐστίν ἁστικὰ, ἀλλὰ
πληροῦσθε ἐν Πνεύματι, λαλοῦντες ἐαυτοὺς
ψαλμοὶ καὶ ὄμοιοι καὶ οἴδατε πνευματικά,
ἀδώντες καὶ ψάλλοντες ἐν9 τῇ καρδίᾳ ὦμῶν
20 τῷ Κυρίῳ, εὐχαριστοῦντες πάντοτε ἐπέρ
πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἡσαῦ.
21 Χριστὸς τῷ Θεῷ καὶ πατρί, ὑποτασσόμενοι
ἀλλήλοις εἰς φόβῳ Θεοῦ10.

22 Αἱ γυναῖκες, τοὺς ἱδίους ἀνθράσιν ὑποτάσια-
σθεν11, ὡς τῷ Κυρίῳ. ἦτο12 ἀνὴρ ἐστιν
κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς
κεφαλὴ τῆς εκκλησίας, καὶ13 αὐτὸς ἐστιν.14
23 σωτὴρ τοῦ σώματος. ἀλλ' ἄστερ15 ἢ ἐκ-
kλησιά ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ
αἱ γυναίκες τοὺς ἱδίους16 ἀνθράσιν ἐν παντὶ.
24 οἱ ἄνδρες, ἀγαπάτε τὰς γυναίκας ἐαυτῶν,17
καθὼς καὶ οὗτος ἡγάπησε τὴν εκκλη-
σίαν, καὶ ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς18 ἵνα
αὐτὴν ἁγιάσῃ, καθαρίσῃ τῷ λουτρῷ τοῦ
25 ὑδάτος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὴν19
ἐαυτῷ ἐνδοξοῖ τὴν εκκλησίαν, μὴ ἔχοντας
σπλέον ἢ ῥυτίδα ἢ τί τῶν τοιούτων, ἀλλ' ἵνα
26 ἡ ἔγια καὶ ἀμωμος. οὕτως ὀφειλοῦσιν19 οἱ
ἄνδρες ἀγαπάν τὰς ἐαυτῶν γυναίκας ὡς τὰ
ἐαυτῶν σώματα, ὁ ἀγαπῶν τὴν ἐαυτοῦ γυ-
nαίκα ἐαυτὸν ἀγαπᾷ· οὐδεὶς γὰρ ποτὲ τὴν
ἐαυτὸν σάρκα ἐμισήσει, ἀλλ' ἐκτρέφει καὶ
βάλπει αὐτὴν, καθὼς καὶ οὗτος ὁ Κύριος20 τὴν
27 εκκλησίαν· ὅτι μελὴ ἐσμέν τοῦ σώματος
ἐαυτοῦ, ἐκ τῆς σάρκος αὐτοῦ καὶ ἐκ τῶν
28 ὀστῶν αὐτοῦ,21 ἄντι τοῦτον καταλείψει
ἀνδρόσος τῶν * πατέρα αὐτοῦ22 καὶ τὴν μη-
tέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-
nαίκα αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς σάρκα
29 μίαν. τὸ μυστήριον τοῦτο μέγα ἐστὶν ἐν ὑμῖν
de λέγω εἰς Χριστοῦ, καὶ εἰς τὴν εκκλησίαν.
30 πλὴν καὶ ὑμεῖς οἱ καθ' ἔνα, ἐκαστὸς τῷ ἐαυτοῦ γυναίκα οὖτος ἀγαπάτω ὡς ἐαυτῶν' ἢ de γυνὴ ἑνα φοβηται τὸν ἄνδρα.
6 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eyeservice as men-pleasers, but as the servants of Christ, doing the will of God from the heart:

7 With good will doing service, as to the Lord, and not to men,

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

15 And your feet shod with the preparation of the Gospel of peace;

16 Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

6 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eyeservice as men-pleasers, but as the servants of Christ, doing the will of God from the heart:

7 With good will doing service, as to the Lord, and not to men,

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

15 And your feet shod with the preparation of the Gospel of peace;

16 Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
Τα τέκνα, ὑπακούετε τοὺς γονέων ὑμῶν

2 ἐν Κυρίῳ τὸ τοῦτο γὰρ ἐστὶ δίκαιον. ἔτι τὸν πατέρα σου καὶ τὴν μητέρα (ὥσπερ ἐστὶν

3 ἐντολὴ πρὸς ἐν ἐπαγγελία), ἵνα ἐν σοὶ γενήσαι, καὶ ἐσῃ μακροχρόνιος ἐπὶ τής γῆς.

καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέψετε αὐτὰ ἐν παιδείᾳ καὶ

νομοθείᾳ Κυρίου.

5 Οἱ δοῦλοι, ὑπακούετε τοὺς κυρίος κατὰ σάρκα· μετὰ φόβον καὶ τρόμον, ἐν ἀπλοτητί

6 τῆς καρδίας ὑμῶν, ὥσ τῷ Χριστῷ· μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρωπόφροσκοι, ἀλλὰ ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ δὲλημμα

7 θοῦ Θεοῦ ἐκ φυχῆς, μετ’ εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες

ὅτι ὁ ἐὰν τὰ ἐκαστοῦς ποιήσῃ ἄγαθον, τοῦτο κομίηται παρὰ τοῦ Κυρίου, εἴτε δοῦλος,

εἴτε εὐλογησόμενος, καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνείνετε τὴν ἀπειλὴν εἰδότες ὅτι καὶ ὑμῶν αὐτῶν· ὁ Κύριος ἐστίν ἐν οὐρανοῖς, καὶ προσωποληψία ὑμῶν ἐστὶν παρ’ αὐτῶ.

10 Τὸ λαοτόν, ἀδελφοὶ μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ εἰ τῷ κρίτῃ τῆς ισχίου αὐτῆς

11 τοῦ, ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς

12 μεσοδείας τοῦ διαβόλου. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς

ἀψίδας, πρὸς τὰς ἐξωσιάς, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτούς τοῦ αἰῶνος τοῦ, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς

13 ἐποναρίοις, διὰ τὸ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀνιστήμενος ἐν τῇ ἡμέρᾳ τῆς πονηρᾶς, καὶ ἀπαντᾶτε κατεργασάμενοι στήναι, στήτε ὅπερ περιζωσάμενος τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνυπάρκοντος τῶν θόρακα τῆς δικαιοσύνης,

15 καὶ ὑποδησάμενοι τοὺς πώδεις ἐν ἐπομαισία τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πάσης ἀναλαβόμενος τῶν θυρεόν τῆς πίστεως, ἐν ὃ ἤνθησετε πάντα τὰ βέλη τοῦ πονηροῦ

17 τὰ πεπτυγμένα σβέσας, καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δεξιάστηκα, καὶ τὴν μᾶχαι τοῦ Πνεύματος, ὃ ἐστὶ λήμα Θεοῦ·
THE EPISODE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

1 Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons:

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the Gospel from the first day until now;

6 Being confident of this very thing, that he which began a good work in you, I will perform it until the day of Jesus Christ:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,

20 For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity.

Written from Rome unto the Ephesians by Tychicus.
ΠΑΤΑΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΤ

ΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

1 Παύλος καὶ Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ, πάση τῶν ἀγίων ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἑπισκόποις καὶ διάκονοις ἡμῶν καὶ Ἰησοῦ Χριστοῦ.

2 Εὐχαριστοῦ τῷ Θεῷ, ὅτι μεῖν ἐν ἑαυτῷ ἡμῶν μετὰ χαρᾶς, ἐπὶ τῇ κοινωνίᾳ ὑμῶν ἐις τὸ εὐαγγέλιον, ἀπὸ πρὸς πάντα ὑμᾶς μετὰ χαρᾶς. ʂοι ὑμῶν ἐπιτελέσει ἥμερας ἡμέρας Ἰησοῦ Χριστοῦ.
7 Even as it is meet for me to think this of you all, because I have you in my heart, as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Christ Jesus.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgment.

10 That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the Gospel.

18 What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ.

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

7 even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, as much as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus.

9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain.
καθὼς ἐστι δίκαιον ἔμοι τούτο φρονεῖν ύπέρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοὺς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνοῦν μου τῆς χάριτος πάντας ὑμᾶς ἡμεῖς, μάρτυς γάρ μου ἔστιν ὁ Θεός, ὡς εἴποτο πάντας ὑμᾶς ἐν ἐπιλέγοντι Ἰησοῦν Ἰησοῦν Ἐρατοῦ, καὶ τούτῳ προσεύχομαι, ὥσπερ ἐν ἑκάσταις ἐμέ μᾶλλον καὶ μᾶλλον πεμπτῷ, σεβητὶ ἐν ἐπεγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ὥσπερ εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπῶν δικαιοσύνης καρπῶν τῶν διὰ Ἰησοῦν Χριστοῦ, εἰς δύσαν καὶ τῶν ἔπαινον Θεοῦ.

12 Τινὰς οὖν ἡμῶν ἔμοι βούλομαι, ἀδέλφοι, ὥστε τὰ καθ' ἐμέ μᾶλλον εἰς προκήρυξιν τοῦ εὐαγγελίου ἐλεηθεὶς ἡμῖν ἔστε τοὺς δεσμοῖς μου φανερῶν ἐν Χριστῷ γενέσθαι ἐν δόρῳ τοῦ προταράκου καὶ τοῖς λοιποῖς πάσι, καὶ τοῖς πλείοναί τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφόβως τῶν λόγων διὰ φθόνον καὶ ἐρυθρόν, τινές μὲν καὶ διὰ φθόνον καὶ ἐρυθρόν, τινὲς δὲ καὶ δ' εὐδοκίαν τῶν Χριστοῦν κηρύσσοντον οἱ μὲν ἐστὶν ἐρεθισμοὶ τοῦ Χριστοῦ καταγγέλλοντον, οὐχ ἀγάπης, οἴμοιν θλίψιν ἐπιφέρετι τοῖς δεσμοῖς μου, οἱ δὲ ἐστὶν ἂν ἐκβιβάζομεν εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμαι. τῇ γὰρ; πλὴν παντὶ τρόπῳ, εἰτε προφάσει εἰτε ἀληθεία, Χριστὸς καταγγέλλεται καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρῆσομαι.

19 εἰδά γὰρ ὅτι τούτῳ μοι ἀποβησέται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίᾳ τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οἴκῳ ἀλοχονήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὥς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἰτε διὰ ἐγώ ἐκτε διὰ δυνάμεως. ἔμοι γὰρ τῷ ζῆν, Χριστός· καὶ τὸ ἀποθανέων, κέρδος.
<table>
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<th>1611</th>
<th>1631</th>
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<td>22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. 24 Nevertheless, to abide in the flesh, is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith, 26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again. 27 Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. 30 Having the same conflict which ye saw in me, and now hear to be in me. 2 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 3 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 4 Let nothing be done through strife, or vainglory, but in lowliness of mind let each esteem other better than themselves. 5 Look not every man on his own things, but every man also on the things of others. 6 Let this mind be in you, which was also in Christ Jesus: 7 Who, being in the form of God, thought it not robbery to be equal with God: 8 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. 9 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.</td>
<td>1 But if to live in the flesh, 22—23 this is the fruit of my work, then what I shall choose I wot not. 23 For I am in a strait betwixt two, having the desire to depart, and to be with Christ; for it is very far better: 24 yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you 27 again. Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing'affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me. 2 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any bowels and mercies 2 and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which 6 was also in Christ Jesus: who, being in the form of God, counted it not a prize to be counted it not a prize to be 7 on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.</td>
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ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

22 εἰ δὲ τὸ ζην ἐν σαρκὶ, τούτῳ μοι καρπὸς ἔργου, καὶ τὶ αἰρήσομαι ὑμω ἐγνωρίζω.  23 συνέχαμαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἐχὼν εἰς τὸ αἰαλόσαμα καὶ τὸν Χριστὸν εἶναι,  24 πολλῷ δὲ μᾶλλον κρείσσον τὸ δὲ ἐπιμένειν 25 ἐς τῇ σαρκὶ ἀναγκαίότερον δὲ ύμᾶς. καὶ τούτῳ πεποιθῶ οἶδα ὅτι μενῶ, καὶ συμπαραμενώ 26 καὶ χαρὰν τῆς πίστεως ὅνα τὸ καύχημα ύμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν εἷς, διὰ τῆς ἐμῆς παρουσίας πίλων πρὸς ύμᾶς. μόνον αξίω τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύσας, ἐνα ἐνεθεῖ τὸν καὶ ἱδὼν ύμᾶς, εἰτε ἀπῶ, ἀκούσον τὰ περὶ ύμῶν, ὅτι στήκετε ἐν εἷς πνεύματι, μᾶ ψυχῇ συναθλοῦντες.  28 τες τῇ πίστει τοῦ εὐαγγελίου, καὶ μὴ πυρόμενοι εἰς ρημαίαν ύπὸ τῶν ἀντικειμένων ὡς αὐτοὶς μὲν ἔστιν εὐθείας ἀπολείας, ύμῶν 29 δὲ σατανᾶς, καὶ τοῦτο ἀπὸ Θεοῦ ὁ ὑμῶν ἐχαρισθῇ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ 30 πάσχειν τῶν αὐτῶν ἀγώνα ἔχοντες οἰνῶν εἰδετε* ἐν εἷς, καὶ νῦν ἀκούετε ἐν εἷς.  32 εἰ τις οὐν παράκλησις ἐν Χριστῷ, εἰ τις παραμέθυον ἁγάπης, εἰ τις κοινωνία Πνεύματος, εἰ τινα σπλάγχνα καὶ αἰκτήμοι,  33 πληρώσατέ μου τὴν χαρὰν, ὅνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἁγάπην ἔχοντες, σύμφωνα 34 ψυχῶν, τὸ ἐν φρονοῦντες μηδὲν κατὰ ἐρίθειαν ἡ κενοδοξίαν, ἀλλὰ τῇ ταπεινωφόρῳ κυρίως ἡγούμενοι ὑπερέχοντας ἐαυτῶν 35 τῶν μοι τὰ ἐαυτῶν ἔκαστος σκοπεῖτε, ἀλλὰ 4 καὶ τὸ ἐπερώτημα ἔκαστος. τοῦτο γὰρ φρονεῖτε  5 καὶ τὸ ἐπερώτημα ἔκαστος. τοῦτο γὰρ φρονεῖτε  6 συν ὕμων ο καὶ ἐν Χριστῷ Ἰησοῦ ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἠγή- 7 σατο τὸ εἶναι ἵσα Θεοῦ, ἀλλὰ ἐαυτῶν ἐκεῖνως, μορφὴν διάλου λαβῶν, ἐν ὁμοιωματί ἀνθρώπῳ 8 πιν γενόμενοι καὶ σχήματι ἐφευρέθης ὡς ἀνθρώπος, ἐταπείνωσεν ἐαυτῶν, γενόμενος υπήκοους μέχρι βασιλέως, βασιλέως δὲ σταυροῦ.
9 Wherefore God also hath highly exalted him, and given him a Name which is above every name:
10 That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:
11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear, and trembling.
13 For it is God which worketh in you, both to will and to do, of his good pleasure.
14 Do all things without murmuring, and disputings:
15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:
16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.
17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
18 For the same cause also do ye joy, and rejoice with me.
19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no man likeminded, who will naturally care for your state.
21 For all seek their own, not the things which are Jesus Christ's.
22 But ye know the proof of him, That as a son with the father he hath served with me in the Gospel.
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
24 But I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

1 Or, things of the world below
2 Some ancient authorities omit as.
3 Gr. luminaries.
4 Gr. poured out as a drink-offering
5 Gr. genuine ly.
6 Gr. apostle.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. 835

9 διὸ καὶ ὁ Θεὸς αὐτῶν ὑπερψωσε, καὶ ἐχαρι-
10 σατó αὐτός ὁ νόμος τῷ ὑπὲρ πάν ὁ νόμος ἵνα ἐν τῷ ὁνόματι Ησοῦ πάν ὄνομα κάμψη ἐπον-
11 ριᾶν καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάσα γλῶσσα ἐξομολογηθῆται ὅτι Κύριος 
12 Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρός.
13 "Ὤστε, ἀγαπητοί μου, καθὼς πάντως ὑπη-
καταστε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνου, 
14 ἀλλὰ νῦν πολλοί μᾶλλον ἐν τῇ ἀπουσίᾳ μου, 
15 μετὰ φύσεως καὶ τρόμου τήν ἐαυτῶν σωτη-
16 ρίν κατεργάζεσθε" ὁ Ὁθεὸς γὰρ ἐστιν ὁ ἐνερ-
17 γεῖν ὑπὲρ τῆς εὐδοκίας. πάντα ποιεῖτε 
18 χαρίς γογγυσμῶν καὶ διαλογισμῶν, ἵνα γέ-


19 ἔτη καὶ ἡμέραι, λόγου ζωῆς ἐπέχουσε, εἰς καὶ ἡμέρας ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἐθραμμοῦν οὐδὲ εἰς κενὸν ἐκοπίασα, 
20 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ 
21 συγχαίρω πᾶσιν ὑμῖν τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετε μοι.
22 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεου 
23 ταχέως πέμψαι ὑμῖν, ἵνα καγώ ἐν ὕπνῳ, 
24 γνῶς τὰ περὶ ὑμῶν, ὅπως εἰς χωρίον ὑσ-
πυκνον, διὰτι γρηγόρως τὰ περὶ ὑμῶν μερι-
25 μησει. οἱ πάντες γὰρ τὰ ἐαυτῶν ζητοῦσιν, 
26 οἱ τὰ τοῦ Χριστοῦ Ἰησοῦ 12, τὴν δὲ δοκι-
μὴν αὐτῶν γνῶσκετε, ὅτι ὁς πατρὶ τέκνον, 
27 συν ἐμοὶ ἐδούλευσαν εἰς τὸ ἐναγγέλιον, 
28 τούτων μὲν οὖν ἐλπίζω πέμψαι, ὡς ἄν 
29 ἀπίδω τὰ περὶ ἐμὲ, ἔξαυτής; πέποθα δὲ ἐν 
Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσο-
30 μαι. ἀναγκαῖον δὲ ἡγησάμην Ἠπαφρόδιτον 
τὸν ἀδελφὸν καὶ συνεργὸν καὶ συντρατιώ-


27—2
For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 
For indeed he was sick nigh unto death, but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
Receive him therefore in the Lord with all gladness, and hold such in reputation:
Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.
Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous: but for you it is safe.
Beware of dogs, beware of evil workers: beware of the concision.
For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee:
Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.
But what things were gain to me, those I counted loss for Christ.
Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
That I may know him, and the power of his resurrection, and the
since he longed after you all, and was sore troubled, because ye had heard that he was sick:
for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
Receive him therefore in the Lord with all joy; and hold such in honour: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.
Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.
Beware of the dogs, beware of the evil workers, beware of the concision:
For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:
circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ.
Yea verily, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dreg, that I may gain Christ,
and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
That I may know him, and the power of his resurrection, and the
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. 837

13 Mary. adds idēn
14 λύπην
15 ομ. τοῦ
16 Mary. Κυρίου
17 παραβολευσάμενος
18 (Πνεύματι) Θεοῦ
19 ομ. εἶναι
20 ομ. τῆν
fellowship of his sufferings, being made conformable unto his death,
11 If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, or was already perfect; but I follow after, if that I
may apprehend that for which also I am apprehended of Christ Jesus.
13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things
which are behind, and reaching forward to those things which are before.
14 I press toward the mark, for the prize of the high calling of God
in Christ Jesus.
15 Let us therefore, as many as
be perfect, be thus minded: and
if in any thing ye be otherwise minded, God shall reveal even this
unto you.
16 Nevertheless, whereby we have
already attained, let us walk by
the same rule, let us mind the same
thing.
17 Brethren, be followers together
of me, and mark them which
so as ye have us for an ensample.
18 (For many walk, of whom I
have told you often, and now tell
you even weeping, that they are
the enemies of the cross of Christ:
19 Whose end is destruction, whose
God is their belly, and whose glory
is in their shame, who mind earthly things.)
20 For our conversation is in heaven,
from whence also we look for the
Saviour, the Lord Jesus Christ:
21 Who shall change our vile body,
that it may be fashioned like unto
his glorious body, according to the
working whereby he is able even
to subdue all things unto himself.

4 Therefore, my brethren, dearly
beloved and longed for, my joy and
crown, so stand fast in the Lord,
dearly beloved.
2 I beseech Euodia, and beseech
Syntyche, that they be of the same
mind in the Lord.
3 And I intreat thee also, true
yokefellow, help those women which
laboured with me in the Gospel,
with Clement also, and with other
my fellowlabourers, whose names
are in the book of life.

fellowship of his sufferings, be-
coming conformable unto his
death; if by any means I may
attain unto the resurrection
from the dead. Not that I
have already obtained, or am
already made perfect: but I
press on, if so be that I may
apprehend that for which also
I was apprehended by Christ
Jesus. Brethren, I count not
myself yct to have apprehend-
ed: but one thing I do, for-
getting the things which are
behind, and stretching forward
to the things which are before.
14 I press on toward the goal
unto the prize of the high
calling of God in Christ Jesus.
15 Let us therefore, as many as
be perfect, be thus minded: and
if in anything ye are otherwise
minded, even this shall God
reveal unto you: only, where-
unto we have already attained,
by that same rule let us walk.
17 Brethren, be ye imitators to-
gether of me, and mark them
which so walk even as ye have
us for an ensample. For many
walk, of whom I told you often,
and now tell you even weeping,
that they are the enemies of
the cross of Christ: whose end
is perdition, whose god is the
belly, and whose glory is in
their shame, who mind earthly
things. For our citizenship is
in heaven; from whence also
we wait for a Saviour, the Lord
Jesus Christ: who shall fashion
the body of our humiliation,
that it may be conformed to
the body of his glory, ac-
cording to the working
whereby he is able even to subject
all things unto himself.

4 Wherefore, my brethren be-
loved and longed for, my joy
and crown, so stand fast in the
Lord, my beloved.
2 I exhort Euodia, and I exhort
Syntyche, to be of the same
mind in the Lord. Yea, I be-
seech thee also, true yokefellow,
help these women, for they la-
bourcd with me in the gospel,
with Clement also, and the rest
of my fellow-workers, whose
names are in the book of life.
κοινονίας τῶν παθημάτων αὐτοῦ, συμμορφώ-  
6 συμμορφώμενος

11 φούμενοςδ' τοῦ διαμέσω αὐτοῦ, εἰ πώς καταγωγή σ' τήν ἓξανάστασιν τῶν 7 νεκρῶν.

12 οὐχ ὅτι ἦδη ἐξαλωμένη, ἢ ἦδη τετελείωμακ' διόκω δ', εἰ καὶ καταλάβω ἐφ' ἡς 8 καὶ κατ-  
13 λύθην ὑπὸ τοῦ 9 Χριστοῦ Ἰησοῦ. ἀδελφοί, ἐγὼ ἐμαυτοῦ οὖν 10 λογίζομαι κατεληφθέναι'  
14 δὲ ἐμπροσθεν ἐπεκτενώμενος, κατὰ σκοπόν  

dιόκω ἐπὶ τὸ βραβείον τῆς ἀνω κλήσεως  
15 τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. ὅσοι οὖν τέ-  

λειποί, τούτῳ φρονόμεν' καὶ εἰ τι etέρως 
frονεῖτε, καὶ τούτο ὁ Θεός ὑμῖν ἀποκαλύψει·  

16 πλὴρος εἰς τὸ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖον 

κανόνι, τῷ αὐτῷ φρονεῖν. 12  

17 Συμμυρμηταὶ μοι γίνοντες, ἀδελφοί, καὶ 

σκοπεῖτε τούτῳ οὕτω περιπατοῦντας, καθός  

18 ἔχετε τύπον ἡμῶς. πολλοὶ γὰρ περιπατοῦ-  

σιν, οὓς πολλάκις ἔλεγαν ὑμῖν, νῦν δ', εἰ καὶ 

κλαίον λέγω, τούτο ἐξήρωσα τοῦ σταυροῦ τοῦ  

19 Χριστοῦ' ὅτι τὸ τέλος ἀπώλεια, ὅτι ὁ θεὸς ἡ 

κολία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,  

20 οἱ τὰ ἐπίγεια φρονοῦντες. ἡμῶν γὰρ τὸ 

πολίτευμα ἐν οὕρανοι ὑπάρχει, εἰς οὗ καὶ 

Σωτῆρα ἀπεκδεχόμεθα, Κύριον Ἰησοῦν Χρι-  

στόν' ὡς μετασχηματίσει τὸ σῶμα τῆς τα- 

περιώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτό 13  

10 om. εἰς τὸ γενέσθαι αὐτὸ 

σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,  

κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτῶν καὶ 

ὑποτάξαι ἐαυτῷ 11 τὰ πάντα. 14 αὐτῷ  

4 ὡστε, ἀδελφοί μοι ἀγαπητοί καὶ ἐπιπό- 

θητοί, χαρά καὶ στέφανος μοι, οὕτω στήκετε  

ἐν Κυρίῳ, ἀγαπητοί.  

2 Ἐνδοθαν παρακαλῶ, καὶ Συντύχον παρα- 

3 καλῶ, τῷ αὐτῷ φρονεῖν ἐν Κυρίῳ. καλὲ 1 ναὶ, 

ἐρωτῶ καὶ σέ, σύνηγε γνήσιε2, συλλαμβά- 

νοῦ αὐταίς, αἰτίες ἐν τῷ εὐαγγελίῳ συνή- 

θλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν 

λοιπῶν συνεργῶν μου, ὡς τὸ ἀνόματα ἐν 

βιβλίῳ ζωῆς.
1611
4 Rejoice in the Lord alway: and again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord is at hand.
6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.
9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
10 But I rejoiced in the Lord greatly, that now at the last of my care of you the fault hath flourished again, wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.
12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding, ye have well done, that ye did communicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.
16 Even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

1831
1 Rejoice in the Lord alway:
2 again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand.
3 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
4 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.
5 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.
6 But I rejoiced in the Lord greatly, that now at length ye have revived your thoughts for me; wherein ye did indeed take thought, but ye lacked opportunity.
7 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. 841

4 Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἑρώ, δ' χαίρετε. τὸ ἐπεικές ύμῶν γυνοϑήτω πάσιν
6 ἀνθρώποις. ὁ Κύριος ἐγγύς. μηδὲν μεριμ-κάτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
dεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ύμῶν
7 γνωρίζεσθω πρὸς τὸν Θεόν. καὶ ἡ εἰρήνη
tοῦ Θεοῦ, ἡ ὑπέρέχουσα πάντα νοῦν, ὕψο-
ρήσει τὰς καρδίας ύμῶν καὶ τὰ νοήματα
علام ἐν Χριστῷ Ἰησοῦ.
8 Το λοιπόν, ἀδελφοί, ὡσα ἐστίν ἄληθή, ὡσα
σεμιάν, ὡσα δίκαια, ὡσα ἄγνα, ὡσα προσ-
φάλη, ὡσα εὐφημα, εἴ τις ἀρετή καὶ εἴ τις
ἐπαίνοι, ταῦτα λογίζεσθε. ἀν καὶ ἐμάθετε
καὶ παρελάβετε καὶ ἱκανοῦσατε καὶ εἴδετε ἐν
ἐρμοί, ταῦτα πράσετε· καὶ ὁ Θεὸς τῆς εἰρή-
nής ἔσται μεθ' ύμων.
9 Ἐκάρην δὲ ἐν Κυρίῳ μεγάλος, ὡσι ἡ ἐντε-
τε ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν' ἐφ'
ὁ καὶ ἐφρονεῖτε, ἡκαρείσθο δὲ. ὡμὸν ὅτι
καθ' ὑστέρησιν λέγω ἑγὼ γὰρ ἐμαθον, ἐν
12 ὡς εἰμί, αὐτάρκης εἶναι. οἶδα καὶ ταπε-
νυσθαί, οἶδα καὶ περισσεύειν ἐν παντὶ καὶ
ἐν πᾶσι μεμνήμαι καὶ χορτάζεσθαι καὶ πει-
13 ῥάν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. πάν-
τα ἑαυτόν ἐν τῷ ηὐδυναμοῦστι με Χριστῷ. 3 ὥσι
14 πλὴν καλῶς ἐπονήσατε συγκοινωνήσαντες
15 μοῦ τῇ θλίψει. οὕτω Μικάλε καὶ ὑμεῖς, Φιλιπ-
πίσσιν, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδὲμία μια ἐκ-
κλησία ἐκκοινώθησεν εἰς λόγον δόσεως καὶ
16 λίψεως, εἰ μὴ ὑμεῖς μόνοι ὡσι καὶ ἐν
Θεσσαλονίκη καὶ ἀπαξ καὶ δῖς εἰς τὴν
17 χρείαν μοι ἐπέμψατε. ὡμὸν ὅτι ἐπιζήτο
τὸ δόμα, ἀλλ' ἐπιζήτο τῶν καρπῶν τῶν
18 πλεονάζοντα εἰς λόγον ύμῶν. ἀπέχω ὁ
πάντα καὶ περισσεύον πεπλήρωμαι, δεξάμε-
νος παρ' Ἕπαφροδίτου τὰ παρ' ὑμῶν, ὡς ἐν
ἐνωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ Θεῷ.
27—5
THE EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.
20 Now unto God and our Father be glory for ever and ever. Amen.
21 Salute every Saint in Christ Jesus: the brethren which are with me greet you.
22 All the Saints salute you, chiefly they that are of Cesar's household.
23 The grace of our Lord Jesus Christ be with you all. Amen.

* It was written to the Philippians from Rome, by Epaphroditus.

19 And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.
20 Now unto our God and Father be the glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cesar's household.
23 The grace of the Lord Jesus Christ be with your spirit.
ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
ΠΡΟΣ ΚΟΛΟΥΣΑΕΙΣ.

ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
ΠΡΟΣ ΚΟΛΟΥΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ1 διὰ δελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τοῖς ἐν Κολοσσαί7 ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ·
2 χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστοῦμεν τῷ Θεῷ καὶ1 πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντως περὶ υἱῶν προσευχόμενοι, ἀκούσατε τὴν πίστιν υἱῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν5 εἰς πάντας τοὺς ἀγίους, διὰ τὴν ἐλπίδα τὴν ἀποκειμένην υἱῶν ἐν τοῖς οἰκανοῖς, ἦν προ-
ηκύσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, τοῦ παρόντος εἰς υἱῶν, καθὼς καὶ εἰς παῖς τῷ κόσμῳ, καὶ6 ἐστι καρποφο-
ροῦμεν7, καθὼς καὶ ἐν υἱῶν, ἀφ' ἢς ἡμέρας ἦκονοι καὶ ἐπέγνωσε τὴν χάριν τοῦ Θεοῦ7 ἐν ἀληθείᾳ καὶ7 ἐπέμενε ἐν τῷ ἀγάπητῳ συνδοκειόμενος, ὃς ἐστι πιστὸς ὑπὲρ υἱῶν ἐν τῷ Χριστῷ, ὁ ὁ ἡμῶν ἔστιν ἡμῶν ἡμῶν ἐν Πνεύματι.
9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἦς ἡμέρας ἠκούσαμεν, οὐ πανάμεθα.
pray for you, and to desire that ye
might be filled with the knowledge of
his will, in all wisdom and spiritual
understanding:
10 That ye might walk worthy of
the Lord unto all pleasing, being
fruitful in every good work, and in-
creasing in the knowledge of God:
11 Strengthened with all might
according to his glorious power, unto
all patience and longsuffering with
joyfulness:
12 Giving thanks unto the Father,
which hath made us meet to be par-
takers of the inheritance of the
Saints in light:
13 Who hath delivered us from the
domestic power, and hath trans-

dered us into the kingdom of his
dear Son,
14 In whom we have redemption
through his blood, even the forgive-
ness of sins:
15 Who is the image of the invisible
God, the firstborn of every creature.
16 For by him were all things cre-

tated that are in heaven, and that are
in earth, visible and invisible, whether
they be thrones, or dominions, or
principalities, or powers; all things
were created by him, and for him.
17 And he is before all things,
and by him all things consist.
18 And he is the head of the body,
the Church: who is the beginning,
the firstborn from the dead, that in
all things he might have the pre-
eminence:
19 For it pleased the Father that
in him should all fulness dwell,
20 And having made peace through
the blood of his cross by him to re-
concile all things unto himself, by
him, I say, whether they be things
in earth, or things in heaven.
21 And you that were sometimes
alienated, and enemies in your
mind by wicked works, yet now he
reconciled,
22 In the body of his flesh through
death, to present you holy and un-
blameable, and unreproveable in his
sight.
23 If ye continue in the faith
grounded and settled, and be not
moved away from the hope of the
Gospel, which ye have heard, and
which was preached to every crea-
ture which is under heaven, whereof
I Paul am made a Minister.

pray and make request for you,
that ye may be filled with the
knowledge of his will in all spi-
rithual wisdom and under-
standing, to walk worthy of the Lord
unto all pleasing, bearing fruit
in every good work, and increas-
ing in the knowledge of God;
11 Strengthened with all power,
according to the might of his

glory, unto all patience and
longsuffering with joy;
12 Giving thanks unto the Father,
who made us meet to be partakers
of the inheritance of the saints
in light; who delivered us out of
the power of darkness, and
translated us into the kingdom
of the Son of his love; in whom
we have our redemption, the for-
giveness of our sins; who is the
image of the invisible God, the
firstborn of all creation; for in
him were all things created, in
the heavens and upon the earth,
things visible and things invis-
ible, whether thrones or do-

minions or principalities or
powers; all things have been
created by him, and unto
him; and he is before all things,
and in him all things consist.
18 And he is the head of the body,
the Church: who is the begin-
ing, the firstborn from the dead;
that in all things he might have the
preeminence. For it was the
good pleasure of the Father that
in him should all the fulness
dwell; and through him to re-
concile all things unto himself,
having made peace through
the blood of his cross; through him,
I say, whether things upon the
dearth, or things in the heavens.
21 And you, being in time past
alienated and enemies in your
mind in your evil works, yet now
reconciled in the body
of his flesh through death,
to present you holy and with-
out blemish and unreproveable be-
fore him: if so be that you
continue in the faith, grounded
and steadfast, and not moved away
from the hope of the gospel which
ye heard, which was preached
in all creation under heaven;
whereof I Paul am made a
minister.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΙΕΣ. 845

υπέρ ὑμῶν προσευχόμενοι, καὶ αὐτούμενοι ἱνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευμα-

tικῇ, περιπατήσας ὑμᾶς ἀξίως τοῦ Κυρίου ἐν πάσιν ἀρέσκειαν, εἰς πάντα ἐργαὶ ἀγαθοὶ κατορθοφοροῦντες καὶ αὐξανόμενοι εἰς τὴν

11 ἐπίγνωσιν12 τοῦ Θεοῦ· ἐν πάσῃ δύναμει δυναμοῦμεν, κατὰ τὸ κράτος τῆς δύνασιν αὐτοῦ, εἰς πάσαν ὑπόμονὴν καὶ μακροθυμίαν

12 μετὰ χαρᾶς· εὐχαριστοῦντες τῷ πατρὶ τῷ ἵκαινόσαντα ἡμᾶς13 εἰς τὴν μερίδα τοῦ κλῆ-

13 ροῦ τῶν ἁγίων ἐν τῷ φωτὶ, διὸ ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέ-

στησαν εἰς τὴν βασιλείαν τοῦ νεοῦ τῆς ἀγά-

14 ποι αὐτοῦ, ἐν ὧν ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ14, τῇ ἀφεσιν τῶν

15 ἀμαρτιῶν· ὦς ἔστιν εἰκὼν τοῦ Θεοῦ τοῦ

16 ἀφόρτον, πρωτότοκος πάσης κτίσεως· ὅτι ἐν

αὐτῶ ἐκτίσθη τὰ πάντα, τὰ15 ἐν τοῖς οὐρα-

νοῖς καὶ τὰ15 ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ

ἀφόρτα, ἐτε θρόνου, ἐτε κυρίοτητες, ἐτε

ἀρχαί, ἐτε ἐξουσίαί τὰ πάντα δι᾽ αὐτοῦ καὶ

17 εἰς αὐτοῦ ἐκτίσταται· καὶ αὐτὸς ἔστι πρὸ πάν-

18 τῶν, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. καὶ

αὐτός ἔστιν ἡ κεφαλὴ τοῦ σώματος, τῆς

ἐκκλησίας· ὦς ἔστιν ἀρχή, πρωτότοκος ἐκ

tῶν νεκρῶν, ἵνα γένηται ἐν πάσην αὐτὸς

19 προσεύχον· ὅτι ἐν αὐτῷ ἐνδοκήσαν πᾶν τὸ

20 πλῆρομα κατοικήσασι, καὶ δι᾽ αὐτοῦ ἀποκα-

ταλάζει τὰ πάντα εἰς αὐτὸν, εἰρήνησας διὰ

tοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι᾽ αὐτοῦ, ἐτε τὰ ἐπὶ τῆς γῆς, ἐτε τὰ ἐν τοῖς

21 οὐρανοῖς. καὶ ὑμᾶς ποτὲ ὅστις ἀπωλευρω-

μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἐργοῖς

22 τοῖς πονηροῖς, νυνὶ δὲ ἀποκατηλάξει16 ἐν

τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανά-

τοῦ, παραιστήσας ὑμᾶς ἁγίον καὶ ἁμόμοιον

23 καὶ ἀνεγκλήσιον κατενώπιον αὐτοῦ· ἔγε

ἐπημενετε τῇ πίστει τεθεμελιωμένοι καὶ

ἴδραιοι, καὶ μὴ μετακινοῦμενοι ἀπὸ τῆς ἐλπί-

δος τοῦ εὐαγγέλου οὗ ἥκουσατε, τοῦ κη-

ρυχθεντος ἐν πάσῃ τῇ17 κτίσει τῇ ύπὸ τῶν

21 οὐρανῶν, ὃν ἐγενόμην ἐγὼ Παῦλος διάκονος.

10 om. ὑμᾶς
11 (Marg. ἀγαθῷ)
12 τῇ ἐπίγνωσει
13 Marg. ὑμᾶς
14 om. διὰ τοῦ αἵματος αὐτοῦ
15 om. τὰ
16 Marg. ἀποκατηλάξει
17 om. τῇ
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church.

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God:

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what great confidence I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ,

3 In whom are hid all the treasures of wisdom, and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the Church; whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the word of God, even the mystery which hath been hid from all ages and generations:

26 As in flesh, and in spirit, and in faith, and in patience, and in power, and in sufferings, and in necessities of divers sorts, same as is the ancient authorities vary much in the text of this passage.

5 Or, in power

6 Or, fullness

7 Some ancient authorities insert it.

8 Or, See whether

9 Or, elements
ΕΠΙΣΤΟΛΗ ΠΡΩΣ ΚΟΛΟΣΣΑΪΩΝ

24 "Ός 4 νῦν χαίρω ἐν τοῖς παθήμασι μου ὑπέρ ύμων, καὶ αὐταναπαθῶ τι υπερήματα τῶν ἐλάφων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπέρ τοῦ σώματος αὐτοῦ, ὦ ἑστιν η ἐκ-

25 κλησία δ' ἐκ γενεόμεν ἔγω διάκονος, κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεισάν μοι εἰς

υμᾶς, πληρώσω τῶν λόγων τοῦ Θεοῦ, τὸ μνητήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενέων 'ὗνι τῇ οἰκονομίᾳ τοῦ Θεοῦ τὴν δοθεισάν μοι εἰς

26 υμᾶς, πληρώσω τῶν λόγων τοῦ Θεοῦ, τὸ μνητήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενέων 'ὗνι τῇ οἰκονομίᾳ τοῦ Θεοῦ τὴν δοθεισάν μοι εἰς

27 ἐν ύμῖν, ἡ ἐλπὶς τῆς δόξης ὑμῶν ἡμεῖς καταγγέλλωμεν, οὐδετέρως πάντα ἄνθρωπον, καὶ διδάσκομεν πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον

28 ἐν Χριστῷ Ἰησοῦ 25· εἰς ὃ καὶ κοπιώ, ἀγωνίζομεν κατὰ τὴν ἐνέργειαν αὐτοῦ, τὴν ἐνεργουμένην ἐν ἑμοὶ ἐν δυνάμει.

29 Θελὼ γὰρ ὑμᾶς εἰδέναι ἥλιον ἀγώνα ἐξ ὑμῶν περὶ 1 ὑμῶν καὶ τῶν ἐν Δασακείᾳ, καὶ ὅσοι ὑμῶν ἑωρακαί τὸ πρόσωπόν μου ἐν σαρκί,

30 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβεβαιωθέντων 2 ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον 3 τῆς πληροφορίας τῆς συνεσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ 4 καὶ

31 πατρὸς καὶ τοῦ 5 Χριστοῦ, ἐν ὃ εἰσὶ πάντες οἱ θραυσμοὶ τῆς σοφίας καὶ τῆς 6 γνώσεως

32 ἀπόκρυφοι, τούτω δὲ 7 λέγω, ἵνα μὴ τις 8 ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ, εἰ γὰρ καὶ τῇ σαρκὶ ἀστείω, ἀλλὰ τῷ πνεύματι συν ὑμῶν εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

33 Ἰωάννης, παρελάβετε τῶν Χριστοῦ Ἰησοῦν

34 τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἐρχομένοι καὶ ἐποικοδομοῦμεν ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν 9 τῇ πίστει, καθὼς ἐδιδάχθητε, περιστεραίωσεν ἐν αὐτῷ 10 ἐν εὐχαριστίᾳ.

35 ἐκ τῆς ὑμᾶς ἐσται ὁ συλλαγωγῶν διὰ τῆς ϕιλοσοφίας καὶ κενής ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἄνθρωπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ

36 κατὰ Χριστὸν· ὅτι ἐν αὐτῷ κατεικεί πάν τὸ πλήρωμα τῆς θεότητος σωματικῶς.
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10 And ye are complete in him, which is the head of all principality, and power:
11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:
12 Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,
14 blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross:
15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
16 Let no man therefore judge you in meat, or in drink, or in respect of an Holyday, or of the New moon, or of the Sabbath days:
17 Which is a shadow of things to come, but the body is of Christ.
18 And no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind:
19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?
21 (Taste not, touch not, handle not:
22 All which are to perish with the using) after the commandments and doctrines of men:
23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God:

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10 and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, by the circumcision of Christ;
12 Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, ye, I say, did he quicken together with him, having forgiven us all our trespasses;
14 having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross;
15 having put off from himself the principalities and the powers, he made a shew of them openly, triumphing over them in it.
16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of things to come; but the body is Christ's.
18 Let no man rob you of your prize 3 by a voluntary humility and worshipping of the angels, 4 dwelling in the things which he hath 5 seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
20 If ye be dead with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?
21 Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and severity to the body; but are not of any value against the indulgence of the flesh.
3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

1 Or, in himself.
2 Or, for eating and drinking.
3 Or, in part.
4 Or, judge against you.
5 Gr. being a voluntary humility.
6 Or, elements.
7 Or, punishing, or not sparing.
καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, διὸ ἐστιν ὁ κατὰ κυρίον προσώπον τῆς σάρκος, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

καὶ συνταφθέντες αὐτῷ ἐν τῷ Βαπτίσματι, ἐν φώνῃ καὶ συνηγέρθη διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ, τοῦ ἐγείραντος αὐτού ἐκ τῶν νεκρῶν, καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σάρκος ὑμῶν, συνεζωοποίησε· ἐν αὐτῷ, χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα, εὑρίσκει τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὁ ἐν ὑπεντάξει ἡμῶν καὶ αὐτὸ ἠκούσαν οἱ ἀπὸ τοῦ μέσου, προσηλώσας αὐτό τὸ σταυρὸν ἀπεκδύσαμεν τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θραμβεύσας αὐτοῦς ἐν αὐτῷ.

καὶ ὁ Θεὸς ᾠδά τις ὑμᾶς κρυμμένος ἐν ὑποτελεί ἡ ἐν πόσει, ἢ ἐν μέρει ἔρμη τῆς νουμηνίας ἡ σαββατισμὸς, ἐπεὶ ἔστη σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ, μηδεὶς ὑμᾶς καταβραβεύσατο θέλων ἐν ταπεινωφορίᾳ καὶ βρήσασθαι τῶν ἄγγελων, ὁ μὴ ἐφάρμακεν ἐμβαθυνοίς, εἰς ὑποστηρίζονος τοῦ νοὸς τῆς σάρκος αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλὴν, έξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἀφόντων καὶ συνιστάμενον ἐπιχορηγοῦμενοι καὶ συμβιβαζόμενοι, αὐξέσαρ στὸν αὐξήσαν τοῦ Θεοῦ.

καὶ οὖν ἀπεθάνετε σὺν τῷ Ἰησοῦ μετὰ τῶν σώματος τοῦ κόσμου, τί, ἄρα ζῶντες ἐν κόσμῳ, δογματίζεσθε, Μη ἄγη, μηδὲ γεωσθεί, μηδὲ δόγμα (αὐτὸ ζώον τῷ πάντα οἰκονομοῦσθαι τῷ ἀποκρίνεσθαι), κατὰ τᾶς ἐνταλμάτων καὶ διδασκαλίας τῶν ἀνθρώπων; ἀτυχῶς ἔστι λόγος μεν ἕχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφορίᾳ καὶ ἀφεδίδωσι σώματος, οὐκ ἐν τιμῇ τοὺς πρὸς πλησίων τὴς σάρκος.

καὶ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ἐγείρετε, οὐ δὲ Χριστὸς ἐστιν ἐν δεξίᾳ τοῦ Θεοῦ καθήμενος.
2 Set your mind on the things that are above, not on the things that are upon the earth.

3 For ye died, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;

6 For which things' sake, the wrath of God cometh on the children of disobedience,

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds:

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father, by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1 Many ancient authorities read your.

2 Gr. Make dead.

3 Some ancient authorities omit upon the sons of disobedience. See Eph. v. 6.

4 Or, amongst whom

5 Many ancient authorities read Christ.

6 Gr. arbitrate.

7 Some ancient authorities read the Lord: others, God.

8 Or, yourselves
11 τά διώχθησαν, μὴ τὰ ἐπὶ τῆς γῆς. ἀπεθάνον· 12 καὶ ἡ γῆ, μὴ κερνυταῖς τὸν πόνον τοῦ Θεοῦ· 13 ἦν ὁ Χριστός φανερωθῆς, ἡ κακοποίησιν, ἡ γῆ, ἡ ὁμοίως τῶν αὐτῶν φανερωθῆσετε εἰς δόξαν.
5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν· 6 τὰ ἐπὶ τῆς γῆς, πορνείας, ἀθανασίας, πάθος, ἐπιθυμίαν, κακίαν, καὶ τὴν πλεονεξίαν, ὡς εἶτεν εἰδὼς·
6 λοιπαὶ, δὲ ἡ ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ· 7 ἐπὶ τοὺς νόμους τῆς ἀπεθανείας· ἐν ὅισι καὶ ὑμεῖς περιπατήσατε ποτε, ὡς εἶτε εἰς αὐτοῖς.
10 ἀνθρωπος σὲ τῶν τὰς πράξεις αὐτοῦ καὶ ἐν τοῖς ἑερόποιοι τῶν νέων, τῶν ἀνακαινομένων εἰς ἑπίγνωσιν καὶ ἑκώνα του κτισματος αὐτοῦ· 11 ὅπως οὐκ ἐντελων ἐγερθεν καὶ Ιουδαῖοι, περιτομή καὶ ἄκροβυστία, Βάρβαρος, Σκύθης, θοῦλος, ἐλευθερός, ἀλλὰ τὰ πάντα καὶ ἐν πάσι Χριστῷ.
12 Ἐνθυσάσθη οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ, ἅγιοι καὶ ἡγαθομενοι, σπλάγχνα ὅκτυρμοι, ἥρσιστα, ὁπωροφόροι, ἀμαρτολοι, ἀνεχόμενοι ἀλληλων, καὶ χαριζόμενοι ἑαυτοίς, εἰς τις πρὸς τινα ἕχει μορφήν καθὼς καὶ ὁ Χριστός ἐξαιρέτως πάση διὰ τοῦτοι τὴν ἀγάπην, ἑτεροτρόποι σύνθεσις· 13 τῆς τελειοτητος, καὶ ἡ ἐθνικὴ τοῦ Θεοῦ·
15 μεταβεντῶ εἰς ταῖς καρδιαῖς υμῶν, εἰς ἑν καὶ ἐκληθετε ἐν ἑνὶ σώματι καὶ εὐχαριστοῖ τοῖς γενεσεις. 16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτο ἐν υμῖν πλουσίοις ἐν πάσῃ σοφίᾳ διδασκαλίας· 17 καὶ πᾶν ὁ τι ἐν ποιήτε, ἐν λόγῳ, ἐν ὑμῖν ὑμῖν πάντα ἐν νομίμῳ Κυρίου ἵπποι·
18 θεοὶ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δὲ αὐτοῦ.
19 Husbands, love your wives, and be not bitter against them.
20 Children, obey your parents in all things, for this is well pleasing unto the Lord.
21 Fathers, provoke not your children to anger, lest they be discouraged.
22 Servants, obey in all things your masters according to the flesh; not with eyeservice as menpleasers, but in singleness of heart, fearing God:
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:
24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

4 Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.
2 Continue in prayer, and watch in the same with thanksgiving:
3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, redeeming the time.
6 Let your speech be always with grace, seasoned with salt, that you may know how ye ought to answer every man.
7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord:
8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.
9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.
10 Aristarchus my fellow-prisoner saluteth you, and Marcus sister’s son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him:)
11 And Jesus, which is called Justus, who are of the circumcision. These

19 Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. 2 Servants, obey in all things that ye are your masters according to the flesh: not with eyeservice, as menpleasers, but in singleness of heart, fearing the Lord:
23 whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. 4 Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue steadfastly in prayer, watching therein with thanksgiving;
3 Withal, praying also for us, that God may open unto us a door of word, to speak the mystery of Christ, for which I am also in bonds;
4 That I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, redeeming the time.
6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:
8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.
9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.
10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these

1 Gr. Bond-servants.
2 Gr. Lords.
3 Gr. from the soul.
4 Gr. receive again the wrong.
5 Gr. equality.
6 Gr. buying up the opportunity.
19 οἱ ἀνδρεῖς, ἀγαπᾶτε τὰς γυναίκας, καὶ μή 20 πικραίνεσθε πρὸς αὐτὰς. τὰ τέκνα, ὑπα- 21 κούετε τοῖς γονεῖσι κατὰ πάντα· τοῦτο γάρ 22 μᾶς, ὑπακούετε κατὰ πάντα 21 τοῖς γονεῖσι, μή ἐν ὀφθαλμο- 23 μοι κατενεχθεὶς ὡς ἀνθρωπόφημι, ἀλλ` ἐν ἀπλό- 24 τῇ καρδίᾳ, φοβοῦμεν τὸν Θεὸν 21. καὶ 25 πάν ὁ τι 21 εἶναι ποιήτε, ἐκ ψυχῆς ἐργά- 26 ζεθείς, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρωπόποις; 27 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήγησά ς τῷ 28 ἀπαντάσιμῳ τῆς κληρονομίας· τῷ γάρ 21 29 οὕτω· ἀδικοὺς 20 κομίζεται ὁ ἁδερφός καὶ οὐκ ἔστι προσω- 4 πολιτισμός. οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἱστο- 1 τήτα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ 29 ὕψεις ἔχετε Κύριον ἐν οὐρανοῖς 1. 1 οὐρανὸς

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦν- 3 τε ἐν αὐτῇ ἐν εὐχαριστίᾳ προσευχόμενοι ἁμα καὶ περὶ ἡμῶν, ὡς ὁ Θεὸς ἀνοιξῆς ἤμιν 25 θύμων τοῦ λόγου, λαλήσας τῷ μυστήριον 4 τοῖς Χριστοῖς, δι' ὃ καὶ δέδεμαι ἡμᾶς 25 5 ροώσω αὐτῷ, ὡς δεὶ με λαλήσας. ἐν σοφίᾳ 25 πεπατεῖτε πρὸς τοὺς ἔξω, τῶν καριῶν ἔξω- 6 γοραζόμενοι, ὁ λόγος ὑμῶν πάντοτε ἐν χάρι- 7 τιτη, ἄλατι ἠρτυμένος, εἰδότες πῶς δεὶ ὑμᾶς ἐν ἐκάστῳ ἀποκρίνεσθαί. 8 Τῇ κατ' ἐμὲ πάντα γνωρίζει ὑμᾶς Τυχικός. 9 ὁ ἀγαπητὸς ἀδελφός καὶ πιστὸς διάκονος καὶ 8 σύνδουλος ἐν Κυρίῳ· ὅν ἐπεμψα πρὸς ὑμᾶς 5 εἰς αὐτό τοῦτο, ἵνα γνωτέ 2 τὰ περὶ ὑμῶν 3 2 γνωτε 9 καὶ παρακαλέσῃ τὸν καρδία ὑμῶν· σὺν ὑμῶν 3 ὑμῶν. 10 ὁ ὄρθος ἐξ ὑμῶν, πάντα ὑμῶν γνωρίζοντι 2 ὑμᾶς, ἀρισταρχὸς ὁ συναρχιά- 10 λωτός μου, καὶ Μάρκος ὁ ἀνεψιός Βαρνάβα 4 1 Βαρνάβα 1 (περὶ οὗ ἔλάβετε ἑκτολάς ἐν ὑμῖν ἐλθῷ πρὸς 11 ὑμᾶς, ἔξασθε αὐτῶν), καὶ Ἰησοῦς ὁ λεγό- 11 μενος Ιωάννας, οἱ ὄντες ἐκ περιτομῆς ὁ ὅτι
only are my fellow-workers unto the
kingdom of God, which have been a
comfort unto me.

12 Epaphras, who is one of you, a
servant of Christ, saluteth you,
always labouring fervently for you in
prayers, that ye may stand perfect,
and complete in all the will of God.

13 For I bear him record, that he
hath a great zeal for you, and them
that are in Laodicea, and them in
Hierapolis.

14 Luke the beloved physician,
and Demas greet you.

15 Salute the brethren which are
in Laodicea, and Nymphas, and the
church which is in his house.

16 And when this Epistle is read
amongst you, cause that it be read
also in the church of the Laodi-
ceans: and that ye likewise read
the Epistle from Laodicea,

17 And say to Archippus, Take
heed to the ministry, which thou
hast received in the Lord, that thou
fulfil it.

18 The salutation by the hand of
me Paul. Remember my bonds.
Grace be with you. Amen.

Written from Rome to the Colossians,
by Tychicus and Onesimus.

THE FIRST EPISODE OF PAUL THE APOSTLE
TO THE
THESALONIANS.

1 Paul and Silvanus, and Timo-
theus, unto the Church of the
Thessalonians, which is in God
the Father, and in the Lord Je-
sus Christ: grace be unto you, and
peace from God our Father, and
the Lord Jesus Christ.

2 We give thanks to God always
for you all, making mention of you
in our prayers,

3 Remembering without ceasing
your work of faith, and labour of
love, and patience of hope in our
Lord Jesus Christ, in the sight of
God and our Father:

1881 only are my fellow-workers unto
the kingdom of God, men that
have been a comfort unto me.

12 Epaphras, who is one of you, a
servant of Christ Jesus, salu-
teth you, always striving for
you in his prayers, that ye may
stand perfect and fully assured
in all the will of God. For I
bear him witness, that he hath
much labour for you, and for
them in Laodicea, and for them
in Hierapolis. Luke, the be-
loved physician, and Demas sal-
ute you. Salute the brethren
that are in Laodicea, and Nym-
phas, and the church that is in
their house. And when this
epistle hath been read among
you, cause that it be read also
in the church of the Laodi-
ceans; and that ye also read
the epistle from Laodicea. And
say to Archippus, Take heed to
the ministry which thou hast
received in the Lord, that thou
fulfil it.

18 The salutation by the hand of
me Paul with mine own hand. Remem-
ber my bonds. Grace be with
you.

1 Paul, and Silvanus, and Ti-
mothy, unto the church of the
Thessalonians in God the Father
and the Lord Jesus Christ: Grace
to you and peace.

2 We give thanks to God al-
ways for you all, making men-
tion of you in our prayers;

3 remembering without ceasing
your work of faith and labour
of love and patience of hope
in our Lord Jesus Christ, be-
fore our God and Father;
ΠΑΤΛΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.
1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικῆς ἐν Θεῷ πατρὶ καὶ
Κυρίῳ Ἰησοῦ Χριστῷ χάρις ὑμῶν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ. 1
2 Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μενεὼν ὑμῶν 2 ποιούμενοι ἐπὶ
tῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μημονεύοντες ὑμῶν τοῦ ἐργου τῆς πίστεως, καὶ
tοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν.

1 om. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ
2 om. υἱῶν

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I. THESSALONIANS I. 4—II. 8.

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4 Knowing, brethren beloved of God, your election of God.
5 For our Gospel came not unto you in word only; but also in power, and in the holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.
6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost:
7 So that ye were ensamples to all that believe in Macedonia and Achaia.
8 For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.
9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.
10 And to wait for his son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto you, that it was not in vain.
2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God, to speak unto you the Gospel of God with much contention.
3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:
4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.
5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness:
6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ.
7 But we were gentle among you, even as a nurse cherisheth her children:
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only,

1 Or, beloved of God, your election.

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4 knowing, brethren beloved of God, your election of God.
5 Our Gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance; even as ye know what manner of men we were among you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the Word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, nor of uncleanness, nor in guile:
4 but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God, which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness;
6 nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, some, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only,
εἴδοτες, ἄδελφοι ἡγασμένοι, ὑπὸ Θεοῦ·

5 τὴν ἐκλογὴν ὑμῶν ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγένηθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι Ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς ἀδέσποτα οὕτω

6 ἐγένηθημεν ἐν ὑμῖν δι' ὑμᾶς. καὶ ὑμεῖς μετατην ἡμῶν ἐγένηθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετά

7 χαρᾶς Πνεύματος Ἁγίου, ὡστε γενέσθαι ἡμᾶς τόπους πάσιν τοῖς πιστεύουσιν ἐν τῇ Ἱ

8 Μακεδονία καὶ τῇ Ἰσαίᾳ, ἀφ' ὑμῶν γὰρ ἐξήχρηται ὁ λόγος τοῦ Κυρίου οὗ μόνον ἐν τῇ Μακεδονία καὶ Ἰσαίᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν ἐξελήλυθεν, ὡστε μὴ χρείαν ἡμᾶς ἔχειν

9 λαδείν τι, αὐτοῖς γὰρ περὶ ἡμῶν ἀπαγγέλλοντι ὅποιον εἰσόδους ἐσχομεν· πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεόν ἀπὸ τὸν εἰδώλαν, δουλεύειν Θεῷ ζωτὶ καὶ ἀληθείᾳ, καὶ ἀναμένειν τῶν τῶν υἱῶν αὐτοῦ ἐκ τῶν οὐρανῶν, ὅν ἦγερεν ἐκ νεκρῶν, Ἰσοῖον, τὸν ἱνόμον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

2 Αὐτοὶ γὰρ οἴδατε, ἄδελφοι, τὴν εἰσόδου 

3 ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· ἀλλὰ καὶ προσπάθησατε καὶ ὑπνοθεῖτε καθὼς οἴδατε, ἐν φιλίππαις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλήσαντι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγώνι. ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ

4 ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ ἀλλὰ καθὼς δεδοκιμασμέθα ὑπὸ τοῦ Θεοῦ πιστευθήναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ἄλλων ἀνθρώπων ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δο- 

5 κινήσαντες τὰς καρδίας ἡμῶν. οὔτε γὰρ ποτὲ ἐν λόγῳ κολακεῖας ἐγένηθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεχίας Θεὸς

6 μάρτυρις οὔτε ἐγείροντες εἰς ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἰναι, ὡς Χριστὸν ἀπόστολον,

7 ἀλλ' ἐγένηθημεν ἡπτομ. ἐν μέσῳ ὑμῶν,

8 ὅπως ἐν τροφῷ θάλαττά ἐστι τῆς τέκνας ἡμῶν, ἡμερόμενοι ὑμῶν, ἐν δοκοῦμεν μεταδόθαι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ,
but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God;

10 Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.

11 As ye know, how we exhorted and comforted, and charged every one of you, (as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory,

13 For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own Prophets, and have persecuted us: and they please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And sent Timotheus our brother
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

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αλλά καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ

9 ὥμων γεγένησθε,

6 ἐγεννηθητε

ἐκημνεύσαμεν εἰς υἱὸς τῶν

τῶν κόσμων ἡμῶν καὶ τῶν μοίχων πνευτὸς γάρ

τοῦ εὐαγγέλου τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ

καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιθα

ῥῇσιν τῶν υἱῶν, ἐκημνεύσαμεν εἰς υἱὸς τὸ

10 εὐαγγέλιον τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ

ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἁμέρως

11 ὑμῶν τοῖς πιστεύουσιν ἐγεννηθημεν καθάπερ

οἶδατε ὡς ἐνα ἐκαστῶν υἱῶν, ὡς πατὴρ τέκνα

ἐκακτοὺς, παρακαλοῦντες υἱῶν καὶ παραμυθοῦν=

12 μενοι καὶ μαρτυροῦμεν; εἰς τὸ περιστάτη

σαι, υἱὸς τοῦ Θεοῦ τοῦ καλοῦντος μας ἐστὶν βαπτιλεύν καὶ δόξαν.

13 Διὰ τούτοι καὶ ἡμεῖς εὐχαριστοῦμεν τῷ

Θεῷ ἀδιάλειπτος, ὅτι παραλαμβάνετε λόγον

αὐτοῦ παρ ἡμῶν τοῦ Θεοῦ, εὔδοξασθε σὺν

λόγῳ ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς,

λόγον Θεοῦ, ὡς καὶ ἐνεργεῖται ἐν υἱῶν τοῖς

14 πιστεύουσιν. ἡμεῖς γὰρ μην θαῦμα ἐγεννηθημεν,

αἰσχροὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν ὁι

σῶν ἐν τῇ 'Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ· ὡς

ταύτα ἐπάθετε καὶ ἡμεῖς ὑπὸ τῶν Ἰδιῶν

συμφιλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰου

15 δαίων, τῶν καὶ τῶν Κύριον ἀποκτειναντῶν

Ἰησοῦν καὶ τοὺς Ἰδιῶς προφήτας, καὶ

ἡμᾶς ἐκδοξίζων, καὶ Θεῷ μὴ ἀρεσκάντων.

16 καὶ πάσην ἀνθρώποις ἐναρτίον, κωλυόντων

ἡμᾶς ταῖς ἔθνεσι λαλῆσαν ἵνα σωθῶσιν, εἰς

τὸ ἀναπληρώσαι αὐτῶν τὰς ἁµαρτίας πᾶν

τοτε ἔθβασε δὲ ἐν αὐτοῖς ἡ ὁρμή εἰς τέ

17 Ἡμεῖς δὲ, αἰσχροὶ, ἀποφανείσθεν ἀφ'

ὑμῶν πρὸς καριῶν ὀμας, προσώπῳ ὑπὸ καρ

δία, περισσοτέρος ἐσπονδασμένος τὸ πρόσ-

18 οποιον ὑμῶν ἑδειν ἐν πολλῆς ἐπιθυμίᾳ διὸ

ἡθελοῦσαμεν ἑλθειν πρὸς υἱος, ἐγὼ μὲν

Παῦλος καὶ ἀπαξ καὶ δις, καὶ ἐνέκοψεν υἱος

19 ὁ Σατανᾶς. τὸς γὰρ ἡμῶν ἐλπίς ἡ χαρά ἡ

στέφανος καυχήσεως; ὡς δὲ καὶ υἱος,

ἐμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι

20 στοῦ ἐν τῇ αὐτῶν παροσφία; υἱος γὰρ ἐς ἡ

δόξα ἡμῶν καὶ χαρά. ἡμεῖς γὰρ ἐς τῇ αὐτῶν

15 om. Ἰωσῆ

21 om. Χριστῶν

3 Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν

καταλειψάναι ἐν Ἀδηναῖς μόνοις, καὶ

ἐπέμψαμεν Τιμόθεου τὸν ἀδελφὸν ἡμῶν
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and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass and ye know.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore brethren, we were comforted over you in all our affliction and distress, by your faith:

8 For now we *live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceeding that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.

4 Furthermore then we *beseech you, brethren, and *exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you, by the Lord Jesus.

3 For this is the will of God, *even your sanctification, that ye should abstain from fornication:

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and *God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus Christ with all his Saints.

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk, and to please God, even as ye do walk—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, *even your sanctification, that ye abstain from fornication;

* Some ancient authorities read *fellow-worker with God.

* Or, plainly

* Rom. 7. 9.

* Or, guide.

* Or, request.

* Or, beseech.

* Gr. presence.

* Many ancient authorities add *Amen.

* Gr. charges.
καὶ διάκονον¹ τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν² ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίζει ύμᾶς καὶ παρακαλέσαι ύμᾶς; περὶ τῆς
πίστεως ύμῶν, τὸν μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι
4 εἰς τούτο κεῖμεθα. καὶ γὰρ ὅτε πρὸς ύμᾶς ἤμεν, προσέλεγομεν ύμῖν ὅτι μελλομεν βλέ-βεθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. διὰ τούτῳ καγώ, μηκέτι στέγων, ἐπέμψα εἰς τὸ γνώναι τὴν πίστιν ύμῶν, μὴ ποιο ἐπειράσεων
霪ᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόσμος ἡμῶν. ἂρτι δὲ ἐλθόντος Τιμοθεοῦ πρὸς ἡμᾶς ἄφ᾿ ύμῶν, καὶ εὐαγγελισμένων ύμῶν τὴν πίστιν καὶ τὴν ἀγάπην ύμῶν, καὶ ὧν ἔγετε μειᾶν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-
pοδόντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς 7 ύμᾶς· διὰ τούτῳ παρεκλήθημεν, ἀδελφοί, ἐφ᾿ ύμῖν ἐπὶ πάσῃ τῇ θλίψῃ καὶ ἀνάγκῃ; 6 ἡμῶν
8 διὰ τῆς ύμῶν πίστεως· ὅτι νῦν ζῶμεν, εἰν
9 ύμεῖς στήκησεν ἐν Κυρίῳ. τίνα γὰρ εὐχα-
ριστάν ὑμᾶς ἄνω μεθοῦ Θεοῦ ἀνταποδόντας περὶ ὑμῶν, ἐπὶ πάσῃ τῇ ἁρπῇ ἢ χαιρομεν
10 δὲ ύμᾶς ἐμπροσθεν τοῦ Θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενον εἰς τὸ ἰδεῖν ύμῶν τὸ πρόσωπον, καὶ καταρτίσα τὰ υστερήματα τῆς πίστεως ύμῶν;
11 Αὐτὸς δὲ ὁ Θεός καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, κατευθύναι
12 τὴν ὅδον ἡμῶν πρὸς ύμᾶς· ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεῦσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ύμᾶς, εἰς τὸ στηρίζει ύμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγίωσύνῃ, ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀνωτέρων. 9
4 Τὸλοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ύμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦς καθὼς παρελάβεθε παρ᾿ ἡμῶν τὸ πός δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἢ ἐν περισ-
σεύτης μᾶλλον. οἴδατε γὰρ τίνας παραγ-γελίας ἐδόκιμαι ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.
3 τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ, ὁ ἀγίασ-
μος ύμῶν, ἀπέχεσθαι ύμᾶς ἀπὸ τῆς πορνείας·

1 Μαργ. συνεργὸν
2 om. καὶ συνεργὸν ἡ-
μῶν
3 om. ύμᾶς
4 ύπὲρ
5 τὸ
6 ἀνάγκη καὶ θλίψη
7 om. Χριστὸς
8 om. Χριστὸς
9 Μαργ. adds ἀμῆν.
1 om. Τὸ (Λοιπὸν)
2 add. ὦν,
3 add. καθὼς καὶ περι-
pateite,
<table>
<thead>
<tr>
<th>1681</th>
<th>1381</th>
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</thead>
<tbody>
<tr>
<td>4 That every one of you should know how to possess his vessel in sanctification and honour:</td>
<td>4 that each one of you know how to possess himself of his own vessel in sanctification</td>
</tr>
<tr>
<td>5 Not in the lust of concupiscence, even as the Gentiles which know not God:</td>
<td>5 and honour, not in the passion of lust, even as the Gentiles which know not God; that no man transgress, and wrong his brother in the matter: because the Lord is the avenger of all such; as we have forewarned you, and testified:</td>
</tr>
<tr>
<td>6 That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such; as we have forewarned you, and testified:</td>
<td>6 which know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified.</td>
</tr>
<tr>
<td>7 For God hath not called us unto uncleanness, but unto holiness.</td>
<td>7 For God called us not for uncleanness, but in sanctification.</td>
</tr>
<tr>
<td>8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.</td>
<td>8 Therefore be that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.</td>
</tr>
<tr>
<td>9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.</td>
<td>9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another.</td>
</tr>
<tr>
<td>10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:</td>
<td>10 one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you;)</td>
</tr>
<tr>
<td>11 And that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you;)</td>
<td>11 and that ye study to be quiet, and to do your own business, and to work with your own hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.</td>
</tr>
<tr>
<td>12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.</td>
<td>12 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as others which have no hope.</td>
</tr>
<tr>
<td>13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.</td>
<td>13 For if we believe that Jesus died, and rose again, even so them also which are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.</td>
</tr>
<tr>
<td>14 For if we believe that Jesus died, and rose again, even so them also which are asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.</td>
<td>14 For we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.</td>
</tr>
<tr>
<td>15 For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.</td>
<td>15 For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.</td>
</tr>
<tr>
<td>16 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.</td>
<td>16 Then we which are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.</td>
</tr>
<tr>
<td>18 Wherefore, comfort one another with these words.</td>
<td>18 Wherefore comfort one another with these words.</td>
</tr>
</tbody>
</table>
4 εἰδέναι ἔκαστον ὑμῶν τὸ ἐαυτοῦ σκέφτος
5 κτάσθαι ἐν ἀγιασμῷ καὶ τιμῇ, μὴ ἐν πίθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα
6 τῶν Θεόν τὸ μὴ υπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τῶν ἀδελφῶν αὐτοῦ διότι ἔκδικος ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἡμᾶς ἐστε εἰς ἑμᾶς. 7 οὕτω δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοι ἐστε εἰς τὸ ἀγαπαίν ἀλλήλοις· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμεύεσθαι ἑνυχαίζειν, καὶ πράσσειν τὰ ἱδία, καὶ ἐργαζεσθαι ταῖς ἴδιαις χεριστι 12 υμῶν, καθὼς υμῖν παρῆγγελμαν· ἦν περιταχθεὶς εὐσχημόνως πρὸς τοὺς ἐξω, καὶ μηδενὸς χρείαν ἔχετε. 13 Οὐθέλω δὲ ἡμᾶς ἄγνοεῖν, ἀδελφοί, περὶ τῶν κεκομημένων, ἵνα μὴ λυπηθῆνε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα, εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέβαλε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ ἱησοῦ ἄξει σὺν αὐτῷ. τούτῳ γὰρ υμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ξώντες οἱ περιλειτόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. 15 ἤτοι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβηστεῖν ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ σὺν αὐτῶι ἀρπαγηγοῦμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα καὶ οὗτοι πάντωτε σὺν Κυρίῳ ἐσόμεθα. ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
I. THESSALONIANS V. 1—18.

1611

5 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore, comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you:

13 And to esteem them very highly in love for their work's sake: and be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men.

16 Rejoice evermore:

17 Pray without ceasing:

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

1831

5 But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.

6 But ye, brethren, are not in darkness, that that day should overtake you as a thief:

5 for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

9 Wherefore exhort one another, and build each other up, even as also ye do.

10 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward.
5 Περὶ δὲ τῶν χρῶν καὶ τῶν καιρῶν, ἀδελφοί, οὓς χρείαν ἔχετε ύμῖν γράφεσθαι.
2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι η ἡμέρα ἔρχεται.
Κυρίων ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
3 οὐ προκεκληθονείς, Εἰρήνη καὶ ἄσφαλεια, τότε αἰφνίδιοι αὐτοὶ ἔφισταται ἑλέθρος, ὥσπερ ἡ ὁδίν τῇ ἐν γαστρί ἑξούσῃ, καὶ οὐ
4 μὴ ἐκφύγωσιν. ὑμεῖς δὲ, ἀδελφοί, οὐκ ἔστε ἐν σκότει, ἦν ἡ ἡμέρα ύμᾶς ὡς κλέπτης.
5 καταλάβης πάντες ὑμεῖς νῦν φατὸς ἔστε καὶ νῦν ἡμέρας, οὐκ ἐσμέν νυκτὸς οὕτως σκότῳ
6 τους ἀρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ
7 λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφομεν. οἰ γὰρ καθεύδουσι τυγκτὸς καθεύδουσι καὶ οἱ
8 μεθυσκόμενοι νυκτὸς μεθύνουσιν. ὑμεῖς δὲ, ἡμέρας ὄντες, νήφομεν, ἐνυδαμένοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν,
9 ἐλπίδα σωτηρίας. ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὅργην, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἦν, εἶτε γρηγορῶμεν εἰτε καθεύδωμεν, ἀμα σὺν αὐτῷ
11 εἴπομεν. διὸ παρακαλεῖτε ἀλλήλους καὶ οἴκοδομεῖτε εἰς τὸν ὑπὲρ, καθὼς καὶ ποιεῖτε.
12 Ἕρωτάμεν δὲ ύμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ύμῖν καὶ προϊσταμένους ύμῶν
13 εἰν Κυρίῳ καὶ νοουτοῦντας ύμᾶς καὶ ἤγείρομαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν, εἰρρεῦετε ἐν ἐαυτῶν
14 τοὺς. παρακαλοῦμεν δὲ ύμᾶς, ἀδελφοί, πονηρεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἁσθενῶν, μα
15 κρούμενίτε πρὸς πάντας. ὥρας μὴ τις καὶ τὸν καὶ τῷ ἄρον τοὐ ἀποδῷ ἀλλὰ πάντως τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ
16,17εἰς πάντας. πάντας χαίρετε ἀδιαλείπτως
18 προσεύχεσθε ἐν πνεύματι εὐχαριστεῖτε τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ύμᾶς.
II. THESALONIANS I. 1—5.

1611

19 Quench not the Spirit:
20 Despise not prophesysings:
21 Prove all things; hold fast that which is good.
22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful is he that calleth you, who also will do it.
25 Brethren, pray for us.
26 Greet all the brethren with an holy kiss.
27 I charge you by the Lord, that this Epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ be with you. Amen.

1881

19 Quench not the Spirit; despise not prophesysings; prove all things; hold fast that which is good; abstain from every form of evil.
23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.
25 Brethren, pray for us.
26 Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the brethren.
28 The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE

THESSALONIANS.

1 Paul, and Silvanus, and Timotheus unto the Church of the Thessalonians, in God our Father, and the Lord Jesus Christ:
2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.
3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:
4 So that we ourselves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.
5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
1 Many ancient authorities insert but.
2 Or, appearance.
3 Gr. presence.
4 Some ancient authorities add also.
5 Many ancient authorities insert holy.
ΠΑΤΑΟΤ ΤΩΤ ΑΠΟΣΤΟΛΟΤ
Π ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΔΕΤΕΡΑ.
1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικῶν ἐν Θεῷ πατρὶ ἡμῶν
2 καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστεῖν ὑμῖν πάντας περὶ ὑμῶν, ἀδελφοί, καθὼς ἡμῖν ἐστίν, ὃτι ὑπεραυξῆτε ἡ πίστις ὑμῶν, καὶ πλεονάσατε ἡ ἁγία ἐνὸς ἐκάστου πάντων ὑμῶν
4 εἰς ἀλλήλους· ὡστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι; εν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πάσῃ τοῖς διαγγέλλων ὑμῶν καὶ ταῖς ἐλπιδαί
5 αἰς ἀνέχεσθε ἐνδείγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμῖς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἦς καὶ πάσχετε.

7 Marg. adds δὲ
8 Marg. adds καὶ
9 ἔνορκίζω
10 om. ἁγίος text, not marg.
11 om. ἁμήν.
12 om. subscription
6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:
7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty Angels,
8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:
10 When he shall come to be glorified in his Saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
2 That ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.
3 Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himself that he is God.
5 Remember ye not, that when I was yet with you, I told you these things?
6 And now ye know what holdeth, that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.
8 And then shall that wicked be revealed, whom the Lord shall consume

6 if so be that it is a righteous thing with God to recompense affliction to them that afflict you,
7 and to you that are afflicted rest with us, when the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel
8 of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony among you was believed)
11 in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.
2 Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken out of your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition,
4 he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of iniquity doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay.
6 εἰπέρ δίκαιον παρὰ Θεῷ ἀνταποδόοντα τοῖς
7 θλίψοντες ύμᾶς θλίψει, καὶ ύμῖν τοῖς Θλι-
πομένοις ἄνετον μεθ' ἡμῶν, εἰ τῇ ἀποκα-
λυφεῖ τοῦ Κυρίου Ἰησοῦν ἀπ' αὐτῆς ὑμῶν μετ'
8 ἀγγέλους δυνάμεως αὐτοῦ, ἐν πυρὶ φλογός,
διδώσας εὐδίκησθα τοῖς μη εἰδόσει Θεῶν, καὶ
τοῖς μη ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυ-
9 ρίου ἡμῶν Ἰησοῦ Χριστοῦ: αὕτης δίκην
τίσουσιν, ἔλεθην αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τής δόξης τῆς ἱσχύος
10 αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῇ ἐν τοῖς ἁγί-
οις αὐτοῦ, καὶ θαυμασθήση ἐν πᾶσι τοῖς
πιστεύσοντες
1 om. Χριστό
3 παντεύσαν
4 om. Χριστὸ
5 ύποστάσει, ὡς ἐνδο-
ξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ5 εἰς ύμᾶς καὶ ύμεῖς ἐν αὐτῷ κατὰ
tὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

2 Ἑρωτημένει δέ ύμᾶς, ἀδελφοί, ύπέρ τῆς
παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, καὶ ύμῶν ἐπισυναγωγής ἐπὶ αὐτῶν,
2 εἰς τὸ μη ταχέος σαλευθῆναι ύμᾶς ἀπὸ
tοῦ νοῦς, μήτε1 θροεῖσθαι, μήτε διὰ πνεύ-
ματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς
ὡς δι' ἡμῶν, ὡς ὅτι ἐνστροφῇ ἡ ἡμέρα τοῦ
3 Χριστοῦ2 μὴ τις ύμᾶς ἐξαπατήσῃ κατὰ
μηδένα πρότοσ, ὃτι εἰς μὴ ἔλθῃ ἡ ἀπο-
στασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἀνθρω-
πος τῆς ἀμαρτίας, τοῦ νοὸς τῆς ἀπωλείας.
3 Mark. ἀνομίας
4 οἱ αὐτοκειμένοι καὶ ὑπεραρώμενοι ἐπὶ τῶν
τὸ1 λεγόμενον Θεῶν ἡ σέβασμα, δεῦτε αὐ-
tῶν εἰς τὸν γιάν τοῦ Θεοῦ ὡς Θεὸν5 κα-
θίσαι, ἀποδεικνύοντα ἑαυτῶν ὅτι εἶστι Θεῶς.
5 οὗ μημονεύετε ὅτι ἐτί ὁν πρὸς ύμᾶς ταύ-
τα ἐλεγον ύμῖν; καὶ νῦν τὸ κατέχον οὐ-
date, εἰς τὸ ἀποκαλυφθῆναι αὐτῶν ἐν τῷ

7 οὐνοῦ καρπῷ τὸ γὰρ μυστήριον ἦδη ἐνερ-
γεῖται τῆς ἀνομίας· μόνον ὁ κατέχον ἄρτη
8 ἐως ἐκ μέσου γενέσται, καὶ τότε ἀποκαλυφ-
θήσεται ὁ ἄνομος, ἐν τῷ Κυρίῳ9 ἀναλάτει
8 ἀνελεῖ text, not mar
7 add Ἰησοῦς text, not mar
6 αὐτοῦ
5 ἀπὸ τοῦ νοὸς τοῦ Θεοῦ ὡς Θεὸν, καθίσαι, ἀποδεικνύοντα ἑαυτῶν ὅτι εἰστὶ Θεός.
with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 Even he, whose coming is after the working of Satan, with all power and signs, and lying wonders,
10 And with all deceivableness of unrighteousness, in them that perish: because they received not the love of the truth, that they might be saved.
11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth,
14 Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.
16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,
17 Comfort your hearts, and establish you in every good work and word.
3 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:
2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.
3 But the Lord is faithful, who shall establish you, and keep you from evil.
4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.
5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
6 Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

with the breath of his mouth, and bring to nought by the manifestation of his coming;
9 even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.
11 And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.
3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you:
2 it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall establish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.
τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. 9 οὐ εἰσίν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάγη δυνάμει καὶ σημείου καὶ τέρασι πνεύμος, καὶ εἰν πάση ἁπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὄν τῆς ἀγάπης τῆς ἀληθείας οὐκ εἶδεν ἔτοι τοῦ νοοῦ αὐτοῦ. καὶ διὰ τούτων πέμπει ἡ Θεος ἐνέργειαν πλάνης, εἰς τὸ πιστεύσαι αὐτοὺς τῷ πνεύμον οὐκ ἔπεδοι ἡ θυσία πάντες η δὲ πιστεύασας τῇ ἀληθείᾳ, ἀλλ' εὐδοκίσαστε εἰς τῇ ἀδικίᾳ. 11 Μαργ. ἀπαρχήν

10 Ἐκεῖς δὲ ἀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγησάμενοι ὑπὸ Κύριου, ὅτι εἶλετ ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγασμῷ Πνεύματος καὶ πιστεύετε ἀληθείας εἰς ὁ ἐκάλεσεν υμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 12 ἢρα οὖν, ἀδελφοὶ, στηκέτε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάξητε, εἰτε διὰ λόγου εἰτε δι' ἐπιστολῆς ἡμῶν. 13 ὄντος δὲ κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ Θεὸς καὶ ἀπ' ὑμᾶς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθόν ἐν χάριτι, παρακαλέσαι υμᾶς τὰς καρδίας καὶ στηρίξαι υμᾶς ἐν παντὶ λόγῳ καὶ ἐργῷ ἔγαθο. 15 ὄντως ἡμῶν ἐργῷ καὶ λόγῳ

3 Τὸ λουπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς υμᾶς, καὶ ἵνα ῥυθμὸν ἀπὸ τῶν ἄτοπων καὶ πονηρῶν ἀπε

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὑψόμετα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθα υμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μή κατὰ παραλάβοντας τὴν παράδοσιν ἢν παρέλαβατε παρ' ἡμῶν. παρελάβετε.
II. THES~ALONIANS III. 7—18.

1611

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you,
8 Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you.
9 Not because we have not power, but to make ourselves an ensample unto you to follow us.
10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
12 Now them that are such, we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well doing.
14 And if any man obey not our word, by this Epistle, note that man, and have no company with him, that he may be ashamed.
15 Yet count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.
17 The salutation of Paul, with mine own hand, which is the token in every Epistle: so I write.
18 The grace of our Lord Jesus Christ be with you all. Amen.

\* The second Epistle to the Thessalonians was written from Athens.

1881

7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly
8 among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you:
9 not because we have not the right, but to make ourselves an ensample unto you, that
10 ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat.
11 For we hear of some that walk among you disorderly, that work not at all, but are busybodies.
12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed.
15 And yet count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.
[Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.]
The First Epistle of Paul the Apostle
To Timothy.

1 Paul an Apostle of Jesus Christ according to the commandment of God our Saviour, and Christ Jesus our Lord.

2 Unto Timothy my own son in the faith: Grace, mercy, and peace from God our Father, and Christ Jesus our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

4 Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

6 From which some having swerved, have turned aside unto vain jangling,

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me: for

1 Or, stewardship

2 Gr. missed the mark.

3 Or, smiters

4 Gr. heathful.

5 Or, teaching

6 Some ancient authorities read enableth.
ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Παύλος ἀπόστολος Ἰησοῦν Χριστοῦ1 κατ' ἐπιταγήν Ὑσοῦ σωτῆρος ἡμῶν, καὶ Κυρίου2 ἐπιταγήν Ὑσοῦ σωτῆρος ἡμῶν, καὶ Κυρίου2
2 Ἰησοῦν Χριστοῦ3 θείος ἔλπιδος ἡμῶν, Τιμοθέω, γυναικὶ τεκνῷ εἰς πίστειν χάριν, ἐλεόν, εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν4 καὶ Ἰησοῦν Χριστοῦ5 Τοῦ Κυρίου ἡμῶν.
3 Καὶ διὸς παρεκάλεσά σε προσμενεῖ αὐτὸν ἐκ Εφέσου, παρενέμονος εἰς Μακεδονίαν, ἢν παραγγείλεις τισὶ μὴ ἐπεδίδασκαλεῖ, μηδὲ προσέχεις μύθους καὶ γενεάλογίας ἀπεράντως, αἴτιοι ξησίες6 παρέχουσι μᾶλλον ἡ οἰκοδομίαν7 Θεοῦ τὴν ἐν πίστει--; τὸ δέ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνεδρίας ἀγαθὴς καὶ πίστεως ἀνυποκρίτου8 ἀπὸ τινὶς ἀστοχήσαν—
7 τες ἐξετάτησαν εἰς ματαιολογίαν, θέλοντες εἶναι νοομοδιδάσκαλοι, μὴ νοοῦσες μητὲ ἐν λέγουσι, μητὲ περὶ τίνων διαβεβαιώνται. οἶδαμεν δὲ οὗ τὰς οὐ καὶ τὰς αὐτῶν νομίμως ἡμῖν, εἰδὼς τοῦτο, ὅτι δικαίω νόμων ἢ κεῖται, ἀνόμως δὲ καὶ ἀνυποτάκτως, ἀφεβόει καὶ ἀμαρτωλοίς, ἀνοσίαις καὶ βεβηλοῖς, πατριαρχίαις καὶ μητριαρχίαις, ἀν-
10 δροφόνοις, πάροις, ἀρσενοκοῖταις, ἀνδραπο-
διαταις, ψευδάρχαις, ἑτεροίροις, καὶ ἐτερον ὥστε 
11 τῇ ὑγιανοὐσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ εὐαγγελίον τῆς διδάσκει τοῦ μακαρίου Θεοῦ, ὁ ἔπιστεύθην ἐγώ.
12 Καί7 χάριν ἐξω τῷ ἐνδυναμώσατι8 ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἰησοῦν Χριστοῦ τῷ Κυρίῳ ἡμῶν, ὑμῶν, σὺν Ἐπιστολή Πρώτη: 28—6
that he counted me faithful, putting me into the Ministry,
13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.
14 And the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus.
15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.
16 Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.
17 Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.
19 Holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck.
20 Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I. TIMOTHY I. 12—II. 7.

1611

that he counted me faithful, appointing me to his service;
13 though I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:
16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his long-suffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.
18 This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.
2 I exhort therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men:
2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.
3 For this is good and acceptable in the sight of God our Saviour,
4 Who will have all men to be saved, and to come unto the knowledge of the truth.
5 For there is one God, and one Mediator between God and men, the man Christ Jesus,
6 Who gave himself a ransom for all, 7 to be testified in due time.
7 Whereto I am ordained a preacher, and an Apostle (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

1 Or, desire.
2 Or, eminent place.

1 Or, a testimony.
1 Gr. of the ages.
2 Gr. unto the ones of the ages.
3 Or, led the way to thee.
4 Gr. to make supplications, &c.
5 Gr. herald.
πιστῶν μὲ ἡγήσατο, δέμενος εἰς διακονίαν,

13 τὸν ἐπίτευρον ὄντα βλάσφημον καὶ διώκτην καὶ υβριστήν ἀλλ’ ἠλεήθην, ὅτι ἄγνωμον ἑποίησεν τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης

15 τῆς ἐν Χριστῷ Ἰησοῦ. πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Ἰησοῦς ἠλθεν εἰς τὸν κόσμον ἀμαρτωλῶν σώσας, ἃν

16 πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἑμοὶ πρῶτοι ἐνδείξηται Ἰησοῦς Χριστὸς τῆς πάσης ἀπασαν 10 μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ’ αὐτῷ.

17 εἰς ζωὴν αἰώνων. τῷ δὲ βασιλεί τῶν αἰώνων, αἱρθύρῳ, ἀφορίστῳ, μᾶνῳ σοφῷ Θεῷ, τιμῇ καὶ δόξᾳ εἰς τοὺς αἰώνας τῶν αἰώνων. ἄμην.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐτοῖς τὴν καλὴν στρατείαν, ἥν θυγάτηρ πίστεως καὶ ἀγάθην συνείδησιν, ἵνα τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐνανίμησαν ὅτι ἐστίν Χριστός καὶ Ἰσαάκανδρος, οὗς παρέδωκε τῷ Σατανᾷ, ἵνα παιδεύθησί δὴ βλασφημεῖν.

2 Παρακάλω οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων ὑπὲρ βασιλέως καὶ πάντων τῶν ὑπὲρ τῶν ἀνθρώπων, ἵνα ἤρεμοι καὶ ἡσύχιοι βίον διεύγωμεν ἐν πίστει εὐσεβείᾳ καὶ σεμνότητι. τοῦτο γὰρ καὶ ἀπόδεικτον ἐνόπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐ πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἠλθέναι. εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Ἰησοῦς Ἰησοῦς, ὦ διὰ ἑαυτὸν ἀντλυτρον ἦν ἐν Χριστῷ, οὐ ψεύδομαι, δεδασκάλος ἐδόθην ἐν πίστει καὶ ἀληθείᾳ.
I. TIMOTHY II. 8—III. 10.

<table>
<thead>
<tr>
<th>1681</th>
<th>1881</th>
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<tbody>
<tr>
<td><strong>8</strong> I will therefore that men pray every where, lifting up holy hands without wrath and doubting.</td>
<td><strong>8</strong> I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works.</td>
</tr>
<tr>
<td><strong>9</strong> In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array,</td>
<td><strong>9</strong> Notwithstanding they shall be saved through the childbearing, if they continue in faith and charity, and holiness, with sobriety.</td>
</tr>
<tr>
<td><strong>10</strong> But (which becometh women professing godliness) with good works.</td>
<td><strong>10</strong> Likewise must the Deacons be grave, not doubtle tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience.</td>
</tr>
<tr>
<td><strong>11</strong> Let the woman learn in silence with all subjection:</td>
<td><strong>11</strong> And let these also first be proved; then let them serve as deacons, if they be blameless.</td>
</tr>
<tr>
<td><strong>12</strong> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.</td>
<td><strong>12</strong> Moreover, he must have good report from them that are without; lest he fall into reproach and the snare of the devil.</td>
</tr>
<tr>
<td><strong>13</strong> For Adam was first formed, then Eve:</td>
<td><strong>13</strong> Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.</td>
</tr>
<tr>
<td><strong>14</strong> And Adam was not deceived, but the woman being deceived was in the transgression:</td>
<td><strong>15</strong> Likewise must the Deacons be grave, not doubtle tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience.</td>
</tr>
<tr>
<td><strong>15</strong> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness, with sobriety.</td>
<td><strong>16</strong> And let these also first be proved; then let them serve as deacons, if they be blameless.</td>
</tr>
</tbody>
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1 Or, doubting

2 Or, her childbearing

3 Some connect the words Faithful is the saying. If a man seeketh the office of a bishop, he desireth a good work.

4 The bishop therefore must be without reproach, the husband of one wife, temperate, sober minded, orderly, given to hospitality; apt to teach;

5 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

6 One that ruleth well his own house, having his children in subjection with all gravity. |

7 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

8 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

9 Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

10 Likewise must the Deacons be grave, not doubtle tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience.

11 And let these also first be proved; then let them serve as deacons, if they be blameless.
8 Βουλομαί οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὀσίους χειρας,
9 χωρίς ἄργης καὶ διαλογισμοῦ. ὁσαύτως καὶ 
tάσις γυναικας ἐν καταστολῇ κοσμίῳ,
μετὰ αἰδοὺς καὶ σωφροσύνης, κοσμεῖν ἐαυ-
tὰς, μὴ ἐν πλέγμασι, ἤ ἥ χρυσῷ, ἢ 
μαργα-
10 ρίταις, ἢ ἰματισμῷ πολυτελεῖ, ἄλλη (ὁ πρέ-
pει γυναιξίν ἐπαγγελλομέναις θεοσεβείας)
11 δι᾽ ἐργων ἀγαθῶν, γυνὴ ἐν ἁπτικῇ μανθα-
12 νώτω ἐν πάσῃ ὑπόσταγῇ. γυναικὶ δὲ διδα-
sκειν6 οὐκ ἐπιτρέποι, οὐδὲ αὐθεντεῖν ἀνδρός,
13 ἄλλῃ εἰναι ἐν ἁπτικίᾳ. Ἄδαι γὰρ πρῶτος
14 ἐπιλάθη, εῖτa Εὐας καὶ Ἀδᾶμ οὐκ ἢπατήθη,
15 ἡ δὲ γυνῆ ἀπατηθεῖσα7 ἐν παραβάσει γέ-
16 γονεὶ σωβηθεῖται δὲ διὰ τῆς τεκνογονίας, εὖν
17 μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγασμῷ
μετὰ σωφροσύνης.
3 Πιστὸς ὁ λόγος8 Εἰ τις ἐπισκοπῆς ὑπό-
2 γεται, καλοῦ ἐργον ἐπιθυμεῖ. δει οὖν τὸν
ἐπίσκοπον ἀνεπιλήπτων εἰναι, μᾶς γυναικὸς
ἀνδρα, νηψάλων, σωφρόνα, κόσμιον, φιλό-
3 ἔξενον, διδακτικὸν μὴ πάροινον, μὴ πλήκτην,
μη αἰσχροκερδῆ,1 ἄλλη ἐπιεικῆ, ἄραχον, ἄφι-
4 λάγγυρον τοῦ ἱδίου οἰκον καλῶς προϊστά-
μενον, τέκνα ἔχοντα ἐν ὑπόσταγῃ μετὰ πάσης
5 σεμνότητος (εἰ δὲ τις τοῦ ἱδίου οἰκον προ-
στήναν οὐκ ὁδεῖ, πῶς ἐκκλησίας Θεοῦ ἐπι-
6 μεληθεῖται;) μὴ νεόφυτον, ἢ μὴ τυφω-
7 θείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου, δεὶ 
8 δὲ αὐτὸν 2 καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ 
tῶν ἔχουσε, ἤν μὴ εἰς ἀνελεημόμεν ἐμπέσῃ
8 καὶ παγίδα τοῦ διαβόλου. διακόνους ὀσαύ-
tος σεμνοὺς, μὴ διλόγους, μὴ οἶνῳ πολλῷ 
9 προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ 
μυστήριον τῆς πίστεως ἐν καθαρῷ συνεῖ-
10 δῆσει. καὶ οὗτοι δὲ δοκιμαζόμεθα πρὸ-
tον, εἰτα διακονεῖτοσαν, ἀνέγκλητοι ὄντες,

1611

11 Even so must their wives be grave; not slanderers, sober, faithful in all things.
12 Let the Deacons be the husbands of one wife, ruling their children and their own houses well.
13 For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.
14 These things write I unto thee, hoping to come unto thee shortly.
15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth.
16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

4 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:
2 Speaking lies in hypocrisy, having their conscience seared with a hot iron,
3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth.
4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5 For it is sanctified by the word of God, and prayer.
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.
7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.
8 For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
9 This is a faithful saying, and worthy of all acceptation:

1881

11 Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping to come unto thee shortly;
15 but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.
16 And without controversy great is the mystery of godliness: who was manifested in the flesh, justified in the Spirit, seen of Angels, preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils:
2 Speaking lies in hypocrisy, having their conscience seared with a hot iron,
3 Forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe the truth and know the truth.
4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5 For it is sanctified by the word of God and prayer.
6 If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of the good doctrine which thou hast attained.
7 But refuse profane and old wives' fables, and exercise thyself unto godliness.
8 For bodily exercise profiteth a little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation.
11 γναίκας ὁσπιτῶς σεμνᾶς, μὴ διαβίλους, νη-
12 φαλίσσα, πιστάς ἐν πάσι. διάκονοι ἐστωσιν
μᾶς γναίκως ἄνδρες, τέκνων καλῶς προϊ-
13 στάμενοι καὶ τῶν ἱδιῶν οἶκων, οἱ γὰρ καλῶς
διακόνησαντες βαβαθὼν ἐαυτοῖς καλῶς περι-
ποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει
τῇ ἐν Χριστῷ Ἰησοῦ.
14 Ταῦτα σου γράφω, ἀπίστοι εἴδειν πρός
15 σε τάχιον· εἰ δὲ βραδύων, ἵνα εἰδῆς πῶς
δεῖ ἐν οἷς Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν
ἐκκλησία Θεοῦ ζωτος, στῦλος καὶ ἐδραίωμα
16 τῆς ἀληθείας. καὶ ὁμολογούμενοι μέγα ἐστὶ
τὸ τῆς εὐσέβειας μυστήριον Θεοῦ ἐφανε-
ράθη ἐν σαρκὶ, ἐδεικνύθη ἐν πνεύματι, ἀφθη
ἀγγέλωι, ἐκκύρωθη ἐν ζῴουν, ἐπιστεύθη ἐν
κόσμῳ, ἀνελήφθη ἐν δόξῃ.
4 ὁ δὲ Πνεῦμα ῥήτως λέγει, ὅτι ἐν ὑποτέ-
ροις καιροῖς ἀποστησοῦνται τινες τῆς πίστεως,
προσέχουσιν πνεύματος πλάσασι καὶ διδασκα-
λίαις δαιμονίων, ἐν ὑποκρίσεις φευγολόγων,
5 κακαντιρεισμένοις τὴν ἱδίαν συνειδησίαν, κω-
λούστων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἅ ὁ
Θεὸς ἐκτισεν εἰς μετάληψιν μετὰ εὐχαρι-
στίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλη-
θείαν. ὅτι πᾶν κτίσμα Θεοῦ καλῶς, καὶ
οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβά-
νομένουν ἀγαίναται γὰρ διὰ λόγου Θεοῦ καὶ
ἐντύπωσις.
6 Ταῦτα ὑποτεθέμενος τοῖς ἀδελφοῖς καλῶς
ἐση διάκονοι Ἰησοῦ Χριστοῦ, ἐντρεπθό-
μενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς
7 καλὸς διδασκαλίας ἡ παρηκολούθηκας, τοὺς
de βεβήλους καὶ γραάδες μῦθους παρατοῦ-
8 δὲ γίμναξε δὲ σεαυτὸν τρὸς εὐσέβειαν.
9 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὅλουν
ἐστὶν ὁφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάν-
ta ὁφέλιμος ἐστιν, ἐπαγγελλών ἔχουσα
ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πισ-
tῶς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.
I. TIMOTJII IV. 10—V. 10.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believirs, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.

15 Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

5 Rebuke not an Elder, but treat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as sisters with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his kindred, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number, under threescore years old, having been the wife of one man.

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

10 For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.

15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Honour widows that are widows indeed.

4 But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.
10 εἰς τοῦτο γὰρ καὶ ἀκοπλοῦνται ὁνειδιζόμενοι καὶ ἀνειδιζόμενοι, όσον ἔστι σωτῆρ πάντων ἀνθρώπων, μάλιστα πιστῶν. 2 ὁμ. καὶ 3 ἀγωνιζόμενοι ἀνειδιζόμενοι
11,12παράγγειλε ταῦτα καὶ δίδασκε. μηδὲν σοι τῆς νεότητος καταφρονεῖτα, ἀλλὰ τῶν γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. 4 ὁμ. ἐν πνεύματι,
13 ἔστε ἔρχομαι, προσέχετε τῇ ἀναγνώσει, τῇ πα-
14 σκλησθείς, τῇ διδασκαλίᾳ. μηδὲν τοῦ ἐν σοι χαρίσματος, ὃ ἐδόθη σαί διὰ προφητείας μετὰ ἑπιθέσεως τῶν χειρῶν τοῦ πρεσβύτε-
15 ρίου. ταῦτα μελέτα, ἐν τούτοις ἔσθι, ἐνα
16 σοι ἡ προκοπῆ τῇ φανερῇ ἐν τῷ πᾶσιν. ἔπεξε σκευάζεται καὶ τῇ διδασκαλίᾳ. ἐπήμεναν αὐτοῖς τοῦτο γὰρ ποιοῦν καὶ σκευάζεται σῶσες καὶ τοὺς ἀκούσαντές σοι.
5 Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρα-
καλεί ὁς πατέρας νεωτέρους, ὥς ἄδελφοὺς ὑπεξεπετέρας, ὡς μητέρας νεωτέρας, ὡς ἄδελφος, ἐν πάσῃ ἀγνείᾳ. χήρας τίμα τάς
4 ὧντως χήρας. εἰ δὲ τις χήρα τέκνα ἢ ἐκ-
γονα ἔχει, μανθάνωτος πρὸς τὸν ἱδιὸν αἰκὸν εὐσέβειν, καὶ ἀμαβία ἀποδιδόναι γάρ τοις προγόνοις τοῦτο γὰρ ἐστὶν καλὸν καὶ ἀπὸ-
5 ἔκτον ἐνόσιον τοῦ Θεοῦ. εἰ δὲ ὧντως χήρα καὶ μεμονωμένη ἥλπικεν ἐπὶ τοῦ Θεοῦ, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς
6 νυκτὸς καὶ ἡμέρας. εἰ δὲ σπαταλῶσα, ἡ ὡς τῇ τέθυσι, καὶ ταῦτα παράγγελλε, ἵνα ἄνεπι-
8 λῆπται ὑδά. εἰ δὲ τις τῶν ἱδίων καὶ μάλιστα τῶν ὀικείων ὁμ. καὶ τοῆς προσευχῆς, τὴν πίστιν ἤρπη-
9 ται, καὶ ἐστὶν ἀπίστου χείρων. χήρα κατα-
λέγεται μὴ ἐλατον ἐτῶν ἐξήκουνται, γεγονόν
10 ἐνὸς ἐν ἐργοῖς καλοῖς μαρτυρουμένη, εἰ ἐκεντροφόρησεν, εἰ ἐενωδόχησεν, εἰ ἐγενοδόχησεν, εἰ ἐγενοδόχησεν, εἰ παντὶ ἑργὰ ἀγαθὸ ἐπικολούθησε.
### 1. Timothy V. 11—VI. 1.

<table>
<thead>
<tr>
<th>1611</th>
<th>1831</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Bat the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry. 12 Having damning, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. 15 For some are already turned aside after Satan. 16 If any man or woman that believe have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed. 17 Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the Scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn; and, *The labourer is worthy of his reward. 19 Against an Elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that all others also may fear. 21 I charge thee in the sight of God, and Christ Jesus, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men’s sins. Keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach’s sake, and thine often infirmities. 24 Some men’s sins are open beforehand, going before to judgment: and some men they follow after. 25 Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid. 6 Let as many servants as are under the yoke, count their own masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed.</td>
<td>11 But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 15 For already some are turned aside after Satan. If any woman that believe hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed. 17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, *Thou shalt not muzzle the ox when he treadeth out the corn. And, *The labourer is worthy of his hire. 19 Of his hire. Against an elder receive not an accusation, except at the month of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. 21 I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. 22 Lay hands hastily on no man, neither be partaker of other men’s sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach’s sake and thine often infirmities. Some men’s sins are evident, going before unto judgement; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid. 6 Let as many servants are under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed.</td>
</tr>
</tbody>
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1 Gr. for their railing. 2 Or, *under. 3 Or, without prejudice. 4 Gr. the works that are good are evident. 5 Gr. bond-servants.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α. 885

11 νεωτέρας δὲ χήρας παραστοῦ, όταν γὰρ κατα-
στρηγίσωσε τοῦ Χριστοῦ, γαμεῖν βέλουσιν,
12 ἔχονσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέ-
13 τησαν. ἅμα δὲ καὶ ἁργαὶ μανθάνουσι, πε-
ρεργόμενα τὰς οἰκίας, οὐ μόνον δὲ ἁργαὶ,
ἁλλὰ καὶ φλόγας καὶ περίεργος, λαδοῦσαι
14 τὰ μὴ δέοντα. βούλομαι ὧν νεωτέρας γα-
μεῖν, τεκνογονεῖν, οἰκοδομοποιεῖν, μηδεμιῶν
ἀφορμὴν διδόναι τῷ ἀντικείμενῳ λοισοῦμας
15 χάριν. ἡδή γὰρ τως εἶχεν εἴσερησαν ὅπισω
16 τοῦ Σατανᾶ. εἵ τις πιστὸς ἡ πιστὴ ἔχει
χήρας, ἐπαρκεῖτο αὐτὰς, καὶ μὴ βαρείσθω ἡ
ἐκκλησία, ἵνα ταῖς ὡς οὖν χήραις ἐπαρκέσῃ.
17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς
τιμῆς ἁξιοῦσθωσιν, μάλιστα οἱ κοπιῶντες ἐν
18 λόγῳ καὶ διδασκαλίᾳ. λέγει γὰρ ἡ γραφή,
Βοών ἀλοώστα σοι φιμώσεις. καὶ ἂν ἄξιος ὁ
19 ἐργάτης τοῦ μισθοῦ ἀυτοῦ. κατὰ πρεσβύ-
τερου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ
20 μὴ ἐπὶ δόνῃ τῷ μαρτύρῳ. τούς ἀμαρ-
τάνοντας εἰνόπιον πάντων ἔλεγχε, ἵνα καὶ οἱ
21 λοιποὶ φόβον ἔχοσι. διαμαρτύρομαι εἰνό-
πιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ
tῶν ἐκλεκτῶν ἄγγελῶν, ἵνα ταῦτα φυ-
λάξῃ χωρίς προκρίματος, μηδὲν ποιῶν κατὰ
22 πρώταλλον. χείρας ταχέως μηδενὶ ἐπιτίθει,
μηδὲ κουσὼν ἀμαρτίας ἀλλοτρίας' σεαυτῶν
23 ἁγνῶν τίμην, μηκέτι ὑποστότει, ἀλλ' οὖν
ὅλως χρώ, διὰ τῶν στομαχῶν σου7 καὶ τάς
24 πυκνὰς σου ἁσθενείας. τινὸς ἀνθρώπων αἱ
ἀμαρτίαι πρῶδηλοι εἰς, προάγουσαι εἰς κρί-
25 σών τοι δὲ καὶ ἐπακολουθοῦσιν. ὁσαύτως
καὶ τὰ καλὰ ἔργα8 πρώδηλα ἔστε.9 καὶ τὰ
ἀλλος ἔχοντα κρυβοῖ τοίς ὑδάναι
6 ὁ Οσιος εἰσίν ἐπὶ ἔγγον δουλοί, τοὺς
ἰδίους δεσπότας πάσης τιμῆς ἁξίων
ἡγείσθωσιν, ἵνα μὴ τὸ ὄνομα τοῦ
Θεοῦ καὶ ἡ διδασκαλία βλασφημήτω.
<table>
<thead>
<tr>
<th>I. TIMOTHY VI. 2—15.</th>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 And they that have believing masters, let them not despise them because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit: These things teach and exhort.</td>
<td>2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that take of the benefit are believing and beloved. These things teach and exhort.</td>
<td>1 Or, held of</td>
</tr>
<tr>
<td>3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;</td>
<td>3 If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness:</td>
<td>2 Gr. healthful.</td>
</tr>
<tr>
<td>4 He is 1 proud, knowing nothing, but 2 doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings,</td>
<td>4 He is proud, knowing nothing, but 2 doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,</td>
<td>3 Gr. sick.</td>
</tr>
<tr>
<td>5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such withdraw thyself.</td>
<td>5 wranglings of men corrupt in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain:</td>
<td>4 Or, in these we shall have enough</td>
</tr>
<tr>
<td>6 But godliness with contentment is great gain.</td>
<td>6 way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therein with content. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition.</td>
<td>5 Gr. evils.</td>
</tr>
<tr>
<td>7 For we brought nothing into this world, and it is certain we can carry nothing out.</td>
<td>7 For we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therein with content. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition.</td>
<td>6 Or, preserve all things alive</td>
</tr>
<tr>
<td>8 And having food and raiment let us be therewith content.</td>
<td>8 And having food and covering we shall be therein with content. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition.</td>
<td>7 Or, his</td>
</tr>
<tr>
<td>9 But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.</td>
<td>9 but having food and covering we shall be therein with content. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition.</td>
<td>8 Gr. them that reign as kings.</td>
</tr>
<tr>
<td>10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.</td>
<td>10 and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.</td>
<td>9 Or, professeth all things wise</td>
</tr>
<tr>
<td>11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.</td>
<td>11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.</td>
<td>7 Or, his</td>
</tr>
<tr>
<td>12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.</td>
<td>12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.</td>
<td>8 Gr. them that reign as kings.</td>
</tr>
<tr>
<td>13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,</td>
<td>13 I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ.</td>
<td>9 Or, them that rule as lords.</td>
</tr>
<tr>
<td>14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.</td>
<td>14 That thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in his own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;</td>
<td></td>
</tr>
</tbody>
</table>
2 δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτοσαν, ὅτι ἀδελφοὶ εἰσιν’ ἄλλα μᾶλλον δουλεύτωσαν, ὅτι πιστοὶ εἰσὶ καὶ ἀγαπητοὶ οἱ τῆς ἐνεργείας ἀντιλαμβανόμενοι, ταῦτα διδασκει καὶ παρακαλεῖ.

3 Εἰ τις ἔτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ’ εὐσέβειαν διδασκεῖ.

4 καλία, τετύφωσι, μηδὲν ἐπιστάμενος, ἄλλα νοσῶν περὶ ξητήσεις καὶ λογομαχίας, εἴ ὁν γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοια

5 ποιησὶ, παραδιατριβὰς1 διεφθαρμένων ἀνθρώπων τῶν νοῦν, καὶ ἀπεστερμένων τῆς ἀληθείας, νομιζόντων πορισμῶν εἶναι τὴν εὐσέβειαν, ἀφίστασο ἀπὸ τῶν τοιούτων.2

6 ἐστὶ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐτορκείσας’ οὐδὲν γὰρ εἰσηγήκαμεν εἰς τῶν κόσμων, δῆλον3 ὅτι οὐδὲ εἴη ἐνεγκέιτο τι δυνάμει

7 μεῖα ἐχοντες δὲ διατροφῆς καὶ σκεπασμάτων τούτως ἀρκεσθήσομεν, οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσαν εἰς πειρασμῶν καὶ παγίδα καὶ ἐπίθυμίας πολλὰς ἀνοίγοις καὶ βλασφημίας, ἀντινε βιδώνουν τοὺς ἀνθρώποις ποιεῖται καὶ ἀποστείρασαι ταῦτα.

10 ποιεῖται τὰ ὀλθεροὺς καὶ ἀπόλλειαι. οὐδὲ γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία ἢ τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ έαυτοὺς περιέπειραν ὁδύναις πολλαίς.

11 Σὺ δὲ, ὥς ἀνθρώπος τοῦ4 Θεοῦ, ταῦτα 4 ὀμ. τοῦ φεῦγε διόκει δὲ δικασσίη ἐνεγκέιτο, εὐσέβειαν, πίστιν, ἀγαπήν, ὑπομονήν, πρόσφητα.5

12 ἀγωνίζον τῶν καλῶν ἀγώνα τῆς πίστεως, ἐπιλαμβάνει τῆς αἰωνίου ζωῆς, εἰς ὅν καὶ ἐκλήσης, καὶ ὀμολόγησας τὴν καλὴν ὁμολογίαν 6 ὀμ. καὶ

13 λογίαν ἐνόπτοις πολλῶν μαρτύρων. παραγέγιλλο σοι ἐνόπτοι τοῦ Θεοῦ τοῦ ξωποιοῦντος7 τὰ πάντα, καὶ Χριστοῦ 7 ἡσυχῶνοντος Ἰησοῦ τοῦ μαρτυρίσαντος ἐπὶ Πορτίον

14 Πλάτων τὴν καλὴν ὁμολογίαν, τηρῆσαι σὲ τὴν ἐντολὴν ἀσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφάνειας τοῦ Κυρίου ἡμῶν Ἰησοῦ

15 Χριστοῦ, ἡ 8 καρποὶ ἔδωκε δείξεις ο μακάριος καὶ μύνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,
16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate,

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called:

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

9 The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothy my dearly beloved son: grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

1 Or, age

2 Or, ready to sympathize

3 Gr. the deposit.

4 Gr. missed the mark.

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16 Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

17 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

20 O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called;

21 which some professing have erred concerning the faith.

Grace be with you.

1 Or, through
ΠΑΤΛΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
Η ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ ΔΕΤΕΡΑ.

1 Παύλος, ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ Ἰησοῦ Χριστοῦ θελήματος Θεοῦ, κατ’ ἐπαγγελίαν ζώης τῆς
2 ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 Χάριν ἔχω τῷ Θεῷ, ὥσπερ λατρεύω ἀπὸ προέγραμμα ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν τοῖς δεήσεις μου νυκτὸς καὶ ἡμέρας.
4 ὅταν ἐπιστολῶν οὖσα ἑδέσμου, μεμνημένος ἐμέν τῶν δικαιῶν, ὡς ἠχαίρη πληρωθῶ, ἐπιστολῶν.

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5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God,

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel:

11 Whereunto I am appointed a Preacher, and an Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

14 That good thing which was committed unto thee, keep, by the holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find mercy of the Lord in that day: And in how many things he ministered unto me at Ephesus, thou knowest very well.

5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou 1stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and 2saintly. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a 3preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard 4that which I have committed unto him against that day. Hold the pattern of 5sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 6That good thing which was committed unto thee guard through the 7Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turned away from me; of whom are Phygellus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chains; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

1 Gr. stir into flame.
2 Gr. sobering.
3 Gr. herald.
4 Gr. that which he hath committed unto me.
5 Gr. healthful.
6 Gr. The good deposit.
7 Gr. Holy Spirit.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

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5 ὑπόμνησιν λαμβάνων τὴς ἐν σοὶ ἀνυποκρίτου πίστεως, ἤτεις ἐνφάνισε πρῶτον ἐν τῇ μάμρῃ σου Λοίδι καὶ τῇ μητρί σου Εὐνίκῃ,*
6 πέπεσμα δὲ ὅτι καὶ ἐν σοί. δὲ ἦν αἰτίαν ἀναμμήνησκο σε ἀναζωπυρεῖ τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως
7 τῶν χειρῶν σου. οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεύμα δειλίας, ἀλλὰ δυνάμεως καὶ
8 ἀγάπης καὶ σωφρονισμοῦ. μὴ οὖν ἐπαι σχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ οἷς τῶν δέσμων αὐτῶν ἀλλὰ συγκα κοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,
9 τοῦ σώσαντος ἡμᾶς καὶ καλεσάντος κλῆσει ἡγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαι προέθεν καὶ χάριν τὴν δυνατῆς ἡμῖν ἐν
10 Χριστῷ ᾿Ησοῦ πρὸ χρόνων αἰωνίων, φανε ρωθέντων δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν ᾿Ησοῦ Χριστοῦ, καταργῇ σαντος μὲν τῶν δάνατον, φωτίσαντος δὲ ζωὴν
11 καὶ ἀφθορίαν διὰ τοῦ εὐαγγελίου, εἰς ὁ ἐτέρθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδά-
12 σκαλος ἐθνῶν. δὲ ἦν αἰτίαν καὶ ταύτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεσμα δὲ δυνατός ἐστὶ τὴν παραθήκην μου φυλάξαι εἰς ἐκεῖνην
13 τὴν ἡμέραν. ὑποτίπωσιν ἵχε ύγιαν ὅτων λόγου ἧν παρ' ἐμοῦ ἡκουσας, ἐν πίστει καὶ
14 ἀγάπῃ τῇ ἐν Ἰχωστῷ Ἱησοῦ. τὴν καλὴν παρακαταθήκην φυλάξον διὰ Πνευματος τὸν Αἴγιν τοῦ ἐνακούστος ἐν ἡμῖν.
15 Οἶδας τοῦτο, ὅτι ἀπεστράφησαν με πάντες τε ἐν τῇ Ἀσία, ὅν ἐστι Φύγελλος καὶ ᾿Ερμογένης. δοκὶ ἔλεος ὁ Κύριος τῷ ᾿Οὐρ ἰσιφόρῳ οἴκῳ ὅτι πολλάκις με ἀνέψυξε,
16 καὶ τῶν ἀλυσίων μοι οὐκ ἔπροσχύνθη, ἀλλὰ γενόμενος ἐν Ῥόμη, σπουδαίοτερον ἐξήτησεν καὶ ᾿Εφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.
17 μὲ καὶ εὗρε (δοκῇ αὐτῷ ὁ Κύριος εὐρέων ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ) καὶ ἤστα ἐν Ῥόμη διηκόνησε, βέλτιον σὺ γινώσκεις.
2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.  
2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.  
3 Thou therefore endure hardness, as a good soldier of Jesus Christ.  
4 No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.  
5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.  
6  The husbandman that laboureth, must be first partaker of the fruits.  
7 Consider what I say, and the Lord give thee understanding in all things.  
8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my Gospel:  
9 Wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound.  
10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.  
11 It is a faithful saying: for if we be dead with him, we shall also live with him.  
12 If we suffer, we shall also reign with him: if we deny him, he also will deny us.  
13 If we believe not, yet he abideth faithful, he cannot deny himself.  
14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.  
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.  
16 But shun profane and vain babblings, for they will increase unto more ungodliness.  
17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus.  
18 Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.  

II. TIMOTHY II. 1—18.  
1 Or, Take thy part in suffering hardness, as &c.  
2 Or, saying; for if &c.  
3 Many ancient authorities read God.  
4 Or, holding a straight course in the word of truth.  
5 Or, spread  
6 Gr. missed the mark.  
7 Some ancient authorities read a resurrection.
2 Σὺ οὖν, τέκνον μου, ἐνδυμασίαν ἐν τῇ χάρᾳ 2 μισθίᾳ ἐν Χριστῷ Ἰησοῦ. καὶ ἄνδρον ἕμοι διὰ πολλῶν μαρτύρων, ταῦτα παράδομα πιστῶς ἀνθρώποις, οὕτως ἰκινοῖς 3 ἐσοστεί καὶ ἐτέρους διδάξαι. σὺ οὖν κα- κοπάθησον1 ὡς καλὸς στρατιώτης Ἰησοῦ 4 Χριστοῦ. οὐδένιοι στρατευόμενοι ἐμπλέκε- ται ταῖς τοῦ βίου πράγματεῖς, ἦν τῷ 5 στρατολογήσαντι ἀρέσθ. εἰών δὲ καὶ ἀδικόν τις, οὐ στηθανοῦται ἐως μὴ νομίμως ἀδικήση. 6 τῶν κοπίωντων γεωργῶν δεῖ πρῶτον τῶν καρ- 7 πῶν μεταλαμβάνειν. νοεῖ ἢ 3 λέγω: διότι 8 γὰρ σοὶ ὁ Κύριος σύνεσιν ἐν πάσῃ. μνημό- νευε Ἰησοῦν Χριστὸν ἐνγερμένον ἐκ νε- κρῶν, ἐκ στερμάτων Δαμιάν, κατὰ τὸ εὐαγγέ- 9 λίων μου ὑπὸ κακοπάθω μέχρι δεσμῶν, ὡς κακούργος’ ἀλλ’ ὁ λόγος τοῦ Θεοῦ οὐ δέδε- 10 ται, διὰ τοῦτο πάντα ὑπομένω διὰ τοῦς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος’ Ἔι5 γὰρ συναπεθάνωμεν, καὶ 12 συγκύησομεν’ εἰ ὑπομένομεν, καὶ συμβασιλεύ- σουμεν’ εἰ ἄρνουμεθα, κάκεινος ἀρνήσεται. 13 ἡμᾶς’ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένειν 14 ἀρνήσεθαί ἑαυτόν οὐ δίωνας. 15 Ταῦτα ὑπομίμησθε, διαμαρτυρόμενος ἐν- ωπίον τοῦ Κυρίου8 μὴ λογομαχεῖν εἰς9 οὐδὲν χρήσμων, ἐπὶ καταστροφῆς τῶν 16 ἀκούόντων, σπουδάζον σεαυτὸν δόκιμον παραστήσασθαι τῷ Θεῷ, ἐργάτην ἀνεπαι- σθυντον, ὀρθοτομοῦντα τῶν λόγων τῆς 17 ἀληθείας. τὰς δὲ βεβηλούς κενοφθονίας περιμένασθαι εἰπὶ πλείον γὰρ προκύψουσιν 18 ἀσέβειας, καὶ ὁ λόγος αὐτῶν ὡς γάγ- γαραν νομίμων ἔζει δὲν ἐστὶν Ἰησούς καὶ 19 Φιλήτος’ οὕτως πειρὰ τὴν ἀληθείαν ἡστο- χιάν, λέγοιτο τὴν10 ἀνάστασιν ἡδίς γεγο- νέαι, καὶ ἀνατρέπουσι τὴν τῶν πίστων.
II. TIMOTHY II. 19—III. 8.

19 Nevertheless the foundation of God standeth sure, having the seal, the Lord knoweth them that are his. And, let every one that nameth the Name of Christ, depart from iniquity.
20 But in a great house, there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.
21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.
22 Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.
23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient,
25 In meekness instructing those that oppose themselves, if God peradventure may give them repentance to the acknowledgment of the truth.
26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3 This know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God,
5 Having a form of godliness, but denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7 Ever learning, and never able to come to the knowledge of the truth.
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, rebprobate concerning the faith.
19 ό μέντοι στερεός θεμέλιος τοῦ Θεοῦ ἔστη-κεν, ἔχον τὴν σφραγίδα ταύτην, Ἠγνω 
Κύριος τοὺς οὖν αὐτού, καὶ, Ἀποστῆτω 
ἀπὸ ἀδίκιας πᾶς ὁ ὄνομάζων τὸ ὄνομα Χρι-
20 στοῦ. Ἐν μεγάλη δὲ οἰκία οὐκ ἔστι μόνον 
σκεῦς χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα 
καὶ ὀστράκινα, καὶ ἢ μὲν εἰς τιμήν, ἢ δὲ εἰς 
21 ἀτμίαν. ἔως οὖν τις ἐκκαθάρη ἐαυτὸν ἀπὸ 
τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, 
καὶ ἐκχρηστόν τῷ δεσπότῃ, εἰς πᾶν ἔργον 
22 ἀγαθὸν ἠτομασμένον. τὰς δὲ νεωτερικὰς 
ἐπιθυμίας φεύγει διόκε δὲ δικαιοσύνην, 
πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλο-
μένων τῶν Κυρίων, ἐκ καθαρᾶς καρδίας. 
23 τὰς δὲ μορίας καὶ ἀπαθεῖτως ξητήσεις 
24 παρατοῦ, εἶδος ὅτι γεννῶσα μάχαις. δού-
λον δὲ Κυρίον οὐ δεί μάχεσθαι, ἀλλ' ἤπιον 
25 εἶναι πρὸς πάντας, διδακτικῶν, ἀνεξίκακον, εἰ 
πρόσητη πανεὐνοῦτα τοὺς ἀντιδιακριβοῦν 
μὴ ποτε δὴ αὐτοίς ὁ Θεὸς μετάφωσε εἰς 
26 ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς 
tου διαβόλου παγίδος, ἐξωγερμηνοῖ ύπ' αὐ-
tοῦ εἰς τὸ ἐκεῖνον θέλημα. 
3 Τούτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμε-
2 ῥαι ἐναντίσαται καροὶ χαλεποὶ. ἐσονα 
γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, 
ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν 
3 ἀπειθεῖς, ἀχάριστοι, ἀνόητοι, ἀστοργοῖ, 
ἀστυπλοῦν, διάβολοι, ἄκρατεῖς, ἀνήμεροι, 
4 ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφω-
5 μένοι, φιλίδονοι μύλλον ἡ φιλόθεοι, ἐχον-
tες μόρφους εὐσέβειας, τὴν δὲ δύναμιν 
αὐτῆς ἠρμηνεύοι καὶ τοῖς ἀποπρέποι. 
6 ἐκ τούτων γὰρ εἰσὶν οἱ ἐνδύνατοι εἰς τὰς 
οἰκίας, καὶ αἰχμαλωτεύοντες τὰ ἑννακάρια 
σεσωρευμένα ἀμαρτίαις, ἀγόμενα ἐπίθυμιας 
7 ποικίλας, πάντοτε μαθάντοντα, καὶ μηδέ-
tοτε εἰς ἐπίγνωσιν ἀληθείας ἐλθέιν δυνά-
8 μενα. ὡν τρόπον δὲ ἱερὰς καὶ ἱερομερὰς 
ἀντέστησαν Μωυσέι, οὐτω καὶ οὔτοι ἀνθι-
στανται τῇ ἀληθείᾳ, ἄνθρωποι κατεθηρα-
μένοι τὸν νου, ἀδόκμοι περὶ τὴν πίστων.
II. TIMOTHY III. 9—IV. 8.

11 But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

12 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, thoroughly furnished unto all good works.

14 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom:

2 Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears:

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which

---

1 Or, thou hast been a diligent follower of.

2 Or, perfect.

3 Or, profitable.

4 Or, I testify, in the sight of.

5 Or, disciple.

6 Or, pertaining to the proof.

7 Or, teaching.

8 Gr. poured out as a drink-offering.
9 ἀλλ' οὖν προκύψωσιν ἐπὶ πλεῖον ἡ γὰρ ἁπειρούσα ἄναυτόν ἐστι πάνιν, ὡς καὶ 10 ἡ ἐκείνων ἐγένετο. σὺ δὲ παρηκολούθηκας μοι τῇ διδασκαλίᾳ, τῇ ἁγωγῇ, τῇ προδέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ἱππομονῇ, τοῖς διογμοῖς, τοῖς παθήμασιν, οἷς μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷοι διωγμοῦς ὑπήρεγκα ἐκ ἑαυτοῦ με ἐρρύσας τὸν Κύριο. καὶ πάντες 12 πάντων ἐκ τῆς θελούσετε ὡς ἡ ἐκ Χριστοῦ Ἰησοῦ, καὶ διάκωθεται. ποιήσοι δὲ ὁ ἀνθρώπος καὶ γόρτες προκύψωσεν ἐπὶ τὸ χείρον, πλα- 14 νῶτες καὶ πλανάμενοι. σὺ δὲ μένεν ἐν ὅσι ἔραβες καὶ ἐπιστόθηστε, εἰδὼς παρὰ τίνος 3 ἔραβες, καὶ ὁτι ἀπὸ βρέφους τὰ ἄρα γράμματα οἴδας, τὰ διανόησε σε συνήθαι εἰς συνήθαι διὶ πάντως τῆς ἐν Χριστῷ Ἰησοῦ, 16 πᾶσα γραφὴ θεόπνευστος καὶ ὁφελίμος πρὸς διδασκαλιῶν, πρὸς ἔλεγχον, πρὸς ἐπι- ναρθήσωσιν, πρὸς παιδεῖαν τῆς ἐν δικαιοσύνη 17 ἵνα ἁρτίον ὁ ὁ τοῦ θεοῦ ἀνθρώπος, πρὸς πάν ἐργαν ἄγαθόν ἐξηρτισμένον.

Διαμαρτύρομαι 1 οὖν ἔγω ἐνόπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζωίας καὶ νεκροῖς κατὰ 4 τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτῶν, 5 κυρίων τῶν λόγων, ἐπιστήμην εὐκαίρων, ἀκαίρως, ἔλεγχον, ἐπιτήρησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

ἐστιν γὰρ καιρὸς ὅτε τῆς ἥγειας ἡ διδασκαλία οὐκ ἄνεξόνται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἑαυτοῦ ἐστιν καὶ ἐπιστρέφουσιν.

καὶ διδασκάλως, κυρίως τὴν ἀκοὴν καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουν· 5 σιν, ἐπὶ δὲ τοὺς μέθοδος ἐκτραπήσουσιν, σὺ δὲ νήψῃ ἐν πάσῃ, κακοπάθῃσιν, ἐργον ποιήσων εὐαγγελιστοῦ, τὴν διακονίαν σου πληρωθοῦσιν. ἐγὼ γὰρ ἡ ἡ σπέρματι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀκαλύψεως ἐφέστηκε. τῶν ἅγων τῶν καιλῶν ἡγώνισμα, τῶν ὀδόνων τε- 7 τέλεα, τῆν πίστιν τετήρηκα· λοιπῶν, ἀπὸ κειτα μοι ὁ τῆς δικαιοσύνης στέφανος, ὡν

1 (M. Diamartýrōs, ματ.)
2 om. oin. égō
3 Ἱησοῦ "Χριστῷ Ἰησοῦ, " καὶ
5 (M. autôς)
the Lord the righteous judge shall give me at that day: and not to me only, but unto them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the Coppersmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever, and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Mileten sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

the Lord, the righteous judge, shall give me at that day: and not only to me, but also to all them that have loved his appearing.

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17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Mileten sick.

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22 The Lord be with thy spirit. Grace be with you.
9, 10 Ἐπιστολὴ πρὸς Τιμὸθεόν πόλεως 
με ταχέως Δήμας 
γάρ με ἐγκατέληπτον, ἀγαπητός τῶν νῦν αἰώνα, 
καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσης εἰς 
Γαλατίαν, Τίτος εἰς Δαλματίαν. Λουκᾶς ἐστὶ 
μὲν μὲν ἐμοῦ, Μάρκον ἀναλαβὼν ἀγε μετὰ 
σαυτοῦ ἐστὶ γάρ μοι εὐχαριστοῦ εἰς διακο-
νών. Τυχεῖν δὲ ἀπεστείλα εἰς Ἐφεσον.
13 τῶν φιλῶν ὑν ἀπέλειπον ἐν Τροιάδι παρὰ 
Κάρπο, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μά-
11 λιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ χαλ-
κεὺς πολλά μοι κακὰ ἑνδείξατο· ἀποδώσει 6 ἀποδώσει
15 αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ ὁν κα-
νὰ φυλάσσει, λῶν γὰρ ἀνθέστηκε 7 τοῖς 
16 ἡμετέροις λύγοις. ἐν τῇ πρώτῃ μοι ἀπο-
λογία οὐδείς μοι συμπαραγένετο 8, ἀλλὰ πάν-
18 τες με ἐγκατέληπτον μὴ αὐτοῖς λογοθεῖ.
17 ὁ δὲ Κύριος μοι παρέστη, καὶ ἑνδυνάμωσέ 
με, ἵνα δὲ ἐμοῦ τὸ κήρυγμα πληροφορήθη, 
καὶ ἱκουσῃ πάντα τὰ ἐδύνη καὶ ἑρρύσθην 
19 ἐκ στόματος λέοντος. καὶ 9 ρύσεται με ὁ 
Κύριος ἀπὸ παντὸς ἔργου ποιητῶν, καὶ σῶ-
σει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουρά-
11 νῶν ὃ ἡ δύξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. 
21 ἀμήν.
19 Ἀσπασια Πρίσκαν καὶ Ἀκώλαν, καὶ τῶν 
20 Οὐρισσόφοιν οἶκον. Ἐραστος ἐρευνῆσιν ἐν 
21 Κορίνθω· Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ 
23 ἀνθεύοντα, ὕποδιαστιν πρὸ χειμῶν ἐλ-
θεῖν. ἀπάστει τοῦ Εὐφοβολοῦ, καὶ Πού-

22 ὁ Κύριος Ἰησοῦς Χριστὸς 10 μετὰ τοῦ 
πνεύματος σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν. 
10 om. Ἰησοῦς Ἑραστῆς 
[Πρὸς Τιμόθεον δευτέρᾳ, τῆς Ἐφεσίων 
ἐκκλησίας πρῶτον ἐπεζυγότον χειροτο-
νηθέντα, ἐγράφη ἀπὸ Ῥώμης. ὥτε ἐκ 
Δευτέρου παρέστη Παύλος τῷ Καλλαρή 
Νέρων.] 12
12 om. subscription
THE EPISTLE OF PAUL TO
TITUS.

1881

1 Paul, a servant of God, and
an apostle of Jesus Christ, ac-
cording to the faith of God's elect, and
the knowledge of the truth which is
after godliness,
2 In hope of eternal life, which
God that cannot lie, promised be-
fore the world began:
3 But hath in due time manifested
his word through preaching, which
is committed unto me according to
the commandment of God our
Saviour;
4 To Titus mine own Son after the
common faith, Grace, mercy, and
peace from God the Father, and the
Lord Jesus Christ our Saviour.
5 For this cause left I thee in
Crete, that thou shouldest set in
order the things that are wanting,
and ordain Elders in every city, as
I had appointed thee.
6 If any be blameless, the hus-
band of one wife, having faithful
children, not accus'd of riot, or unruly.
7 For a Bishop must be blameless,
as the steward of God: not self-

Or, for.

willed, not soon angry, nor given
to wine, no striker, not given to
filthy lucre,
8 But a lover of hospitality, a
lover of good men, sober, just,
holy, temperate,
9 Holding fast the faithful word,
as he hath been taught, that he
may be able by sound doctrine,
both to exhort and to convince the
gainsayers.
10 For there are many unruly and
vain talkers and deceivers, specially
they of the circumcision:
11 Whose mouths must be stopped,
who subvert whole houses, teach-
ing things which they ought not,
for filthy lucre's sake.

1881

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ΠΑΤΛΩΤ*

II ΠΡΟΣ

ΤΙΤΩΝ ΕΠΙΣΤΟΛΗ.

1 Παύλος, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπάγωσιν ἀληθείας τῆς κατ’ εὐσέβειαν,
2 ἐπ’ ἐλπίδι ζωῆς αἰωνίου, ἢν ἐπηγγείλατο ὁ
3 ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανερώσας δὲ καρπὸς ἱδίως τῶν λόγων αὐτοῦ ἐν κηρύγματι ὁ ἐπιστεύθην ἐγὼ κατ’ ἐπιταγήν
4 τοῦ σωτῆρος ἡμῶν Θεοῦ, Τίτω γυναικῶς τέκνῳ κατὰ κοινὴν πίστιν ἡ χάρις, θέος, ἐν ἐπιταγήν ἡ χάρις καὶ Κυρίου Ἰησοῦ Χριστοῦ σωτῆρος ἡμῶν.

5 Τούτου χάριν κατέλησον3 σε ἐν Κρήτῃ, ἵνα ἀπέλθον τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν προσβυτέρους, ὡς ἐγὼ σοι διε-
6 ταξάμην οὖτις ἐστιν ἀνέγκλητος, μίας γυναικὸς ἀνήρ, τέκνα ἔχων πιστᾶ, μὴ ἐν κατη-
7 γορία ἃσωτίας οὐ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκο-
8 νόμον μὴ αὐθαδὴ, μὴ ὀργίλον, μὴ πάρωνον,
9 μὴ πλήκτριν, μὴ αἰσχροκερδῆν, ἀλλὰ φιλό-
10 ἔξενον, φιλάγαθου, σωφρονῆς, δίκαιον, ὅσιον,
11 ἐγκρατῆν, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἴνα δυνάτος ἢ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ἐγκυμοσύνῃ, καὶ τοὺς ἀντίλεγοντας ἐλέγχειν.
10 Ἐικὸ γὰρ πολλοὶ καὶ ἀνυπότακτοι, μα-
11 τωλόγου καὶ φρεναπταῖαι, μᾶλλον οἱ ἐκ
12 περιτομῆς, οὐ δεῖ ἐπιστομίζειν· ὅτι πᾶσιν ὅσιοις οἶκους ἀνατρέπουσι, διδάσκοντες ἔνας ἕνεκάς, ἀφροῦ κέρδους χάριν.
12 One of themselves, even a Prophet of their own, said: The Cretians are alway liars, evil beasts, slow belles.

13 This witness is true: wherefore rebuke them sharply that they may be sound in the faith;
14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.
15 Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled.
16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work 
reprobate.

2 But speak thou the things which become sound doctrine:
1 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
2 The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things,
3 That they may teach the young women to be sober, to love their husbands, to love their children,
4 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
5 Young men likewise exhort, to be sober minded.
6 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
7 Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.
8 Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again:
9 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.
10 For the grace of God that bringeth salvation, hath appeared to all men,
11 Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world,
12 εἰπέ τις ἐξ αὐτῶν, ἰδιὸς αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες
13 ἁργαὶ. ἢ μαρτυρία αὐτὴ ἐστὶν ἀληθῆς. δι’ ἥν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμος, ἢν ὑμι- 
14 αἰώνας ἐν τῇ πίστει, μὴ προσέχοντες ίουν- 
15 δαίκοις μῦθοις καὶ ἐντολαὶ ἀνθρώπῳ ἀπο-
καθάρα τοῖς καθαροῖς τοῖς δὲ μεμιασμένοις 
καὶ ἀπίστους οὐδὲν καθαρῶν ἀλλὰ μεμιανται 
16 αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεοῦ 
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦν- 
ται, βδελυκτοὶ ὑντες καὶ ἀπείθεις καὶ πρὸ 
πάν ἐργον ἀγαθὸν ἀδόκιμοι.

2 Σῦ δὲ λάλει ἀ πρέπει τῇ ὑγιαινοῦσῃ δι-
1 δασκαλίᾳ πρεσβύτατας νηφαλίωσ εἶναι, σερ-
2 νοὺς, σώφρονας, ὑγιανούτας τῇ πίστει, τῇ 
3 ἁγάπῃ, τῇ ὑπομονῇ πρεσβύτικας ὡσαύτως 
ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, 
μὴ ὁμορ πολλῷ δεδουλωμένας, καλοδιδασκά-
2 λους, ὅταν σωφρονίσωσι τὰς νέας φιλάνθρωπος 
5 εἶναι, φιλοστέκνως, σώφρονας, ἀγνάς, οἰκου-
ροὺς, ἀγαθίς, ὑποστασιμόνες τοῖς ἱδίαις 
ἄνδρασιν, ὅταν μὴ ὁ λόγος τοῦ Θεοῦ ἀλα- 
6 φημῆται: τοὺς νεωτέρους ὡσαύτως παρακάλει 
7 σωφρονείν περὶ πάντα σεαντον παρεχόμενο-
2 τὸν καλὸν ἔργουν, ἐν τῇ διδασκαλίᾳ ἄδια-
8 φθορίαν, σεμνότητα, ἀθαρσίαν, λόγον 
9 λυγῆ, ἀκάταγνωστον, ἢν ὁ ἐξ ἑναντίας ἐν-
τραπῇ, μηδὲν ἔχον περὶ ἴμων λέγειν φαν-
10 λου. δούλους ἱδίους δεσπόταις ὑποτάσσεσ-
θαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγο-
11 τας, μὴ νοσφυμένους, ἀλλὰ πᾶσιν πάσιν 
12 εὐνεκικμένους ἀγαθῆς, ἢν τῇ διδασκα-
λαίν τῷ σωτήρῳ ἴμων Θεοῦ κοσμῶσιν 
13 ἐν πάσιν, ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ 
12 ἡ σωτήριος πᾶσιν ἀνθρώποις, παιδεύομε 
ημᾶς ὅτα, ἀρνητάμενοι τῷ ἀσέβειαν καὶ τὰς 
κομικὰς ἐπιθυμίας, σωφρόνας καὶ δικαίας 
καὶ εὐσεβῶς ἤσομεν ἐν τῷ νόμῳ αὐτῶν,
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td><strong>13</strong> Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.</td>
<td><strong>13</strong> looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.</td>
</tr>
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<td><strong>14</strong> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.</td>
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</tr>
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<td><strong>15</strong> These things speak and exhort, and rebuke with all authority. Let no man despise thee.</td>
<td><strong>15</strong> These things speak and exhort and reprove with all authority. Let no man despise thee.</td>
</tr>
</tbody>
</table>

**3** Put them in mind to be subject to Principalities and Powers, to obey magistrates, to be ready to every good work,  
**2** To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.  
**3** For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.  
**4** But after that the kindness and love of God our Saviour toward man appeared,  
**5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost,  
**6** Which he shed on us abundantly, through Jesus Christ our Saviour:  
**7** That being justified by his grace, we should be made heirs according to the hope of eternal life.  
**8** This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.  
**9** But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.  
**10** A man that is an heretic, after the first and second admonition, reject:  
**11** Knowing that he that is such, is subverted, and sinneth, being condemned of himself.  
**12** When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.  

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**1 Or.** of the great God and our Saviour  
**2 Gr.** commandment.  
**3 Or.** laver  
**4 Or.** and through renewing  
**5 Or.** Holy Spirit  
**6 Or.** heirs, according to hope, of eternal life  
**7 Or.** profess honest occupations  
**8 Or.** factious  
**9 Or.** avoid
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

13 προσδεχόμενοι τήν μακαρίαν ἐλπίδα καὶ ἐπι-
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ
14 σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁς ἐδωκεν ἑαυτὸν υπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ τᾶς ἁνομίας, καὶ καθαρίσῃ ἑαυτῷ λαῶν
περιουσίων, ζηλωτὴν καὶ θνητὸν ἔργων.
15 Ταῦτα λύλει, καὶ παρακάλει, καὶ ἐλεγχε
μετὰ πάσης ἐπιταγῆς, μηδὲν σου περιφρο-
νεῖτο.

3 Ὑπομνήσασθε αὐτοῦς ἀρχαὶ καὶ ἐγώ-
σια ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς τὰν
2 ἔργον ἀγαθὸν ἐτοιμοῦσθαι εἶναι, μηδένα ἐλπί-
δὶμεῖς, ἀράχους εἶναι, ἐπιτείκεις, πᾶσαν ἐν-
δεκαπελών πραύτητα πρὸς πάντας ἅθρο-
3 πους. ἦμεν γὰρ ποτε καὶ ἡμῖν ἀνόητοι,
ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυ-
μίας καὶ ἡθονίας πουκλαῖς, ἐν κακίᾳ καὶ
φθάνον διάγοντες, στυγνοὶ, μισοῦντες ἀλ-
4 λους. ὡσε δὲ ἡ χρηστότης καὶ ἡ φιλα-
θροπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,
5 οὐκ ἐκ ἔργον τῶν ἐν δικαίωσιν διὸ ἐπου-
σαμεν ἡμῖν, ἀλλὰ κατὰ τὸν οὗτος ἔλεος
1 ἐσώσει ἡμᾶς, διὰ λουτρὸν παλιγγενεσίας καὶ
6 ἀνακαινίσεως Πνεύματος Αἴγιον, οὗ ἐξέγεεν
ἐφ’ ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ
7 σωτῆρος ἡμῶν, ὅν δικαιοδοθήτω τῇ ἑκείνῳ
χάριτι, κληρονόμοι γενώμεθα, κατ’ ἐλπίδα
8 κοις αἰωνίων. πιστὸς ὁ λόγος, καὶ περὶ
toῦν βουλομαῖ σε διαβεβαιῶσθαι, ἵνα
φροντίζων καὶ θνητὸν ἔργον προσπαθήσῃ τοῖς
πεπιστευκότες τῷ Θεῷ. ταῦτα ἐστὶ τὰ
9 καὶ ἀφέλμα τοῖς ἀνθρώποις μωραῖς
δὲ ξητίςεις καὶ γενεαλογίας καὶ ἔρεις καὶ
μάχας νομικὰς περιέστασιν εἰσὶ γὰρ ἄνω-
10 φελεῖς καὶ μάταιοι. αἵρετοι καὶ ἀνθρωποῦ
μετὰ μίαν καὶ δευτέρων νοεσθεῖαν παρα-
toῦ, εἰδὼς ὅτι ἐξεστρατεύει ὁ τοιοῦτος, καὶ
ἀμαρτανεῖ, ὅν αὐτοκατάκριτος.
11 "Ὅταν πέμψω Ἀρτεμίαν πρὸς σε Ἡ Τυχι-
κῶν, στούδασον ἐλθεῖν πρὸς με εἰς Νε-
kόπολιν· εκεῖ γὰρ κέρκικα παρασκεύασαι.
1611

TO PHILEMON 1—10.

1 Paul, a prisoner of Christ Jesus, and Timothy our brother unto Philemon, our dearly beloved, and fellowlabourer;
2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the Church in thy house;
3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.
4 I thank my God, making mention of thee always in my prayers,
5 Hearing of thy love, and faith, which thou hast toward the Lord Jesus, and toward all Saints;
6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.
7 For we have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother.
8 Wherefore, though I might be much bold in Christ to enjoyn thee that which is convenient;
9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.
10 I beseech thee for my son Onesimus, whom I have begotten in my bonds,

1881

13 Set forward Zenas the lawyer and Apollos, on their journey diligently, that nothing be wanting unto them.
14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

THE EPISTLE OF PAUL TO PHILEMON.

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and dear fellow-soldier, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.
2 I thank my God always, making mention of thee in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all Saints;
3 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.
4 For we have great joy and consolation in thy love, because the bowels of the Saints are refreshed through thee, brother.
5 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient;
6 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
13 Ζηρὰς τῶν νομικῶν καὶ Ἀπολλωνίου σπουδαίως
14 προσεμφομένου, ὑνα μηδὲν αὐτοῖς λείπῃ. μικροβουθείτω, δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαί εἰς τὰς ἀναγκαίας χρείας, ἵνα μη ὑπὸ ἄκαρπου.
15 Ὅσπερ εξονταί σε οἱ μετ' ἐμοῦ πάντες. ἀναστάτη τοὺς φιλούντας ἡμᾶς ἐν πίστει.

'Ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. 9

[Πρὸς Τίτων, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονήθη σὺν γράφῃ ἀπὸ Νικοτόλεως τῆς Μακεδονίας. 10] 10 om. subscription

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ΠΑΤΑΟΤ *

ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμων τῷ ἀγαπητῷ 2 καὶ συνεργῷ ἡμῶν, καὶ Ἀπφία τῇ ἀγαπήτῃ, καὶ Ἀρχάππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἰκίᾳ σου ἐκκλησίᾳ χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Ἐσω μου, πάντοτε μνείαν 2 (μου πάντοτε, μνείαν) σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

5 ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἡν ἤχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἀγίους, ὡς καὶ κοινωνία τῆς πίστεως σου ἑνεργής γένεται ἐν ἐπεγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν. 4

7 χαρὰν 4 χαρὰ ἔχωμεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ότι τὰ σπλάγχνα τῶν ἀγίων ἀναπτύσσεται διὰ σοῦ, ἀδελφέ.

8 Διὸ πολλὴν ἐν Χριστῷ παραρθεῖς ἔχων ἐπιτάσσεις σοι τὸ ἀνήκον, διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ών ὁ Παῦλος πρεσβύτης, νῦν δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ στοι. 7

10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὁμοία τοῦ Θεοῦ τέκνου, ὁν ἐγέννησα ἐν τοῖς δεσμοῖς μου, ὦ Ῥησίσιμον. 8

29—6
11 Which in time past was to thee unprofitable: but now profitable to thee and to me:
12 Whom I have sent again: thou therefore receive him, that is mine own bowels,
13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.
14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.
15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever:
16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
17 If thou count me therefore a partner, receive him as myself.
18 If he hath wronged thee, or oweth thee, put that on mine account.
19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides:
20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
23 There salute thee Epaphras, my fellowprisoner in Christ Jesus:
24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
25 The grace of our Lord Jesus Christ be with your spirit. Amen.

11 who was aforesaid unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing: that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.
21 Having confidence in thine obedience I write unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.
25 The grace of our Lord Jesus Christ be with your spirit. Amen.
Τον ποτέ σοι ἀχρηστον, των δὲ σοι καὶ ἔμει
τοῦ έστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ.

ὁν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,
τὰ ἐπὶ σοῦ διακοιμή 

τοῦ εὐαγγελίου χωρὶς δὲ τῆς σῆς γνώμης
ουδὲν ἦδελησα ποιήσαι, ὅπῃ ὡς κατὰ
ἀνάγκῃ τὸ ἄγαθον σου ἡ, ἀλλ' κατὰ ἐκού-

σιον. τάχα γὰρ διὰ τοῦτο ἐξωρίσθη πρὸς

ἀραν, ἔναι αἰώνων αὐτῶν ἀπέχης' οὐκέτι ὡς
δούλων, ἀλλ' ὑπὲρ δούλων, ἀδελφὸν ἀγαπη-

τόν, μᾶλλα ἐμοὶ, πόσῳ δὲ μᾶλλον σοὶ καὶ

ἐν σαρκί καὶ ἐν Κυρίῳ. εἰ οὖν ἐμὲ ἔχεις

κοινωνών, προσλαβοῦ αὐτῶν ὡς ἔμε. εἰ δὲ τι

ἡδηκέσῃ εἰ ὁ ὀρείς, τοῦτο ἐμοὶ ἄλλογεν. 

ἔγο σιάλος ἔγραψα τῇ ἐμῇ χερί, ἡγο

ἀποτίσω εἰνα μη λέγω σοι ὅτι καὶ σεαυτὸν

μοι προσσοφείλεις. ναί, ἀδελφή, ἐγὼ σου

ὀναίμην εἰν Κυρίῳ ἀνάπαυσόν μου τὰ

σπλάγχνα εἰν Κυρίῳ. πεποιῆθος τῇ ἑπα-

κοῇ σου ἐγραψά σοι, εἰδῶς ὅτι καὶ ὑπὲρ ἀ.

λέγω ποιήσεις. ἀμα δὲ καὶ ἑτοίμαζε μοι

ζευγάρ' ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν

ὑμῶν χαρισθῆσαι ὑμῖν.

Ἀσπαζόντα σε Ἐπαφρᾶς ὁ συναυχεῖ.

Ἀσπαζότει

λογὸς μου εἰν Χριστῷ Ἰησοῦ, Μάρκος,

Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοὶ

μου.

Ἡ χάρις τοῦ Κυρίου ὑμῶν. Ἰησοῦ Χρι-

στοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.

[Πρὸς Φιλίμονα ἐγράφη ἀπὸ Ῥώμης διὰ

Ὀνησίμου οἰκέτου.]
THE EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS.

1611

1 God who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets,
2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,
3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,
4 Being made so much better than the Angels, as he hath by inheritance obtained a more excellent Name than they.
5 For unto which of the Angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son.
6 And when he again saith, And let all the angels of God worship him.
7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.
8 But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
10 And, *thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

1681

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the 2 worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; making him more excellent name than they.
5 For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son.
6 And when he again saith, And let all the angels of God worship him.
7 Of God worship him. And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire:
8 But of the Son he saith, Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.
10 And, Thou Lord, in the beginning hast laid the foundation of the earth, And the heavens are the works of thy hands.

1 Gr. a Son.
2 Gr. ages.
3 Or, the impress of his substance.
4 Or, And again, when he bringeth in.
5 Or, shall have brought in.
6 Gr. the inhabited earth.
7 Or, spirits.
8 The two oldest Greek manuscripts read his.
ΠΑΤΑΟΣ ΤΟΤ ΑΠΟΣΤΟΛΟΤ

ΠΗΡΟΣ

ΕΒΡΑΙΟΤΣ ΕΠΙΣΤΟΛΗ.

1 Πολυμερώς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς πρωφήταις,
2 ἐπ’ ἐσχάτων τῶν ἡμερῶν τούτων ἐλίθησεν ἡμῖν ἐν νῷ, ὅν ἔθηκε κληρονόμον πάντων,
3 ἐκ τοῦ καί τοὺς αἰῶνας ἐποίησεν, ὥς ἦν ἡ ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρον τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι’ ἐμποτά καθαρισμὸν ποιητάμενος τῶν ἀμαρτίων ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης
4 ἐν υψηλοῖς, τοσοῦτοι κρέατον γενόμενος τῶν ἄγγελον, ἄσω διαφορώτερον παρ’ αὐτῷ τοὺς κεκληρονομηκεν ὄνομα. τῶν γὰρ ἐπέποτε τῶν ἄγγελον, Ἰησοῦς μου ἐκ σοῦ, ἐγὼ σήμερον γεγένηκα σε; καὶ πάλιν, Ἠσυχίω ἐσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μου εἰς υἱόν; ἄνω δὲ πάλιν εἰσαγάγη τῶν πρωτάτων εἰς τὴν οἰκουμένην λέγει. Καὶ προσκυνοῦσιν αὐτῷ πάντες ἄγγελοι Θεοῦ. καὶ πρὸς μὲν τοῖς ἄγγελοι λέγει, ὁ ποιῶν τοὺς ἄγγελον αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φιλόγα πρὸς δὲ τῶν νῦν, ὁ βρόνος σου, ὁ Θεὸς, εἰς τῶν αἰῶνα τοῦ αἰῶνος. ἦν δόξιος εὐθυτητος ηπ ἠμαρτίων τῆς βασιλείας σου. ἦγερας δέ καταστάσας, καὶ ἔμψισας ἀνομίαν διὰ τὸ τοῦτο ἐξερεθεῖσε σε ὁ Θεὸς, ὁ Θεὸς σου, ἐλαύνει ἀγαλλίαις καὶ λιᾶσεσας παρὰ τοὺς μετόχους σου. καὶ Σὺ κατ’ ἀρχάς, Κύριε, τὴν γην ἐδειμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσών οἱ οὐράνοι.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>11 They shall perish, but thou remainest: and they all shall wax old as doth a garment.</td>
<td>11 They shall perish; but thou continuest: And they all shall wax old as doth a garment;</td>
</tr>
<tr>
<td>12 And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.</td>
<td>12 And as a mantle shalt thou roll them up, As a garment, and they shall be changed:</td>
</tr>
<tr>
<td>13 But to which of the Angels said he at any time, <em>Sit on my right hand, until I make thine enemies thy footstool?</em></td>
<td>But thou art the same, And thy years shall not fail.</td>
</tr>
<tr>
<td>14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?</td>
<td>14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?</td>
</tr>
</tbody>
</table>

2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should *let them slip.

2 For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and was confirmed unto us by them that heard him,*

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

5 For unto the Angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying: *What is man, that thou art mindful of him: or the Son of man that thou visitest him?* 

7 Thou madest him a little lower than the Angels, thou crownest him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

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*Ps. 110, 1.  
Matt. 22, 44.

1 Gr. run out as leaking vessels.

2 Or, distributions.

Ps. 8, 4.

3 Or, a little while inferior to.

4 Or, for a little while lower

5 Many authorities omit And didst... hands.

6 Gr. the inhabited earth.

7 Gr. the distributions.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ

11 αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις· καὶ πάν ἐκ τῶν ἀγγέλων εἰρήκε ποτε, ἗δον ἐκ δεξιῶν μιᾶς, ἐος ἄν ἄν υἱῶ τοῦ ἔχον τον τῶν παπίδων ἐστιν. 11 (αὐτοὺς) ἀπολὼν, καὶ ὁ λαός μελλοντας κληρονομεῖν σωφρίαν:

2 Διὰ τούτο δέει περισσοτέρως ἡμᾶς προσέχειν τοὺς ἀκούσθεις, μή ποτε παραρρώσιμοι εἰς τρία παράβασιςι καὶ ἐκ παρακολούθησις καὶ παραλείψεις τῶν ἡμεῖς ἐκφεύγεσθαι τηλικά ἐὰν ἀμελήσαμες σωφρίας· ἤτοι, ἀρχήν λαβώντα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν αἰσθάνουσιν εἰς ἡμᾶς ἐβεβαιοθῆ, συνεπιμαρτυροῦσι τοῦ Θεοῦ σημείους τε καὶ τέρασι καὶ τοιχίαι δυνάμεις καὶ Πνεύματος Ἀγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἄγγελος υπέταξε τὴν οἰκουμένην τὴν μελλοντας, περὶ ἢς λαλοῦμεν. διεμπρότερο δέ ποῦ τις λέγων, Τί ἐστὶν ἄνθρωπος, ὦτς μιμήσεις αὐτοῦ; ἢ νῦς ἄνθρωποι, ἀρχήσατε αὐτῶν ἤπειρος τι παρ’ ἄγγελονες διαφέρει καὶ ἐπιεπήθησαν αὐτῶν, καὶ κατέστησαν

8 αὐτῶν ἑπὶ τὰ ἔργα τῶν χειρῶν σου 2· πάντα ἐπιτάξασθαι ἐποκάτω τῶν ποδῶν αὐτῶν, ἐν γὰρ τῷ ἐπίταξαν αὐτὸ τὰ πάντα, αὐτῶν ἀφήκειν αὐτὸ ἀνυπότακτον, νῦν δὲ αὐτῷ ὁρῶμεν αὐτῷ τὰ πάντα ἐποτευμένα.
9 But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee.

13 And again, I will put my trust in him: and again, Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of Angels: but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

3 Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus,

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some
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9 τὸν δὲ βραχὺ τι παρ’ ἀγγέλους ἢλαττωμένον
βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῆ ἐστεφανωμένου, ὅπως
χάριτι Θεοῦ ύπὲρ παντὸς γεωργήσατο θανάτου.
10 ἔπρεπε γὰρ αὐτῷ, δὲ ὅν τὰ πάντα, καὶ δὲ
οὐ τὰ πάντα, πολλοὺς νῖόν εἰς δόξαν ἀγα-
γόντα, τὸν ἁρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
παθημάτων τελείωσαι. οὗ τε γὰρ ἀγιάζων
καὶ οἱ ἀγαξόμενοι, ἡς ἐνός πάντες δὲ ἦν
αιτιαν οὐκ ἐπαισχύνεται ἀδελφοίς αὐτοῖς
11 καλεῖν, λέγων, Ἀπαγγελώ τὸ ἄνορμά σου
τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμῶν·
12 σω σε, καὶ πάλιν, Ἔγω ἐσομαι πεποίθως ἐπ’ αὐτῷ. καὶ πάλιν, ἰδοὺ ἐγὼ καὶ τὰ πα-
13 διὰ ἀ μου ἐδωκέν Θεός. ἐπεὶ οὖν τὰ παιδία
κεκοιμώθηκε σάρκις καὶ αἵματος, καὶ αὐτὸς
παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ
τοῦ θανάτου καταργήσῃ τῶν τοῦ κράτους ἔχουτα
15 τοῦ θανάτου, τούτ’ ἐστι τὸν διάζολον, καὶ
ἀπαλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ
16 παντὸς τοῦ ζητοῦν ἔνοχου ἦσαν δουλείας. οὐ
γὰρ δὴπον ἄγγελων ἐπιλαμβάνεται, ἄλλα
17 σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. οἶδεν
ὀφείλει κατὰ πάντα τοῖς ἀδελφοῖς ὀρομοβη-
ναί, ἵνα ἐλεήμων γένηται καὶ πιστῶς ἀρχι-
ρεῖτος τὰ πρὸς τῶν Θεοῦ, εἰς τὸ ἡλάσκεσθαι
18 τὰς ἀμαρτίας τοῦ λαοῦ. ἐν ὑ γὰρ πέπονθεν
αὐτῶς πειρασθείς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

3 Ὁ θεος, ἀδελφοί ἄγιοι, κλησεως ἑπορου-
νίου μέτοχοι, κατανοήσατε τῶν ἀπόστο-
λων καὶ ἀρχιερεία τῆς ὁμολογίας ἡμῶν
2 Χρυσότον Ἰησοῦν, πιστῶν ὄντα τῷ ποι-
ήσατί αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ
3 οἶκῳ αὐτοῦ. πλείονος γὰρ δόξης οὗτος
παρὰ Μωσῆν ἠξίωτα, καθ’ ὅσον πλείονα
tιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάζει αὐτῶν.
4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινὸς
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man, but he that built all things is God.
5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after.
6 But Christ as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.
7 Wherefore the holy Ghost saith,
8 To day if ye will hear his voice,
9 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
10 Wherefore I was grieved with that generation, and said, They do alway err in their hearts, and they have not known my ways.
11 So I swore in my wrath, they shall not enter into my rest.
12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin.
14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.
15 Whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?
18 And to whom sware he that they should not enter into his rest, but to them that believed not?
19 So we see that they could not enter in, because of unbelief.

4 Let us therefore fear, lest a promise being left us, of entering

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one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Ghost saith,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
Like as in the day of the temptation in the wilderness,
Wherewith your fathers tempted me by proving me, and saw my works forty years.
Wherefore I was displeased with this generation, and said, They do alway err in their heart;
But they did not know my ways;
As I swore in my wrath,
They shall not enter into my rest.
Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
But exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:
For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?
And with whom was he displeased forty years? was it not with them that sinned, whose carcases fell in the wilderness?
And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief.
4 Let us fear therefore, lest haply, a promise being left of entering
5 ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. καὶ 
Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οίκῳ αὐτοῦ ὡς 
θεράπων, εἰς μαρτύριον τῶν λαληθησομένων. 
6 Χριστὸς δὲ ὅσιος ἐπὶ τὸν οίκον αὐτοῦ ὡς 
οίκως ἔσμεν ἡμεῖς, ἵνα προβοῦν 
καὶ τὸ καίχημα τῆς ἐλπίδος μέχρι τέλους. 
7 βεβαιάν κατάσχωμεν. διὰ, καθὼς λέγει τὸ 
Πνεῦμα τὸ Ἀγίου, Σήμερον εἶν τῆς φωνῆς 
8 αὐτοῦ ἀκούστη, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν 
9 ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὐ 
ἐπείρασίν με; οἱ πατέρες ὑμῶν, ἐδοκίμασάν 
με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα. 
10 ἔτη, διὸ προσώπισα τῇ γενεᾷ οἰκίαν, καὶ 
ἐτοι, ἵνα πλανώτα τῇ καρδίᾳ αὐτοὶ δὲ 
11 οὐκ ἠγνώσαν τὰς οἰκίας μου ὡς ὀμοσα ἐν τῇ 
ἀργῇ μου. ἐὰς εἰσελεύσονται εἰς τὴν κατά- 
12 πασίν μου. βλέπετε, ἄδειλθοι, μὴ ποτὲ 
ἐσται ἐν τοῖς ὑμῶν καρδία ποιημά ἀπίστιας. 
13 ἐν τῷ ἀποστῆμα ἀπὸ Θεοῦ ἡμῶν. ἀλλὰ 
παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, 
ἀχρίσα ὡς τὸ σήμερον καλεῖται ὡς σκληροῖς 
tες εἰς ὑμῶν ἀπάτη τῆς ἀμαρτίας. 
14 μέσοιο γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐὰν- 
περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέ- 
15 λοὺς βεβαιῶν κατάσχωμεν ἐν τῷ λέγεσθαι, 
Σήμερον εἶν τῆς φωνῆς αὐτοῦ ἀκούστη, 
μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν 
τῷ παραπικρασμῷ, τίνες γὰρ ἀκούσαντες 
pαρεπικρασών; ἀλλ' οὐ πάντες οἱ ἐξελθόν- 
17 τες ἐξ Λιγυπτοῦ διὰ Μωσέως, ἦν δὲ 
προσώπισα τεσσαράκοντα ἐτή; οὐκ ἔστιν ἀμαρτήσασιν, 
ὅν τὰ κάλλα ἐπεσεν ἐν τῇ 
18 ἐρήμῳ; τίσι δὲ ὅμωσε μὴ εἰσελεύσεσθαι 
eis tēn kathapauσin auτou, ei μΗ τοίς ἀπει- 
19 θήσει; καὶ βλέπομεν ἐτι οὐκ ἡδυνήθησαν 
eis telēthēn δι' ἀπιστιάν. 
4 Φοβηθοῦμεν οὖν μὴ ποτὲ καταλει- 
πομένης ἐπαγγελίας eis telēthēn eis tēn
into his rest, any of you should seem to come short of it.

2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works.

5 And in this place again: If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom 7 it was first preached, entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if 9 Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.
κατάπαυσαν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηθῆναι καθάπερ κάκεινοι· ἀλλ' ὡς οὕτως ἀφέλησεν ὁ λόγος τῆς ἁκοὶς ἕκεινοι, μὴ συγκεκριμένος1 τῇ ἐπιστολῇ πρὸς Εβραίους.

2 κέναι. καὶ γὰρ ἐσμένες ἐν ὑγείᾳ, καθώς ἀφέλησεν ὁ λόγος τῆς ἁκοὶς ἕκεινοι, μὴ συγκεκριμένος1 τῇ ἐπιστολῇ πρὸς Εβραίους. 2 κέναι. καὶ γὰρ ἐσμένες ἐν ὑγείᾳ, καθώς ἀφέλησεν ὁ λόγος τῆς ἁκοὶς ἕκεινοι, μὴ συγκεκριμένος1 τῇ ἐπιστολῇ πρὸς Εβραίους. 2 κέναι. καὶ γὰρ ἐσμένες ἐν ὑγείᾳ, καθώς ἀφέλησεν ὁ λόγος τῆς ἁκοὶς ἕκεινοι, μὴ συγκεκριμένος1 τῇ ἐπιστολῇ πρὸς Εβραίους.

3 πιστεῖ τοῖς ἀκούοντις, ἐστερχόμεθα γὰρ εἰς τὴν κατάπαυσαν οἱ πιστεύοντες, καθὼς εἰρήκει, "Ως ὁμοσά ἐν τῇ ὄργῃ μου. Εἰ εἰσελθοῦσαν εἰς τὴν κατάπαυσαν μου καὶ τῶν ἐργῶν ἀπὸ καταβολῆς κῶσμου γενήθησαν. εἰρήκε γὰρ που περὶ τῆς ἐβδομῆς οὕτω, Καὶ κατέπαυσαν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῆς ἐβδομῆς ἀπὸ πάντων τῶν ἐργῶν αὐτοῦ." καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελθοῦσαν εἰς τὴν κατάπαυσαν μου. ἐπεὶ οὖν ἀπολείπεται τινὶς εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον διὰ ἀπείδεον, πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαβίδ λέγων, μετὰ τοσοῦτον χρόνων, καθὼς εἰρηταῖος, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούστη, οὕτως εἰς τὰς καρδίας ἔμων. εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περί ἅλλης εἰλάδες μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

10 ὁ γὰρ εἰσελθὼν εῖς τὴν κατάπαυσαν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἐργῶν αὐτοῦ, ὀπὸ τῶν ἱδίων ὁ Θεὸς. ἀποδόσῳ μὲν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσαν, ἦν μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πίστις τῆς ἀπειθείας. εἰς τὸν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν διάστομον, καὶ δικαιομένους ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυστικῶν, καὶ κριτικῶς ἐνθυμόμενοι καὶ ενεοῖς καρδίας. καὶ οὐκ ἔστι κτίσις ἄφαντις ἐνόπτων αὐτοῦ πάντα δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὅν ἡμῖν ὁ λόγος.

11 Ἀρχιερεία μέγαν, διεληλυθότα τοῖς οὐρανοῖς, Ἰησοῦν τῶν νόμων τοῦ Θεοῦ, κρατῶμεν τῆς ὀμολογίας.
15 For we have not an high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore draw near with boldness unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5 For every high Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

2 Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

3 And by reason hereof he ought as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also, Christ glorified not himself, to be made an High Priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him,

10 Called of God an High Priest after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins.

4 And no man taketh the honour unto himself, but when he is called of God, even as was Aaron.

5 So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee;

6 as he saith also in another place, Thou art a priest for ever after the order of Melchisedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered:

8 and having been made perfect, he became unto all them that obey him the author of eternal salvation;

9 named of God a high priest after the order of Melchisedek.

10 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.

11 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.
15 οὐ γάρ ἔχομεν ἀρχηγέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοίοτητα, χωρὶς
16 ἀμαρτίας. προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν Ὀλεον, καὶ χάριν εὕρωμεν εἰς εὐκαιρίων βοήθειαν.

5 Πᾶς γάρ ἀρχηγεύς, εἴς ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τῶν Θεοῦ, ἵνα προσφέρῃ δορά τε καὶ θυσίας
9 ὑπὲρ ἀμαρτιῶν μετριοπαθῶν δυνάμενον τοὺς ἀγνοοῦντας καὶ πλανωμένους, ἔπει καὶ αὐτὸς
3 περίκειται ἀσθένειαν καὶ διὰ ταύτην ὁφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ.
4 ἐναυτῷ, προσφέρειν ὑπὲρ ἀμαρτιῶν, καὶ οὐχ ἐάν τις λαμβάνει τὴν τιμήν, ἀλλὰ 3 καλοσύνεσιν ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ αὐτὸς
3 'Αριστος: οὕτω καὶ ὁ Χριστός οὐχ ἐάν τὸν ἐξόδους γενεθηναι ἀρχηγεύα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱός μου εἰ σύ, ἐγώ σήμερον
6 γεγένηκα σε. καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἰέρευς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
7 Μελχισεδέκ. ὡς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκτηρίας πρὸς τῶν δυνάμενων σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ διακρίνων προσενέγκας
8 καὶ εἰςακούοντες ἀπὸ τῆς εὐλαβείας, καίτερ ὁν νῦν, ἔμαθεν ἄφο 4 ὃν ἐπαθεὶ τὴν ὑπακοήν,
9 καὶ τελειωθεὶς εὑρέστερος τοῖς ὑπακούοντιν αὐτῷ τῷ πᾶσιν αἰτίοις σωτηρίας αἰωνίου προσαγορεύσεις ὑπὸ τοῦ Θεοῦ ἀρχηγεύας κατὰ τὴν τάξιν Μελχισεδέκ.

11 Περὶ οὖν πολῖς ἡμῶν ο λόγος καὶ δυσερμηνευόμενος λέγειν, ἐπεὶ νοθροὶ γεγόνατε ταῖς
12 ἀκοαῖς. καὶ γάρ ὁφελοῦσε εἴναι διδασκαλοῖς διὰ τῶν χρόνων, πάλιν χρείαν ἔχετε τοῦ διδασκέων ὑμᾶς, τίνα τὰ στοιχεῖα, τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ καὶ γεγονατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεῖς τροφῆς. πᾶς γὰρ ὁ μετέχων γάλακτος ἅπασι λόγου δικαιοσύνης νήπιος γὰρ ἐστι.
1611 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,
2 of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this we will do, if God permit.
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come;
6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.
8 But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.
9 But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the Saints, and do minister.
11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:
12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.
15 And so after he had patiently endured, he obtained the promise.

1881 14 But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,
2 of the teaching of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the Saints, and still do minister. And we desire that each one of you may shew the same diligence unto the fulness of hope even to the end: that ye be not sluggis,h but imitators of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, because he could swear by none greater, he sware by himself,
14 himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
15 And thus, having patiently endured, he obtained the promise.
11 τελείων δὲ ἐστὶν ἡ στερεὰ τροφὴ, τῶν δυὰ τὴν ἐξω τὰ αἰσθητήρια γεγυμνασμένα ἐχῶν τοὺς πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.  

34 Διὰ, ἦφετες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελείωτητα φερόμεθα, μὴ πάλιν θεμέλιαν καταβαλλόμενοι μετανοιάς ἀπὸ νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ Θεόν.  

35 βαπτισμῶν διὰ ἔσχης, ἐπιβέσεως τὸ χειρόν., ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰώνιον. καὶ τούτο ποιήσουμεν, ἐντερ ἐπιτρέπῃ  

36 ὁ Θεὸς. ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γενεσάμενους τε τῆς ὁρείας τῆς ἐπιφάνειαν, καὶ μετάχους γενηθέντας Πνεύμα  

37 ματὸς Ἁγίου, καὶ καλῶν γενεσάμενως Θεοῦ  

38 ρήμα, δυνάμεις τε μέλλοντος αἰώνιον, καὶ παραπέσοντας, πάλιν ἀνακαίνεσιν εἰς μετάνοιαν, ἀνασταυροῦσιν ἐκατοτόκως τῶν υἱῶν τοῦ  

39 Θεοῦ καὶ παραδείγματιζοντας. γὰρ γὰρ ἡ πιοῦσα τῶν ἐπ' αὐτής πολλάκις ἐρχόμενον  

40 υἱῶν, καὶ τίκτουσα βοτάνην εὐθείαν ἐκείνοις δὲ οὖς καὶ γεωργεῖται, μεταλαμβάνει εὐλογισμὸν τις ἀκόμης  

41 γιὰ τὸν Θεοῦ ἐκφέροντο δὲ ἀκάθαρτος καὶ κρυφός, αδόκιμος καὶ κατάρας ἐγγὺς, ὦ τὸ τέλος εἰς καίσιν  

42 Πετείσμεθα δὲ περὶ υἱῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὐτὸ  

43 λαλοῦμεν ὡς γὰρ ἄδικον ὁ Θεὸς ἐπιλαθέντα τοῦ ἐργὸν υἱῶν, καὶ τοῦ κόπου τῆς ἁγάπης ἡς ἐνδείξασθε εἰς τὸ ὀνόμα αὐτοῦ, διακοινὴ  

44 σαντες τοῖς ἁγίοις καὶ διακοινοῦσθε. ἐπιθυμοῦμεν δὲ ἐκατον υἱῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς  

45 ἐλπίδος ἀχρί τέλους· ἓνα μὴ νωθροὶ γένησθε, μυρτάς δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦστοι τὰς ἐπαγγελίας.  

46 Τῷ γὰρ Ἀβραάμ ἐπαγγελιάμενος ὁ Θεὸς, ἐπεὶ καὶ ὀδηγόν εἰχε μείζονα ὁμόσι, ὀμοσσε  

47 καθ' ἐαντοῖ, λέγων, ᾿Η ἰὶ ἐιρήγον εὐλογον εὐλογεῖ  

48 γίγνοσα, καὶ πληθυνὼν πληθυνὸν σε. καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.
16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil:

20 Whither the forerunner is for us entered; even Jesus, made an high Priest for ever after the order of Melchisedec.

7 For this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a Priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that be of the sons of Levi, who receive the office of the Priesthood, have a commandment to take Tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham:

6 But he whose descend is not counted from them, received tithes of Abraham, and blessed him that had the promises;

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his Father when Melchisedec met him.

1 For men verily swear by the greater; and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath:

18 Termed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us;

19 us; which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchisedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, who also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchisedek met him.
16 ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ἰμαντοῦ, καὶ πάσης αὐτοὺς ἀντιλογίας πέρας εἰς

17 βεβαιῶσον ὁ ὄρκος. εἰ δὲ περισσότερον βουλόμενον ὁ Θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάβλητον τῆς βουλῆς

18 αὐτοῦ, ἐμείστευσεν ὁρκῷ, ὡς διὰ δύο πραγμάτων ἀμεταβλήτων, εἰς οἷς ἀδύνατον πειθισθαι Θεοῦ, ἵσχυρὰν παράκλησιν ἐχωμεν οἱ καταφυγόντες κρατήσαι τῆς προκειμένης

19 εὐπίστοις· ἥν ὡς ἀγκυραν ἐχωμεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαιαν, καὶ εἰσερχόμενον

20 εἰς τὸ ἐσώτερον τοῦ καταπετασμάτος· ὅπου πρόδρομοι ὑπὲρ ἡμῶν εἰσῆλθεν Ἡρακλέα, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλίμ, ἵερευ τοῦ Θεοῦ τοῦ* ἐνθύστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν

2 βασιλέων καὶ εὐλογήσας αὐτῶν, ὃ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ (πρῶτον μὲν ἐρμηνεύομεν βασιλεὺς δικαιοσύνης, ἐπειδὰ δὲ καὶ βασιλεὺς Σαλίμ, ὁ ἐστι βι-

3 σιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενειαλογητός, μήτε ἀρχὴν ἡμερῶν μήτε ἐνδος τδος ἐχων, ἀφαμοιωμένος δὲ τῷ νόμῳ τοῦ Θεοῦ), μὲνει ἵερευς εἰς τὸ διπεκές.

4 Ἡθορεῖτε δὲ πηλίκος οὗτος, ὃ καὶ δεκά-

1 om. καὶ
tην Ἀβραὰμ ἐδώκεν ἐκ τῶν ἀκροβατῶν ὁ
5 παιναρχῆς. καὶ αἱ μὲν ἐκ τῶν νέων λευτ
6 τὴν ἱερατείαν λαμβάνοντες ἐντολήν ἐχουσιν
8 αἰτοθεοτούν τὸν λαὸν κατὰ τὸν νόμον, τοῦτοι
9 ἐστὶ τοὺς ἀδελφοὺς αὐτῶν, καῖπερ ἐξέλη-
10 λυθότας ἐκ τῆς ὁσφύος Ἀβραὰμ· ὁ δὲ μὴ
gενεαλογομένος εἰς αὐτῶν δεδεκάτωκε τῶν
2 (v) om. τῖν

3 om. κ. τ. α. τινι Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
7 εὐλογηκε. χωρὶς δὲ πάσης ἀντιλογίας, τῇ
8 ἐλαστοῦ ὑπὸ τοῦ κρείστων εὐλογεῖται. καὶ
9 ὡδὲ μὲν δεκάται ἀποθνῄσκοντες ἀνθρωποὶ
10 λαμβάνοντας ἐκεῖ δὲ, μαρτυροῦμεν ὅτε ξῆ.
9 καὶ, ὡς ἔπος εἰσείν, διὰ Ἀβραὰμ καὶ λευτ ὁ
16 ὁ ἀνθρωπος μὲν γὰρ κατὰ τοῦ μείζονος ἰμαν-
1611
11 If therefore perfection were by
the Levitical Priesthood (for under
it the people received the law) what
further need was there, that another
Priest should rise after the order of
Melchisedec, and not be called after
the order of Aaron?
12 For the Priesthood being
changed, there is made of necessity
a change also of the law.
13 For he of whom these things
are spoken, pertaineth to another
tribe, of which no man gave attend-
ance at the Altar.
14 For it is evident that our Lord
sprang out of Juda, of which tribe
Moses spake nothing concerning
Priesthood.
15 And it is yet far more evident:
for that after the similitude of Mel-
chisedec there ariseth another
Priest,
16 Who is made not after the law
of a carnal commandment, but after
the power of an endless life.
17 For he testifieth; Thou art a
Priest for ever, after the order of
Melchisedec.
18 For there is verily a disannul-
ing of the commandment going
before, for the weakness and un-
profitableness thereof.
19 For the law made nothing
perfect, but the bringing in of a
better hope did: by the which we
draw nigh unto God.
20 And inasmuch as not without
an oath he was made Priest,
21 (For those Priests were made
without an oath: but this with an
oath, by him that said unto him,
'The Lord swears and will not re-
pent, thou art a Priest for ever
after the order of Melchisedec)
22 By so much was Jesus made a
surety of a better Testament.
23 And they truly were many
Priests, because they were not suf-
ficed to continue by reason of
death.
24 But this man because he con-
 tinueth ever, hath an unchangeable
Priesthood.
25 Wherefore he is able also to
save them to the uttermost, that
come unto God by him, seeing he
ever liveth to make intercession
for them.
26 For such an high Priest became
us, who is holy, harmless, undefiled,
1881
11 Now if there was perfection
through the Levitical priesthood
(for under it hath the people
received the law), what further
need was there that another
priest should arise after the order of
Melchizedek, and not be reckoned after the order of
Aaron? For the priesthood being
changed, there is made of neces-
sity a change also 1 of the law.
13 For he of whom these things are
said 2 belongeth to another tribe,
from which no man hath given
attendance at the altar. For it is
evident that our Lord hath
sprung out of Judah: as to which
tribe Moses spake nothing con-
cerning priests. And what we
say is yet more abundantly evi-
dent, if after the likeness of Mel-
chizedek there ariseth another
priest, who hath been made, not
after the law of a carnal com-
mandment, but after the power
of an 3 endless life: for it is
witnessed of him,
Thou art a priest for ever
After the order of Melchizedek.
18 For there is a disannulling of a
foregoing commandment because
of its weakness and unprofitableness
(for the law made nothing
perfect), and a bringing in there-
upon of a better hope, through
which we draw nigh unto God.
20 And inasmuch as it is not with-
out an oath 4
21 out the taking of an oath (for
they indeed have been made
priests without an oath: but he
with an oath 5 by him that saith
of him,
The Lord swears and will not
repent himself,
Thou art a priest for ever);
22 by so much also hath Jesus be-
come the surety of a better
23 6covenant. And they indeed have
been made priests many in num-
ber, because that by death they
are hindered from continuing:
24 but he, because he abideth for
ever, 2hath his priesthood 8un-
changeable. Wherefore also he
is able to save 9 to the uttermost
them that draw near unto God
through him, seeing he everliveth
to make intercession for them.
26 For such a high priest became
us, holy, guileless, undefiled,

1 Or, but it was the bringing in.
2 Gr. partaken of
3 Gr. indissoluble.
4 Or, through
5 Or, unto
6 Or, testament
7 Or, hath a priest head that doth not pass to another
8 Or, inviolable
9 Gr. completely.
11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευτηικῆς ἱερωσύνης ὑπὸ τοῦ λαὸς γὰρ ἐπὶ αὐτῆς νενομοθέτητον, τίς ἐστὶ χρεία, κατὰ τὴν τάξιν Μελχισεδέκ ἐπεροῦν ἀνώτατοι ιερεῖς, καὶ
12 οὐ κατὰ τὴν τάξιν 'Αλαμβὼν λέγεσθαι; μετατιθέμενος γὰρ τῆς ἱερωσύνης, εἰς ἀνάγκης
13 καὶ νόμων μετάθεσις γίνεται, ἐφ' ὧν γὰρ λέγεται ταῦτα, φυλής ἑτέρας μετέσχηκεν, ἀφ' ὧς οὐδεὶς προσέσχηκε τῷ θυσιωσμοῖς.
14 πρόθυρον ἡγάρ οτι Ε' Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ὧν φυλήν οὐδὲν περὶ ιερω-
15 σῶνς6 Ἡσαυς ἐκάλησεν. καὶ περισσότερον 
6 περὶ ιερῶν οὐδὲν 
16 Μελχισεδέκ ἀνώταται ιερεὺς ἐπεροῦς, ὡς οὖν κατὰ νόμων ἑυτόλης σαρκικῆς7 γέγονεν, ἀλλὰ
7 σαρκίνης 
17 κατὰ δύναμιν ζωῆς ἑκατάλουτον8 μαρτυρεῖ.
8 μαρτυρεῖται 
18 γὰρ οτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
19 τάξιν Μελχισεδέκ. ἀδείθησις μὲν γὰρ γί-
9 (ἀνωφελεῖς (οὐδὲν γάρ) 

20 ταῖξιν Μελχισεδέκ10; 
21 ἀπὸ ὕδωρ ὑπερμοιοί 
22 τον χορής ἀρκομοιοί (οἱ μὲν χω-
23 τος διαθήκης γέγονεν ἔγγον ἤμην τοῦ 
24 των χωρίς ὑπερμοιοί 
25 τῷ Θεῷ, καὶ καθ' 
26 ὡς τῶν πλειονεὶς εἰς γεγονοῦτε ἱερεῖς, διὰ τὸ 
27 διὰ τῶν δύονος πρὸς 
28 τὴν ἱερωσύνην, ὅθεν καὶ σώζειν εἰς τὸ παν-
29 τις ἰερατοῦ τοῦ Θεοῦ, πάντοτε τοῦ ἐννυχάων 
30 τῶν 
31 οὐ.

32 Τοῖσοιτος γὰρ ἡμῖν ἔπρεπεν ἡρχιε-
33 ῥεῖς, ὥστε, ἀκακος, ἀμίαντος, κεχορισ-
34 αὐτῆς 
35 νενομοθέτηται 
36 Ἡσαυς 
37 σαρκίνης 
38 μαρτυρεῖται 
39 (ἀνωφελεῖς (οὐδὲν γάρ) 
40 ταῖξιν Μελχισεδέκ
separate from sinners, and made higher than the heavens.
27 Who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sins and then for the people’s: for this he did once, when he offered up himself.
28 For the law maketh men high Priests which have infirmity, but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore.

8 Now of the things which we have spoken, this is the sum: we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.
3 For every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.
4 For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law:
5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.
6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises.
7 For if that first Covenant had been faultless, then should no place have been sought for the second.
8 For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah.
9 Not according to the Covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my Covenant,
Κεφάλαιον δ' ἐπὶ τοῖς λεγομένοις τοιούτων ἔχομεν ἀρχιερεία, διὸ ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλοσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργῶν, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηζήκεν ὁ Κύριος, καὶ ὁ οὐρανός ἀνθρώπων πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται ὃδεν ἀναγκαῖον ἔχειν τι καὶ τούτον ὁ προσενέγκη, εἰ μὲν γὰρ  ἢ ἔπι γῆς, ὄντων τῶν ιερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δόρα, οὕτως ὑποδείγματι καὶ σκαμμένους τῶν ἐπουρανίων, καθώς κεχρηματισμοὶ Μωυσῆς μελλονεῖ ἐπιτελεῖν τὴν σκηνήν, "Ὅρα, γὰρ φήσεις, ποιήσῃς πάντα κατὰ τῶν τίττων τῶν δειχθέντων σοι ἐν τῷ ὄρει, ὕππη δὲ διαθηροτέρας τέτευχε λειτουργίας, ὅσοι καὶ κρείττονοι ἔστι διαθήκης μεσίτης, ἦτε ἐπὶ κρείττονοι ἐπαγγελίαι 7 ἡκομμισθήται. εἰ γὰρ ἡ προτῇ ἐκείνῃ ἢν ἀμεμπτος, οὐκ ἂν δευτέρᾳ ἐξήτευτο τότος. 8 μειρθομένους γὰρ αὐτοῖς λέγει, 'Ἰδοὺ, ἢμεῖς ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τῶν οἴκων Ἰσραήλ καὶ ἐπὶ τῶν οἴκων 9 Ἱουδα διαθήκης καὶ ἐν κατὰ τὴν διαθήκην ἢ ἐποίησα τοῖς πατρίσιν αὐτῶν ἐν ἡμέρᾳ ἐγκαθισμοῖν μου τῆς χειρὸς αὐτῶν ἐξαγαγεὶν αὐτοὺς ἐκ γῆς Διόνυσον, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
and I regarded them not, saith the Lord.

10 For this is the Covenant that I will make with the house of Israel after those days, saith the Lord:

*I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new Covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

9 Then verily the first Covenant had also ordinances of divine Service, and a worldly Sanctuary.

10 For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called the Sanctuary.

11 And after the second veil, the Tabernacle which is called the Holiest of all:

12 Which had the golden Censer, and the Ark of the Covenant overlaid round about with gold, wherein was the Golden pot that had Manna, and Aaron's rod that budded, and the Tables of the Covenant.

13 And over it the Cherubims of glory shadowing the Mercy-seat; of which we cannot now speak particularly.

14 Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the service of God.

15 But into the second went the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.
EPISTOLON PROS EBRAYOYS.

10 καίγω ἡμέλησα αὐτῶν, λέγει Κύριος. ὅτι 
αὐτὴ ἡ διαθήκη ἤν διαθήσομαι τῷ ἱκέῳ Ἰσραήλ 
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδόν 
νῦν ὑμοί μοι εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ 
καρδίας αὐτῶν ἐπιγράφω αὐτούς· καὶ ἐσομαι 
αὐτοῖς εἰς Θεοὺς, καὶ αὐτοὶ ἐσοπταί μοι εἰς 

11 λαῶν, καὶ οὐ μὴ διδάξωσιν ἐκαστὸς τὸν 
πλησίον αὐτοῦ, καὶ ἐκαστὸς τὸν ἁδελφὸν 
αὐτοῦ, λέγων, Ἡφαθί τὸν Κύριον· ὅτι πάντες 
eἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἐως μεγά-

12 λοι αὐτῶν· ὅτι ἤλεως ἐσομαι ταῖς ἄδικαις 
αὐτῶν, καὶ τῶν ἁμαρτόντων αὐτῶν καὶ τῶν 

13 ἀνομιῶν αὐτῶν⁹ οὐ μὴ μητρὸ ἔτη. ἐν τῷ 
λέγειν, Κυριν, πεπαλαιώκε τὴν πρώτην. τῷ 
δὲ παλαιομενον καὶ γηράσκον, ἐγγὺς ἀφα-

9 Ἐλκε μὲν οὖν καὶ ἡ πρώτη δικαιώματα 
2 λατρείας, τὸ τε ἄγιον κοσμικῶν. σκηνὴ γὰρ 
κατεσκευάσθη ἡ πρώτη, ἐν ἕς ἕ τε λυχνία καὶ 
ἡ τράπεζα καὶ ἡ πράσσεις τῶν ἄρτων, ἦτε 
3 λέγεται ἄγια. μετὰ δὲ τοῦ δεύτερου κατα-

πέτασμα σκηνὴ ἡ λεγομένη ἄγια ἄγιον, 
4 χρυσοῦν ἐχουσα θυμιατήριον, καὶ τὴν κιβω-

τῶν τῆς διαθήκης περικεκαλυμμένην πάντοθεν 
χρυσίψ, ἐν ἕς στόμων χρυσῆ ἐχουσα τὸ 
μάνα, καὶ ἡ ὑβόδος Ἡλαρών ἡ βλαστήσασα, 
5 καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ 
αὐτῆς Χερουβίμ δόξης κατασκεύαζοντα τὸ 
βλαστήμον· περὶ ὅν οὐκ ἔστι νῦν λέγειν κατὰ 
6 μέρος. τούτων δὲ οὕτω κατεσκευασμένων, 
eἰς μὲν τὴν πρώτην σκηνὴ διὰ παυτὸς εἰσ-

7 ἰασιν οἱ λειψεῖς, τὰς λατρείας ἐπιτελοῦντες· εἰς 
δὲ τὴν δευτέραν ἀπάξ τοῦ ἐναυτοῦ μόνος ὁ 
ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει 
ὕπερ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνομάτων· 

30—2
8 The holy Ghost this signifying, that the way into the Holy of all was not yet made manifest, while as the first Tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy place, having obtained eternal redemption for us.

13 For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead works, to serve the living God?

15 And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

16 For where a Testament is, there must also of necessity be the death of the Testator.

17 For a Testament is of force after men are dead: otherwise it is of no strength at all whilst the Testator liveth.

18 Whereupon, neither the first Testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of Calves and of Goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the Testament which God hath enjoined unto you.
8 τοῦτο δηλούντος τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ποιεῖτε μεθερμηνεύτω, διὰ τὴν τῶν ἁγίων ὁδόν, ἐτι
9 τῆς πρώτης σχέσεις ἐχούσης στάσεως ἢτις παραβολὴ εἰς τῶν καιρῶν τῶν ἑπετηκότα, καθ' ὅν δὲ διὸ τε καὶ θυσία προσφέροντα, μὴ διυνάμεναι κατὰ συνείδησιν τελείωσαι
10 τὸν λατρεύοντα, μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς καὶ δικαιώ-
μασι2 σαρκός, μέχρι καιροῦ διαφθοράς ἐπι-
κείμενα.
11 Χριστὸς δὲ παραγενόμενου ἀρχιερεύς τῶν
μελλόντων3 ἁγάθων, διὰ τῆς μείζονος καὶ
teleiotέρας σκηνής, οὐ χειροποιήτου, τοῦτ'
12 ἐστιν, οὐ τοῦτος τῆς κτίσεως, οὐδὲ δὲ αἵμα-
tos τράγων καὶ μύσχων, διὰ δὲ τοῦ ἱδίου
αἵματος εἴσηλθεν ἐφάπαξ εἰς τὰ ἁγια, αἰω-
13 νίαν λύτρωσιν εὐρέμενος. εἰ γὰρ τὸ αἷμα
taύρων καὶ τράγων4, καὶ σποδὸς δαμαλέως
ραντίζουσα τοὺς κεκοιμώμενους, ἠμαζεῖ πρὸς
14 τὴν τῆς σαρκὸς καθαρότητα, πόσῳ μᾶλλον
tὸ αἷμα τοῦ Χριστοῦ, ὁ δὲ Πνεῦματος
αιωνίων ἐαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ,
καθαρίζει τὴν συνείδησιν ὑμῶν5 ἀπὸ νεκρῶν
15 ἔργων, εἰς τὸ λατρεύει Θεῷ ζῶντι; καὶ διὰ
tοῦτο διαθήκης καὶ περιπτερίας εἰς, ὅπως,
θανάτου γενομένου εἰς ἑπολύτρωσιν τῶν ἐπὶ
tῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγ-
γελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου
16 κληρονομίας. οὗτον γὰρ διαθήκη, διάτατον
17 ἀνάγκη φέρεσθαι τοῦ διαθεμένου. διαθήκη
γὰρ ἐπὶ νεκροῖς βεβαια, ἐπεὶ μὴ ποτὲ ἐσχύει
18 ὅτε ξῆ ὁ διαθεμένος.6 ὅδε οὖν ἡ πρώτῃ χω-
19 ποι ἀἵματος ἐγκεκαίνιστα, λαληθείης γὰρ
πάσης ἐντολῆς κατὰ1 νῦμον ὑπὸ Μοισέως
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων
καὶ τράγων, μετὰ ὑδάτως καὶ ἔριῳ κοκκίνῳ
καὶ ύποστότων, αὐτῷ τε τῷ βιβλίῳ καὶ πάντα
20 τὸν λαὸν ἐφράστησε, λέγων, Τοῦτο τὸ αἷμα
tῆς διαθήκης ἦς ἐνετείλατο πρὸς ύμᾶς ὁ Θεός.
21 Moreover, he sprinkled with blood both the Tabernacle, and all the vessels of the Ministry.
22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.
23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
24 For Christ is not entered into the Holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.
25 Nor yet that he should offer himself often, as the high Priest entereth into the Holy place every year with blood of others:
26 For then must he often have suffered since the foundation of the world: but now once in the end of the ages hath he appeared to put away sin by the sacrifice of himself.
27 And as it is appointed unto men once to die, but after this the Judgment:
28 So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin, unto salvation.

10 For the law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect:
2 For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?
3 But in those sacrifices there is a remembrance again made of sins every year.
4 For it is not possible that the blood of Bulls and of Goats, should take away sins.
5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

1 Or, consummation
2 Or, by his sacrifice.
3 Gr. laid up for.
4 Some ancient authorities read it can.
21 καὶ τὴν σκηνὴν δὲ καὶ τάντα τὰ σκεύη τῆς
λειτουργίας τῶν αἵματι ὡμοίως ἔρράντες.
22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ
tὸν νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ γίνε-
tαι ἁφεσίς.
23 ἸΔιάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν
tοῖς οὐρανοῖς, τούτους καθαρίζεσθαι, αὐτὰ δὲ
tὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.
21 οὐ γὰρ εἰς χειροποίητα ἁγία εἰσήλθεν ὅ9 οἷον.(v) ὁ
Χριστός, ἀντίτυπα τῶν ἀληθῶν, ἀλλ' εἰς
αὐτῶν τῶν οὐρανῶν, νῦν ἐμφανισθῆναι τῷ
25 προσώπῳ τοῦ Θεοῦ ἐπέρ ἡμῶν' οὐδ' ἕνα πολ-
λάκεις προσφέρῃ ἕαυτόν, ὁσπερ ὁ ἀρχιερεύς
εἰσέρχεται εἰς τὰ ἁγία κατ' ἐναυτὸν ἐν αὐ-
26 ματι ἀλλοτρίῳ· ἐπεὶ ἔδει αὐτῶν πολλάκις
παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν10 δὲ ἀπαξ
ἐπὶ συντελεία τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτ-
τίας διὰ τῆς θυσίας αὐτοῦ πεσανέρωται.
27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἀπαξ
28 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· οὖτως11 (ouțw) add καὶ
ὁ Χριστός, ἀπαξ προσενέχθης εἰς τὸ πολ-
λῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρίς
ἁμαρτίας ὁβηθῆσεται τοῖς αὐτῶν ἀπεκδεχο-
mένοις, εἰς σωτηρίαν.
10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων
ἀγαθῶν, οὐκ αὐτῆς τὴν εἰκόνα τῶν πραγμά-
tων, κατ' ἐναυτόν ταῖς αὐτῶις θυσίαις ἀσ
προσφέρουσιν εἰς τὸ διηρκές, οὐδέποτε δύ-
2 ναταλ1 τοὺς προσερχομένους τελείωσον. ἐπεὶ
οὐκ ἂν ἐπαύσατο προσφέρομενα,· διὰ τὸ
μηδεμίαν ἔχειν ἐτί συνείδησιν ἁμαρτίων τοὺς
3 λατρεύωντας, ἀπαξ κεκαθαρισμένους2·· ἀλλ'
ἐν αὐτῶις ἀπάνωσις ἁμαρτίων κατ' ἐναυ-
4 τῶν ἀδιάνυστών γὰρ αἷμα ταύρων καὶ τράγῳ
5 ἀφαρείν ἁμαρτίας. διὰ εἰσερχόμενος εἰς
tὸν κόσμον λέγει, θυσίαι καὶ προσφορὰν
οὐκ ἱδέλησας, σῶμα δὲ κατηρτίσω μοι.
6 In burnt offerings, and sacrifices for sin thou hast had no pleasure:
7 Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God.
8 Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law:
9 Then said he, Lo, I come to do thy will (O God:) He taketh away the first, that he may establish the second.
10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.
11 And every Priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.
12 But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God,
13 From henceforth expecting till his enemies be made his footstool.
14 For by one offering he hath perfected for ever them that are sanctified.
15 Whereof the holy Ghost also is a witness to us: for after that he had said before,
16 This is the Covenant that I will make with them After those days, saith the Lord;
17 And their sins and iniquities will I remember no more.
18 Now, where remission of these is, there is no more offering for sin.
19 Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus,
20 By a new and living way which he hath consecrated for us, through the veil, that is to say, His flesh:
21 And having an high Priest over the house of God:
22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure:
7 Then said I, Lo, I am come (In the roll of the book it is written of me)
To do thy will, O God.
8 Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.
9 By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
10 But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
11 Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
12 But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 From henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,
14 This is the Covenant that I will make with them After those days, saith the Lord;
15 I will put my laws on their heart, And upon their mind also will I write them;
And upon their mind also will I write them;
then saith he,
16 And their sins and their iniquities will I remember no more.
17 Now where remission of these is, there is no more offering for sin.
18 Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus,
19 By a new and living way which he hath consecrated for us, through the veil, that is to say, His flesh:
20 And having an high Priest over the house of God:
21 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water:
ο Θεός, τὸ θελήμα σου. ἀνάτερον λέγων ὧτι Οὐσίαν καὶ προσφοράν καὶ ὀλοκαυ-
τόματα καὶ περὶ ἀμαρτίας οὐκ εὐδοκοῦσαν. Καὶ ὑπάκοι, καὶ περὶ ἠμελημένης, οὐδὲ εὐδοκῆσας (ἀπίνες κατὰ τὸν νόμον) προσφέρονται, τότε εὗρητος θεός, τὸ θελήμα σου. ἀναφερεῖ τὸ πρώτον, ἵνα τὸ δεύτερον στήσῃ. ἐν φελήματι ἡγιασμένοι ἐσμέν διὰ τὴς προσ-
φορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ, καὶ πᾶς μὲν ἰερεύς ἐστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρον θυσίας, ἀπίνες οὐδέποτε δι-
ναστὶ περιελῖν ἀμαρτίας αὐτῶν ὑπὲρ ἀμαρτίας προσενέγκας θυσίαν εἰς τὸ 
διηνεκὲς, εἰκάσθησαν ἐν δεξίᾳ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἐως τεθῶσιν οἱ ἐχθροὶ 
αὐτοῦ ὑποσύνων τῶν ποδῶν αὐτοῦ. μᾶ γὰρ 
προσφορά τετελειωκεν εἰς τὸ διηνεκὲς τοὺς 
ἀγιαζομένους. μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦ-
μα τὸ "Ἀγιόν" μετὰ γὰρ τὸ προειρήκειν, 
Αὐτὴ ἡ διαθήκη ἂν διαθῆκομαι πρὸς αὐτοὺς 
μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, δι-
δώνος νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ 
τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτοὺς ἡν 
τῶν διανοιῶν αὐτῶν καὶ τῶν ἀνομίων 
αὐτῶν οὐ μὴ μιμηθῶς ἐτί. ὅπου δὲ ἄφεσις 
τοῦτον, οὐκέτι προσφορὰ περὶ ἀμαρτίας.

"Εχοντες οὖν, ἀδελφοί, παρρησίαν εἰς 
τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ ἀματεί Ἰησοῦ, 

ὅπως διὰ τοῦ καταπετάσματος, τοῦτ' ἐστὶ, 

τῆς σαρκὸς αὐτοῦ, καὶ ἱερεὰ μέγαν ἐπὶ τῶν 

οίκων τοῦ Θεοῦ, προσεπχόμεθα μετὰ ἀληθινῆς 
καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμέ-
νοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ 

καθαρίζων τὸ σῶμα ὑδατὶ καθαρρίζων. 

33—5
23 Let us hold fast the profession of our faith without wavering (for he is faithful that promised).
24 And let us consider one another to provoke unto love and to good works:
25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approaching.
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.
28 For he that despised Moses' law, died without mercy, under two or three witnesses.
29 Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant whereby he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?
30 For we know him that hath said, *Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.
31 It is a fearful thing to fall into the hands of the living God.
32 But call to remembrance the former days, in which after ye were enlightened, ye endured a great fight of afflictions:
33 Partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.
34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
35 Cast not away therefore your confidence which hath great recompence of reward.
36 For ye have need of patience, that after ye have done the will of God ye might receive the promise.
37 For yet a little while, He that cometh shall come, and will not tarry.

1 Or, jealousy
2 Gr. a common thing.
3 Or, that ye have your own selves for a better possession.
κατέχωμεν ἡν ὁμολογίαν τῆς ἐλπίδος

24 ἀκλίμη, πιστὸς γὰρ ὁ ἐπαγγειλαμένος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμόν ἀγά-

25 ποις καὶ καλῶν ἔργων, μὴ ἐγκαταλείπωστε
tὴν ἐπιστυναγωγὴν ἑαυτῶν, καθὼς ἔδος τισῖν,
ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτο μᾶλλον, ὡσοὶ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

26 Ἐκουσίων γὰρ ἀμαρτανόντων ἡμῶν μετὰ
tὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ-

27 ἐτε περὶ ἀμαρτιῶν ἀπολείπεται δυσία, φο-
βερὰ δὲ τις ἐκδοχῇ κρίσεως, καὶ πυρὸς ἔλισσ

28 ἐσθεῖς μέλλοντες τοῖς ὑπενναίους. ἀδε-
τήσας τις νῦν Μωσέως χωρίς οἰκτιμῶν ἐπὶ
δυσίν ἦ τρισὶ μάρτυσιν ἀποδηνήσκει.

29 πόσο, δοκεῖτε, χείρονος ἄξιωθήσεται τιμω-
ρίας ὁ τῶν νῦν τοῦ Θεοῦ καταπατήσας, καὶ
tὸ οἷό τε τῆς διαθήκης κοινών ἡγησάμενος ἐν
ὁ ἡγμασθῇ, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνν-

30 βρησάς; οὐκ ἤμεν γὰρ τῶν εἰπόντα, Ἑμοὶ
ἐκδικήσεις, ἐγὼ ἀνταποδῶσοι, λέγει Κύριος

15 om. λέγει Κύριος καὶ πάλιν, Κύριος κρινεῖ
16 τῶν λαῶν αὐτῶν.

31 φασερῶν τὸ ἐμπεσεῖν εἰς χείρας Θεοῦ ζών-

tος.

32 Ἀναμμῆνεσκέσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φοιτήσουσίς συλλήμεν ἀδρασίν ὑπεμεί-

33 νατε παθημάτων· τοῦτο μέν, ὀνειδισμοῖς τε
cαὶ διέλυσε θεατριζόμενοι· τοῦτο δὲ, κοινο-


17 δεσμοῖς καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ἡμῶν μετὰ
χαρίας προσεξέχασθε, γινώσκοντες ἐχεῖν ἐν

18 om. ἐν ἑαυτοῖς
cρείστων ὑπαρξῆς ἐν οὐρανοῖς

19 ἑαυτοῖς text, not marg.
30 om. ἐν οὐρανοῖς καὶ μένουσαν. μὴ ἀποβάλλετε οὖν τὴν παρ-

31 μεγάλη μυσταποδο-

galhν. ὑπομονής γὰρ ἐχεῖ τρεῖσιν, ἔνα
tὸ δέλημα τοῦ Θεοῦ σεβὰσται κομίστηθε

32 καὶ μύοναν. ἤτοι ἐχεῖ μισθαποδοσιῶν με-

32 ἐπιγγελίαι. ἐτε γὰρ μικρῶν ὠσον

30—6 ὡσον, Ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονεῖ,
11 Now faith is the substance of things hoped for, the evidence of things not seen.

3 For by it the Elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated; that he should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah was warned of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham was made ready to go out to call a place where he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was.
ο δε δίκαιος22 εκ πίστεως εξετασα και ειναι υποστελθητα, ουκ ευθυκει η ψυχη μου εν
αυτω. ημεις δε ουκ εσμεν υποστολης εις αποδεικνυ αλλα πίστεως εις περιποιησιν
ψυχης.

11 "Εστι δε πιστις ελπιζομενων υποστασις,
2 πραγματων ολεγχοι ου βλεπομενων. εν
ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι.
3 πιστει νοομεν κατηρτισθαι τοις αιωνας
ρηματι Θεου, εις το μη εκ φαινομενων τα
1 βλεπομενα1 γεγονεια. πιστει πλειονα θυ-
σιαν μεσθεν παρα Καιν προσπεγκε τος Θεος,
δε ης εμαρτυρηθη ειναι δικαιος, μαρτυρουν-
tος επι τοις δοροις αυτου του Θεου2· και δε
4 αυτης αποδανων ετι λαλει*. πιστει 'Εινοχ
μετεθη του μυ ιδειν θανατον, και ουχ
ευρισκετο, διοτι μετεθηκεν αυτων ο Θεος
προ γαρ της μεταβεσις αυτου1 μεμαρτυρη-
6 ται ευρεστηκεναι το τον Θεου. χωρις δε πι-
στεως αιωνατο ευαρεστησαν πιστευσα γαρ
dει των προσερχομενων τον Θεου, οτι έστι, και
τοις εκχρισκης αυτων μισθαποδοθης γινεται.
7 πιστει χρηματισθεις Νοε περι των μυθησω
βλεπομενων, ευλαβηθεις κατασκευασε κιβω-
tων εις σωτηριαν του οικου αυτου· δε ης
κατεκρου κοσμον, και της κατα πιστω
8 δικαιοσυνης εγενετο κληρονομο. πιστει
καιομενος του 'Αβρααμ υπηκουσεν εξελθειν εις
του5 τοπον δεν ημελλε λαμβανειν εις κλη-
ρομανια και έξηλθε μη επισταμενος πτω
9 ερχεται. πιστει παροκρεσαν εις την6 γην
της επαγγελιας, ως ολλοτριαν, εν σκηνας
κατακησας μετα τω Ισαακ και Ιακωβ, των
συγκληρονων της επαγγελιας της αυτης·
10 εξεδεχετο γαρ την τους θεμελιους έχουσαν
τολμην, ης τεχνητης και δημιουργος ο Θεος.
11 πιστει και αυτη Σαρρα δυναμει εις κατα-
βολην σπερματος έλαβε, και παρα καρων
was past age, because she judged him faithful who had promised.  
12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.  
13 These all died 1 in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.  
14 For they that say such things, declare plainly that they seek a country.  
15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:  
16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.  
17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son,  
18 2 Of whom it was said, That in Isaac shall thy seed be called:  
19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.  
20 By faith Isaac blessed Jacob and Esau concerning things to come.  
21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped 3 leaning upon the top of his staff.  
22 By faith, Joseph when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones.  
23 By faith, Moses when he was born was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the King's commandment.  
24 By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter,  
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

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1 Gr. according to faith.  
2 Or, To.  
3 Or, remem-bered.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ

7 οτι, ἔτεκεν ἡλικίας ἐτεκεν, ἐπεὶ πιστῶν ἡγήσατο τὸν ἐπιστῶν ἠγῇσατο τὸν ἐπηκεραμένον, διὸ καὶ ἄφ᾽ εἰνός ἐγεννήθησαν, καὶ ταύτα νενεκρομένον, καθὼς τὰ ἀπὸ τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἤ ἀμμος ἡ παρὰ τὸ χείλος τῆς θαλάσσης ἢ ἀναρίθμητος.

12 κατὰ πιστῶν ἀπέθανον οὕτω πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πώρωθεν αὐτῶς ἱδόντες, καὶ πεισθέντες, καὶ ἀσπασμένοι, καὶ ὁμολογήσατες ὅτι ξένοι καὶ παρεπίδημοι εἰσών ἐπὶ τῆς γῆς. οἱ γὰρ τοιαύτα λέγοντες ἐμφανίζονσιν ὅτι πατρίδα ἐπιζητοῦν, καὶ εἰ μὲν ἔκεινας ἐμμημόνευον ἄφ᾽ ὡς ἠξίλθον, εἰχὸν ἀν αἰώνιο ἀνακίμματι. ἐξύλος 11, εἶχον ἀν αἰώνιο ἀνακίμματι. ἑξίζησαν 11 νῦν 12 γὰρ ἄντοι πολίν.

13 πίστει προσενήμοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενή προσέφερεν εἰς ἔτεκεν τὸν Ἐβραὰμ ἠγῇσατο τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενὴν προσέφερεν ἐπὶ τὸν Ἰσαὰκ, κληθῆσεται σοι σπέρμα 13 πίστει προσενήμοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενὴν προσέφερεν ἐπὶ τὸν Ἰσαὰκ, κληθῆσεται σοι σπέρμα.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of reward.</td>
<td>26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompence of reward.</td>
</tr>
<tr>
<td>27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.</td>
<td>27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.</td>
</tr>
<tr>
<td>28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn, should touch them.</td>
<td>28 seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.</td>
</tr>
<tr>
<td>29 By faith they passed through the red sea, as by dry land: which the Egyptians assaying to do, were drowned.</td>
<td>29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.</td>
</tr>
<tr>
<td>30 By faith the walls of Jericho fell down, after they were compassed about seven days.</td>
<td>30 were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about seven days.</td>
</tr>
<tr>
<td>31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.</td>
<td>31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.</td>
</tr>
<tr>
<td>32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also and Samuel, and of the Prophets:</td>
<td>32 And what shall I more say? for the time would fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,</td>
</tr>
<tr>
<td>33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,</td>
<td>33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens, Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection.</td>
</tr>
<tr>
<td>34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.</td>
<td>34 mouthes of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.</td>
</tr>
<tr>
<td>35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection.</td>
<td>35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection.</td>
</tr>
<tr>
<td>36 And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment.</td>
<td>36 And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment.</td>
</tr>
<tr>
<td>37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented.</td>
<td>37 They were stoned, they were sawn asunder, were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise,</td>
</tr>
<tr>
<td>38 Of whom the world was not worthy, wandering in deserts and mountains and caves,</td>
<td>38 Of whom the world was not worthy, wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise,</td>
</tr>
<tr>
<td>39 And these all having obtained a good report through faith, received not the promise:</td>
<td>39 And these all, having had witness borne to them through their faith, received not the promise,</td>
</tr>
<tr>
<td>40 God having provided some better thing for us, that they without us should not be made perfect.</td>
<td>40 God having provided some better thing concerning us, that apart from us they should not be made perfect.</td>
</tr>
</tbody>
</table>
26 μείζονα πλούτου ἡγησάμενος τῶν ἐν Ἁλ-
γύπτω ὄθησαρον τῶν ὁπείδισμον τοῦ Χρι-
στοῦ ἀπεβλέπε γὰρ εἰς τὴν μισθαποδοσίαν.
27 πίστει κατέλυσεν Ἁλγύπτων, μὴ φοβηθεὶς τῶν
θυμῶν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς
όρων ἐκατέρρησε. πίστει πεποίηκε τὸ πάσχα
καὶ τὴν προσχύσιν τοῦ αἵματος, ἵνα μὴ ὁ ὄλο-

θρεῖον τὰ πρωτότοκα θῆρῃ αὐτῶν. πίστει
διέβασαν τὴν ἐρυθωνίαν θύλασαν ὡς διὰ Ἑρ-
ρᾶς. ὃς πείραν λαβαζότες οἱ Ἁλγύπτιοι κατε-

πόδησαν. πίστει τὰ τείχη Ἰεριχῶ ἔπεσεν, 10

31 κυκλοβάντα ἐπὶ ἕπτὰ ἡμέρας. πίστει Ῥατζ
ἡ πάρη ὡς συναπάλωτο τοὺς ἀπειθήσασιν,
δεξαμένη τοὺς κατασκόπους μετ’ εἰρήνης.
32 καὶ τὸ ἐπὶ λέζο; ἐπελείφθη γὰρ μὲν ὡς
γούμενον ὁ χρόνος περὶ Γενεάων, Βαράκ τε 13
καὶ 19 Σαμψών καὶ Ῥεθάλα, Δαβίδ τε καὶ
33 Σαμουήλ καὶ τῶν προφητῶν οἱ διὰ πίστεως
κατηγορώσαντο βασιλείας, εἰργάσαντο δικαι-
οσύνην, ἐπέτυχον ἐπαγγελμάτων, ἔφραξαν στό-

4 ματα λεόντων, ἐσβεσαν δύναμιν πυρός, ἐφυ-
γον στόματα μυχαίρας, ἐνδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἵσχυροι ἐν πο-

5 λέμοι, παρεμβολὰς ἐκλιναν ἀλλοτρίων. ἔλα-
βον γυναίκες ἐξ ἀναστάσεως τοὺς νεκροὺς
αὐτῶν ἀλλοι δὲ ἑτυμπανίσθησαν, οὐ προσ-
δεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττωνο

6 ἀναστάσεως τύχωσιν ἑτεροὶ δὲ ἑμπαγμῶν
καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν

7 καὶ φυλακῆς ἐλιθάσθησαν, ἑπρίσθησαν, ἑπει-
ράθησαν, ἐν φόνῳ μαχαῖρας ἀπέθανον πε-
ριψάθου ἐν μυλωτάσι, ἐν αἰγείοις δέρμασιν,

8 υπερούμενοι, θλιβόμενοι, κακοχύομενοι (ὡς
οὐκ ἦν ἄξιος ὁ κόσμος), ἐν 21 ἐρμίαις πλα-
νάμενοι καὶ ὄρεσι καὶ σπηλαίως καὶ ταῖς

9 ὡς τῆς γῆς. καὶ οὕτω πάντες, μάρτυ-

ρθέωντες διὰ τῆς πίστεως, οὐκ ἔκομισαν το

30 τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεί-
τῶν τι προβλέψαμένου, ἐνα μὴ χώρις ἡμῶν
teleiothēs.
12 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race that is set before us,

2 Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?

10 For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

4 Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth.

And scourgeth every son whom he receiveth.

5 It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.

9 Furthermore, we have had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

11 All chastening seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby, even the fruit of righteousness.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make straight paths for your feet, lest that which is lame be turned out of the way, but rather be healed.

1 Or, all combrance
2 Or, doth closely cling to us
3 Or, is admired of many
4 Many authorities, some ancient, read himself.
12 Τοιγαρών καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ἵγκον ἀποθεμένοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι’ ὑπομονῆς τρέχομεν τῶν προ-
2 κείμενον ἡμῖν ἁγώνα, ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὅσ,
3 αὕτη τὴς προκειμένης αὐτῶν χαρᾶς, ὑπέμενε στιουάρδων, ἀσχόνης καταφρονήσας, ἐν δεξίᾳ
4 τῷ τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. 1 ἀνα-
5 λογίσασθε γὰρ τὸν τοιοῦτον ὑπομεμενήκοτα ὑπὸ τῶν ἀμαρτολῶν εἰς αὐτὸν ἀντιλογίαν, ὅποι
6 μὴ κάρπητε ταῖς ψυχαῖς ὑμῶν ἐκλυω-
7 μεν. οὔτω μέχρις αἵματος ἀντικατέστησε
8 πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι καὶ ἐκ-
9 λεισθήσετε τὸς παρακλήσεως, ἢτις ἡμῖν ὡς
10 νῖος διαλέγεται, Υἱὲ μου, μὴ ἀληθῶς παι-
11 δεῖς Κυρίου, μηδὲ ἐκλύουν ὑπὸ αὐτοῦ ἐλεγ-
12 χοῦς· ὅν γὰρ ἀγαπᾷ Κύριος παιδεύει·
13 μαστιγοὶ δὲ πάντα νῦν ὑπὸ παραδέχεται, εἰ
eis
14 παιδεῖαν ὑπομείνετε, ὡς νῖος ἡμῖν προσφέ-
15 ρεται ὁ Θεὸς· τοῖς γάρ ἐστιν ἡμῖν ὑπὸ πα𝑖-
16 δεῖν πατήρ; εἰ δὲ χωρὶς ἐστε παιδείας, ἂς
17 μέτοχοι γεγονόσα πάντες, ἄρα νόθοι ἐστὶ καὶ
18 οὖν νῦν ὡς ἐτίς τὸς σαρκὸς ἡμῶν
19 πατέρας εἰχομεν παιδευτάς, καὶ ἐνετρεπό-
20 μενα· οὐ πολλῷ μᾶλλον ὑποταγμομένα
21 τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; οἱ
22 μὲν γὰρ πρὸς ὅλιγας ἡμέρας κατὰ τὸ δο-
23 κοῦν αὐτῶν ἐπαίδευσαν· ὃ δὲ ἐπὶ τὸ συμφέ-
24 ρον, εἰς τὸ μεταλαμβάνει τῆς ἀγάπης αὐτοῦ.
25 πάσα ἐξ τοῦ παιδείας πρὸς μὲν τὸ παρόν οὗ
26 μὲν δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὑστερον δὲ
27 καρπὸν εἰρήνηκον τοῖς δι’ αὐτῆς γεγυμνασμέ-
28 νοι ἀποδίδωσι δικαιοσύνης. διὸ τὰς παρε-
29 ρεμένας χεῖρας καὶ τὰ παραλειψμένα γώνα
30 ἀναφθάσατε· καὶ προχώς ὄρθως ποιήσατε
toῖς ποσίν υἱῶν, ὅποι μὴ τὸ χολὸν ἐκτραπῆ
31 λαβὴ δὲ μᾶλλον.
14 Follow peace with all men, and holiness, without which no man shall see the Lord:
15 Looking diligently, lest any man fall of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled:
16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
19 And the sound of a trumpet, and the voice of words, which they that heard, intreated that the word should not be spoken to them any more.
20 For they could not endure that which was commanded: And if so much as a beast touch the Mountain, it shall be stoned, or thrust through with a dart.
21 And so terrible was the sight, that Moses said, I exceedingly fear and quake.
22 But ye are come unto mount Sion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable company of Angels:
23 To the general assembly, and Church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:
24 And to Jesus the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall we escape if we turn away from him that speaketh from heaven.
26 Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
27 And this word Yet once more, signifieth the removing of those

14 Follow after peace with all men, and the sanctification without which no man shall see the Lord:
15 Lord: looking carefully lest there be any man that fall short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his own birthright.
16 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.
17 For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,
18 And tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake:
22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels:
23 To the general and assembly, and Church of the firstborn who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:
24 And to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better
25 than that of Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.
27 And this word Yet once more, signifieth the removing of those
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

14 Ἐφρέμην διώκετε μετά πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὑψεῖται τὸν Κύ- 15 ριον’ ἐπισκοποῦντες μὴ τις ύπερτερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μὴ τις μία πικρίας ἄνω φῶςα ἐνοχλη, καὶ δἰα ταύτης μιανθόσιν. 9 add (ν) οἱ 16 πολλοὶ· μὴ τις πόρνοις, ἢ βέβηλοι, ὡς Ἰσαά, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτο- 17 τοκια αὐτῶν. 10 ἢ στε ὧρ ὅτι καὶ μετέπειτα, θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκι- 18 μάσθη· μετανοίας χάρ τόπων οὐχ εὑρε, καὶ 11 μετὰ δακρύων ἐκχῦνας αὐτῆς. 19 σκότῳ, καὶ θυσίλλη, καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥήματων, ἢ οἱ ἀκοῦσαντες παρη- 20 τῖσαντο μὴ προστεθῆναι αὐτῶι λόγον· οὐκ ἐφέρων χάρ τὸ διαστελλόμενον, Κὼν θηρίων 21 κατάτοξεθήσεται· καὶ, οὐτω φοβερῶν ἢν τὸ φανταζόμενον, Ἡσυχῇ εἶπεν, Ἐκφοβός 22 εἶμι καὶ ἐντρομος. ἄλλα προσελεύθητε Σιω όρει, καὶ πόλει Θεοῦ ξύνος, Ἰερου- 23 σαλη ἐπονυμίῳ, καὶ μιμᾶσαν ἀγγέλων, 24 πανηγύρει· καὶ ἐκκλησία πρωτοτόκων ἐν 25 οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ 26 πάντων, καὶ πνεύματι δικαίων τετελειώμενῶν, 27 καὶ διαθήκης νέας μεστῆς Ἰησοῦ, καὶ αἰματι- 28 ράντισμον κρέπττον. 17 Λαλοῦντι παρὰ τὸ* 13 29 Ἀβελ. βλέπετε μὴ παρατήσησθε τὸν λα- 30 λούστα. εἰ γὰρ ἐκεῖνοι οὐκ ἐφύγων, τὸν 10 ἐπὶ τῆς γῆς παρατησάμενος 22 ἡμιματίζοντα, 31 πολλάκις 23 μᾶλλον ἡμεῖς οἱ τὸν ἀπ’ οὐρανοῦ 32 ἀποστρέφομεν’ οὐ ἢ φωνῇ τὴν γῆν ἐσά- 33 λευσὶ τότε, νῦν δὲ ἐπήγγελται, λέγων, Ἐτὶ 34 ἀπαξ ἐγὼ σειω 21 οὔ μόνον τὴν γῆν, ἄλλα καὶ 35 τον οὐρανον. τὸ δέ, Ἐτὶ ἀπαξ, δῆλοι τῶν σα-
**1611** things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

29 For our God is a consuming fire.

**1881** things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

13 Let love of the brethren continue.
2 Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.
3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.
4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, *I will never leave thee, nor forsake thee.*
6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.
7 Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.
8 Jesus Christ the same yesterday, and to day, and for ever.
9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.
10 We have an altar whereof they have no right to eat which serve the Tabernacle.
11 For the bodies of those beasts, whose blood was brought into the Sanctuary by the high Priest for sin, are burnt without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
13 Let us go forth therefore unto him without the camp, bearing his reproach.
14 *For here have we no continu

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**Josh. 1. 8.**

1 Or, are the guides.

**Mic. 2. 10.**

1 Or, may be shaken.

2 Or, let us hold fast.
λευκομένων τήν μετάθεσιν, ὡς πεποιημένων, τὴν τῶν σαλευμένων

28 ἵνα μείνῃ τὰ μὴ σαλεύμενα. διὸ βασιλεῖαν ἀσάλευτον παραλαμβάνοντες, ἔχουμεν χάριν, δι’ ἡς λατρεύομεν εἰσαρέστος τῷ Θεῷ μετά

29 αἰδώς καὶ εἰλαβείας καὶ γὰρ ὁ θεός ἡμῶν εἰλαβείας καὶ δέος πιὰ καταναλίσκον.

13 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλαμβάνεσθε· διὰ ταύτης γὰρ ἔλαβον

3 τινὲς ξενίσαντες ὄγγελους. μιμήσκεσθε τῶν δεσμίων, ὡς συνυδεσμένοι τῶν κακοχυμένων, ὡς καὶ αὐτοὶ ὀντες ἐν σώματι.

4 τίμιος ὁ γάμος εἰ πάσιν, καὶ ἡ κοιτή ἁμιάντος· πόρινος δὲ καὶ μοιχοὺς κρίνει ὁ Θεός. 1 γὰρ

5 ὁμολάβγυρος ο ὁτρόπος, ἢρκούμενοι τοῖς παρατυποῦσιν αὐτοῖς γὰρ εἰρήκεν. Οὐ μὴ σε ἀνό, 2 ἀν. καὶ χείρ 3 τί ποιήσει μοι ἁνθρώπους. 4

7 Μημοιοεύετε τῶν ἡγουμένων ὑμῶν, οὕτως ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὃν ἀναθεωροῦντες τὴν ἐκβλαυν τῆς ἀναστροφῆς, μη-

8 μείσθε τῆν πίστιν. Ἰησοῦς Χριστὸς χθές καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

9 διδαχαί ποικιλαῖς καὶ ξέναις μὴ περιφέ-

10 ῥετεθεν· καὶ τὸν χάριν ἐξαπευθύνεσθαι τὴν καρδίαν, ὡς βράφασιν, ἐν ὅις ὦκ ωφελὴ-

11 θηρανὶς ἐπιτατησάντες. ἔχομεν θυσια-

12 στήριμον, εἰς ὃς φαγεῖν οὐκ ἔχουσιν ἐξο-

13 σίαν ὃ τῇ σκηνῇ λατρεύοντες. ὃν γὰρ ἐισφέρεται ξώον τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἄγα διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἐξο τῆς παρεμ-

13 βολῆς. διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἴδιου ἁματος τῶν λαῶν, ἐξο τῆς πν-

14 ἦς ἑπαθε. τοῖνοι εἴερχομένα πρὸς αὐτὸν ἐξο τῆς παρεμβολῆς, τῶν ὑπειρατῶν αὐτοῦ

14 φέροντες. οὐ γὰρ ἔχομεν ὡς μένουσαν πάλιν, ἀλλὰ τὴν μελλουσαν ἐπιζητοῦμεν.
15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience in all things, willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

1 Written to the Hebrews, from Italy, by Timothy.

1881

15 Through him let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus,

21 Make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

1 Some ancient authorities omit then.

2 Or, by Gr. in.

4 Many ancient authorities read work.

6 Many ancient authorities read you.

6 Gr. unto the eyes of the ages.
15 δὲ αὐτοῦ ὅν τ ἀναφέρομεν θυσίαν αἰνέσεως
dia παντὸς τοῦ Θεοῦ, τοῦτ' ἔστι, καρπὸν χει-
16 λέων ὁμολογούντων τῷ ὄνοματι αὐτοῦ. τῆς
dὲ εὐποίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε·
touaitais γὰρ θυσίας εὐαρεστείται ὁ Θεός.
17 πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε·
autoi γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν
ὑμῶν, ὥς λόγον ἀποδίδουσι· ἵνα μετὰ χαρᾶς
toúto poíwos, kai μὴ στενάχουστε· ἀλυστελές
gὰρ ὑμῶν τούτο.
18 Προσεύχεσθε περὶ ὑμῶν· πεποίθαμεν 8 πειθομέθα
γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, εν πάσι
19 καλὸς θελοῦντες ἀναστρέφεσθαι, περισσο-
tέρως δὲ παρακαλῶ τούτο ποιῆσαι, ἵνα
tάχιον ἀποκατασταθῶ ὑμῖν.
20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ
tekrion τῶν ποιμένα τῶν προβάτων τῶν μέγαν
ἐν αἴματι διαθήκης αἰωνίου, τῶν Κύριοι ἡμῶν
21 ἦρθον, καταρτίσας ὑμᾶς εἰς παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,
ποιὸν ἐν ὑμῖν τοῦ εὐάρεστον εὐόπτων αὐτοῦ, διά ἦρθον Ἰησοῦ Χριστοῦ· ὃ ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰῶνων. ἀμήν.
22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε
tou λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ
23 βραχέων ἐπέστειλα ὑμῖν. γινώσκετε τοὺν
ἀδελφοὺς 11 Τιμόθεου ἀπολελυμένου, μεθ' εὗ, ἂν ἦμῶν
ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.
24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους
ὕμων, καὶ πάντας τοὺς ἀγίους. ἀσπάζονται
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
25 Ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

[Πρὸς Ἐβραίους ἔγραφη ἀπὸ τῆς Ἰταλίας
diὰ Τιμοθέου.] 12

8 om. έργῳ text, not marg.
9 om. έργῳ text, not marg.
10 ἠμῶν text, not marg.
11 add ήμῶν
12 om. subscription
THE GENERAL EPISODE OF

JAMES.

1611
1 James a servant of God, and of the Lord Jesus Christ, to the twelve
Tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations,
3 Knowing this, that the trying of your faith worketh patience,
4 But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing.
5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.
6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.
7 For let not that man think that he shall receive any thing of the Lord.
8 A double minded man is unstable in all his ways.
9 Let the brother of low degree rejoice in that he is exalted:
10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.
11 For the Sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.
14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1831
1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.
2 Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.
3 And let patience have her perfect work, that ye may be perfect, and entire, lacking in nothing.
4 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally, and upbraideth not: and it shall be given him.
5 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed.
6 For let not that man think that he shall receive any thing of the Lord: a double-minded man, unstable in all his ways.
7 But let the brother of low degree rejoice in that he is exalted:
8 For the Sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his going.
9 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.
10 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.
11 But every man is tempted, when he is drawn away of his own lust, and enticed.
ΤΩ ΣΩΤΟΣ ΚΑΘΟΔΙΚΗ.

1 Τάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

2 Πάσαν χαράν ἡγήσασθε, ἀδελφοί μου,

3 ὅταν πειρασμοὶ περιπέσῃτε ποικίλοις, γινόσκοντες ότι τὸ δοκίμιον ὑμῶν τῆς πίστεως

4 κατεργάζεται ὑπομονὴν· ἢ δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ἵνα ἦτε τέλειοι καὶ ὁλοκληροὶ,

5 ἐν μηδενὶ λεπτόμενοι.

6 Εἰ δὲ τὸς ὑμῶν λειταίρης σοφίας, αἰτεῖτω

7 παρὰ τοῦ διδότος Θεοῦ πάσιν ἀπλῶς, καὶ

8 μὴ ὑπειδίστοτε, καὶ δοθήσατε αὐτῷ. αἰ-

9 τεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενον· ὁ

10 γὰρ διακρινόμενον ζουκει κλύδωνι βαθαίνει

11 ἀνεμιδρόμενο καὶ ρησιδρόμενο. μὴ γὰρ οἰέσθω

12 ὁ ἀνθρωπὸς ἐκεῖνος ὃτι λήφηται τι παρὰ τοῦ

13 Κυρίου. ἀνὴρ δύσχος ἀκατάστατος ἐν

14 πάσαις ταῖς ὁδοῖς αὐτοῦ.

15 Καυχᾶσθω δὲ οὐ διδάσκοντο συνειδήσαι, καὶ

16 ὁ λίγος σὺν τῷ καύσωνι, καὶ ἐξήρανεν τὸν ἱρότον, καὶ τὸ ὄνομα αὐτοῦ

17 ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐ-

18 τοῦ ἀπάλετον οὔτω καὶ ὁ πλοῦσιος ἐν ταῖς

19 πορείαις αὐτοῦ μαραθήσεται.

20 Μακάριος ἀνήρ ὃς ὑπομένει πειρασμῶν·

21 ὃτι δόκιμος γενόμενος λήψεται τὸν στέφανον

22 τῆς ζωῆς, ὃν ἐπηγγελθατο ὁ Κύριος· τοῖς

23 χαρᾶν σύν ὑμῖν, μηδὲς πειραζόμενοι λεγέ-

24 τοῦ· Ἀπὸ τοῦ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς

25 ἀπείραστος ἐστὶν κακὸν, πειράζει δὲ αὐτὸς

26 οὐδένα· ἐκαστὸς δὲ πειράζεται, ὑπὸ τῆς ἱδίας

27 ἐπιθυμίας ἐξελκόμενος καὶ διελειαζόμενος,

1 Κυρίου· ἀνήρ δύσχος, ἀκατάστατος text, Κυρίου ἀνήρ δύσχος, ἀκατάστατος marg.)

2 om. ὁ Κύριος

3 (Marg. πειράζεται ὑ-

4 ἐπιθυμίας.)
15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will he begat us, with the word of Truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man’s religion is vain.

27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place:

4 Or, do ye, in accepting persons, hold the faith... glory?
15 εἶτα ἡ ἐπιθυμία συνάλλαξεν τίκτει ἀμαρτίαν, ἣν δὲ ἀμαρτία ἀποπεμφθεῖσα ἀποκάλεσεν
16 Θάνατον, μὴ πλανήσθη, ἀδελφοί μού ἁγα-
17 πτοι, πάσα δόσις ἁγαθῆ καὶ πᾶν δόριμα τέλειον ἰνωθέν ἐστιν, καταβαίνοντι ἄποι τῶν
18 πατρὸς τῶν φῶτων, παρ' ὦ νῦν παραλ-
19 λυγή, ἣ τροπῆς ἀποσκίασμα, βουλθεῖς ἀπεκύψαν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι
20 ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτῶν κτισμάτων.
21 "Ωστε, ἀδελφοί μου ἁγαπητοί, ἐστώ πᾶς
22 ἀνθρώπους τάχισ εἰς τὸ ἀκούσας, βραδὺς εἰς
23 τὸ λαλήσας, βραδὺς εἰς ὄργην, ὄργη γαρ
24 ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.6
25 διὸ ἀποθέμενου πᾶσαν ὑπαρίσκαιν καὶ περισ-
26 σείαν κακίας, ἐν προφήτῃ δέξασθε τὸν ἐμ-
27 φύτον λόγου, τὸν δυνάμενον σώσας τὰς ψυ-
28 χὰς ὑμῶν. γίνεσθαι δὲ ποιησαί λόγου, καὶ
29 μὴ μόνον ἄκροαται, παραλογεξόμενοι ἕαν-
30 τούς. ὅτι εἰ τὸν ἀκροαθής λόγου ἐστὶ καὶ τὸν
31 πουντή, οὕτως ἐδεικνύον ἄνδρι κατανοοῦντι τὸ
32 πρόσωπον τῆς γενεσεως αὐτοῦ ἐν ἐσόπτρῳ;
33 κατενόησα γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ
34 εὐθέως ἐπελάθητο ὅποιος ἦν. ό δὲ παρακώ-
35 ψας εἰς νόμον τέλειον τῶν τῆς εὐερείας
36 καὶ παραμείνας, οὕτως οὐκ ἀκροαθής ἐπι-
37 λησμονῆς γενόμενος ἀλλὰ πουντῆς ἐργοῦ,
38 οὕτως μακάριος ἐν τῇ ποιησαί αὐτοῦ ἐσται.
39 εἰ τὰς δοκεί βρήκος εἶναι ἐν ψεῦτο, μὴ χαλι-
40 ναγωγῶν γλώσσαν αὐτοῦ, ἀλλ' ἀπαθῶν καρ-
41 διαν αὐτοῦ, τοῦτο μάταιος ἡ θρησκεία.
42 θρησκεία καθαρὰ καὶ ἀμαντός παρὰ τῷ Θεῷ
43 καὶ πατρὶ αὐτὴ ἔστι, ἐπισκέπτεσθαι ὁρφα-
44 νούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον
45 ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
46 ΄Αδελφοί μου, μὴ ἐν προσωποληψίαις
47 ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦν.
and say to the poor, Stand thou there, or sit here under my footstool: 
4 Are ye not then partial in yourselves, and are become judges of evil thoughts?
5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?
6 But ye have despised the poor. Do not rich men oppress you, and draw you before the Judgment seats?
7 Do not they blaspheme that worthy Name by the which ye are called?
8 If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.
9 But if ye have respect to persons, ye commit sin, and are convinced of the law, as transgressors.
10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
12 So speak ye, and so do, as they that shall be judged by the law of liberty.
13 For he shall have judgment without mercy, that hath shewed no mercy, and mercy rejoiceth against judgment.
14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
15 If a brother or sister be naked, and destitute of daily food,
16 And one of you say unto them, Depart in peace, be ye warned and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?
17 Even so faith, if it hath not works, is dead being alone.
18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
19 Thou believest that there is one God; thou dost well: the devils also believe, and tremble.
20 But wilt thou know, O vain man, that faith without works is dead?
21 Was not Abraham our father

and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts?
5 Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have disdained the poor man. Do not the rich oppress you, and themselves drag you before the judgment seats?
7 Do not they blaspheme the honourable name by the which ye are called?
8 If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.
9 but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.
11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but kill, thou art become a transgressor of the law.
12 So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.
14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?
15 If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled: and yet ye give them not the things needful to the body; what doth it profit?
17 Even so faith, if it have not works, is dead in itself.
18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
19 Thou believest that there is one God; thou dost well: the devils also believe, and tremble.
20 But wilt thou know, O vain man, that faith without works is dead?
21 Was not Abraham our father
καὶ τῷ πτωχῷ εἰπήτε, Σὺ στῆθι ἐκεῖ, ἢ
κάθων ὥθε ἐπὶ τὸ ὑποτίθον μοι· καὶ ὅν
dιεκρίθθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κρίται.
5 διαλογισμῶν ποιητῶν; ὑκαίοστε, ἀδελφοί, μου ἀγαπητοί. ὦς ὁ Θεὸς ἐξελέξατο τοὺς
πτωχοὺς τὸν κόμμου τοῦτον, πλούσιον ἐν
πίστει, καὶ κληρονόμους τῆς βασιλείας ἦς.
6 ἐπηγγείλατο τοῖς ἀγαπώσι τούτον· ἐμεῖς δὲ
ήτριμαστε τῶν πτωχῶν. ὦς οἱ πλοῦσιοι
cαταθυμαστέουσιν ἑμῶν, καὶ αὐτοὶ ἔλκουσιν.
7 ἐμαὶς εἰς κρατήρια; οὐκ αὐτοὶ βλασφημοῦσιν,
8 τὸ καλὸν ἄνομο τὸ ἐπικληθὲν ἐφ' ἑμᾶς; εἰ
μέντοι νόμον τελείτε βασιλικών, κατὰ τὴν
γραφήν, Ἀγαπήσεις τῶν πλησίων σου ὡς
9 σεαυτόν, καλὸς ποιεῖτε· εἰ δὲ προσωπο-
ληπτείτε, ἀμαρτίαν ἐγράφεσθε, ἐλεγχόμενοι.
10 ὑπὸ τοῦ νόμου ὁσ παραβάται. ὅστις ἡρ.
ὁλοὶ τὸν νόμον ποτὲ γίνεστε, πταῖσε 8 δὲ ἐν ἑν,
11 γέγονε πάντων ἐνοχο. ὁ γὰρ εἰσίν, ἡμὶ
μοιχεύσεις, εἰστε καὶ, ἡμὶ φονεύσεις· εἰ δὲ ὁ
μοιχεύσεις, φονεύσεις 9 δὲ, γέγονα παραβά-
tης νόμου. ὁστὸς λαλέετε καὶ ὁστὸ ποιεῖτε,
ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρί-
12 νεθτεί. ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποι-
ζόντα ἐλεος καὶ 10 κατακλύσαι ἐλεος κρίσεως.

11 Τί τὸ ὀφελοῦ, ἀδελφοί μου, ἐὰν πίστιν
λέγη τις ἐχεῖν, ἔργα δὲ μὴ ἐχεῖ; μὴ δυ-

13 νατε ἡ πίστις σῶσαι αὐτοῦ δὲ ὅτι εἰ
adelpou ò ἀδελφὴ γυμνοὶ ὑπάρχουσι καὶ
14 λείπομενοι ὁστὶ τῆς ἐφημέρου τροφῆς, εἰση
tὶς τούς αὐτοὺς ἐξ ἑμῶν. ὑπάγετε ἐν εἰρήνῃ,
θαρμαίνεσθε καὶ χορτάζεσθε, μὴ δοῦτε δὲ
αὐτοὶ τὰ ἐπιτίθεσί τῶν σῶμάτων, τί τὸ ὀφε-

17 λος; ὁστὸ καὶ ἡ πίστις, εὰν μὴ ἔργα ἐχεῖ; 13
18 νεκρὰ ἐστι καθ' ἐαυτὴν. ἀλλ' ἐρεῖ τις,
Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεικνύω
19 μοι τὴν πίστιν σου χωρὶς τῶν ἔργων σου, 14
κἀγὼ δεικνύω σοι ἐκ τῶν ἔργων μου τὴν πίστιν
μου. 15 σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστί· 16
καὶ πιστεύεις καὶ τὰ διαμόνα πιστεύοντι.
20 καὶ φρίστουσι. θελεῖς δὲ γνῶιν, ὃ ἄνθρω-
πε κεν, ὅτι ἡ πίστις χωρὶς τῶν ἔργων

21 νεκρὰ ἐστιν; Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ

17 ἐργῆ
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justified by works, when he had offered Isaac his son upon the altar?
22 Seest thou how faith wrought with his works, and by works was faith made perfect?
23 And the Scripture was fulfilled which saith, *Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.
24 Ye see then, how that by works a man is justified, and not by faith only.
25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?
26 For as the body without the spirit is dead, so faith without works is dead also.

3 My brethren, be not many masters, knowing that we shall receive the greater condemnation.
2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
3 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.
4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
5 Even so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth.
6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.
7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind.
8 But the tongue can no man tame, it is an unruly evil, full of deadly poison.
9 Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God.

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justified by works, in that he offered up Isaac his son upon the altar?
22 Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not many teachers, my brethren, knowing that we shall receive a heavier judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also.
4 Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: 5 the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beast and birds, of creeping things and things in the sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God:
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εξ ἑργον ἐδικαίωθη, ἀνενέγκας Ἰσαὰκ τὸν

22 υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις

ὁτι ἡ πίστις συνήργει τοῖς ἑργοῖς αὐτοῦ, καὶ

23 ἐκ τῶν ἑργῶν ἡ πίστις ἐτελείωθη; 18 καὶ ἐν

ἐπληρώθη ἡ γραφή ἡ λέγουσα, 'Ἐπίστευσε

δὲ Ἀβρααμ τῷ Θεῷ, καὶ εὐλογήθη αὐτῷ εἰς

24 δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. ὁρᾶτε

toῖνυν19 ὃτι εξ ἑργῶν δικαιούται ἀνθρώπους,

καὶ οὐκ ἐκ πίστεως μόνον*. ὁμοίως δὲ καὶ

Ῥαβέ ἡ πόρνη οὐκ εξ ἑργῶν ἐδικαίωθη, ὑπο-

dεξημένη τούς ἀγέλους, καὶ ἑτέρα οἴκῳ

26 ἐκβαλοῦσα; ὁσπερ γὰρ τὸ σῶμα χωρὶς

πνεύματος νεκρῶν ἐστιν, οὕτω καὶ ἡ πίστις

χωρὶς τῶν ἑργῶν νεκρά ἐστιν.

3 Ἡ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί

μου, εἰδότες ὅτι μείζων κρίμα ληψόμεθα.

2 πολλὰ γὰρ πταίομεν ἀπαντεῖς. εἰ τις ἐν

λόγῳ οὐ πταίει, οὕτω τέλειος ἄνηρ, δυνατός

3 χαλιναγωγηθαὶ καὶ ὅλον τὸ σῶμα, ἰδοὺ1 1 ei ðe (om.,)

τῶν ἰππῶν τῶν χαλινῶς εἰς τὰ σῶματα

βιάλλομεν πρὸς2 τὸ πεἰθέσθαι αὐτοῦ ἡμῖν,

4 καὶ δὶον τὸ σῶμα αὐτῶν μετάγομεν. ἰδοὺ,

καὶ τὰ πλοῖα, τηλικαῖτα ὄντα, καὶ ὑπὸ σκλη-

ρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλα-

χίστου πτηλίου, ὅπου ἄν3 ἡ ὀρμή τοῦ

5 εὐθύνοντος βούληται4. οὕτω καὶ ἡ γλῶσσα

μικρῶν μέλος ἐστὶ καὶ μεγαλαυχεῖ5. ἰδοὺ,

6 ὀλίγον6 πῦρ ἡλίκην ὑλὴν ἀνάπτει καὶ ἡ

γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕ-

τωσ7 ἡ γλῶσσα καθίσταται ἐν τοῖς μέλε-

σιν ἡμῶν, ἡ σπιλοῦσα7 ὅλον τὸ σῶμα,

καὶ φλογίζουσα τῶν τριχῶν τῆς γενείσεως*;

7 καὶ φλογιζομένη ὑπὸ τῆς γεέννης. πῦρα

γὰρ φύσει θηρίων τε καὶ πτερινῶν, ἐρπε-

τῶν τε καὶ ἕκαλον, δαμάζεται καὶ δεδί-

8 μαστὶ τῇ φύσει τῆς ἀνθρωπίνης τῆς δὲ

γλῶσσαν οὐδείς δύναται ἀνθρώπων δαμάσται

ἀκατάσχετον8 κακῶν, μεστὴν ἑω ἐκαναθηρό-

9 ου. ἐν αὐτῷ εὐλόγομεν τῶν Ἰσαὰκ9 καὶ

πατέρα, καὶ ἐν αὐτῷ καταράμεθα τοὺς ἀνθρώ-

ποντοὺς τοὺς καθ ὁμοίωσιν Θεοὺ γεγονότασ'.
10 Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.
13 Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.
14 But if ye have bitter envy and strife in your hearts, glory not, and lie not against the truth.
15 This wisdom descendeth not from above, but is earthly, sensual, devilish.
16 For where envy and strife is, there is confusion, and every evil work.
17 But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
18 And the fruit of righteousness is sown in peace, of them that make peace.

4 From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?
2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.
5 Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?
6 But he giveth more grace, therefore he saith, God resisteth the proud, but giveth grace unto the humble.
7 Submit yourselves therefore to God: resist the devil, and he will flee from you.
10 εκ τοῦ αὐτοῦ στόματος ἐξήρχεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, τάυτα
11 οὕτω γίνεσθαι. μὴτι ἡ πηγὴ ἐκ τῆς αὐτῆς
12 ὅπου βρεῖτι τὸ γλυκὸ καὶ τὸ πικρὸν; μὴ δύναται, ἀδελφοί μου, συκὴ ἑλαίας πούσαι,
ἐὰν μελός σύκα; οὕτως οὐδεμία πηγὴ ἄλυκ-
κὸν καὶ γλυκὸ πούσαι ὑδαρ.
13 Τὸς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δει-
ξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα
14 αὐτοῦ ἐν πραγματείᾳ σοφίας. εἰ δὲ ζηλοῦν
πικρῶν ἐχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ
ὑμῶν, μὴ κατακαυχάσθε καὶ ψεύδεσθε κατὰ
15 τῆς ἀληθείας. οὐκ ἔστω αὕτη ἡ σοφία ἄνω-
θεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δι-
16 μοιάθησιν. οὗτοι γὰρ ζηλοὶ καὶ ἐρίθεια, ἐκεῖ
17 ἀκαταστασία καὶ πᾶν φαύλον πράγμα. εἰ
18 ἐὰν ἀθωθεῖ σοφία πρῶτον μὲν ἅγιη ἔστιν,
ἐπειτα εἰρημική, ἐπιεικής, εὐπειθής, μεστὴ
ἐλέους καὶ καρπῶν ἅγαθῶν, ἀδιάκριτος καὶ
19 ἀνυπόκριτος. καρπὸς δὲ τῆς δικαιοσύνης ἐν
εἰρήνη σπείρεται τοῖς ποιοῦσιν εἰρήνην.
4 Πάθεν τίλεμοι καὶ μάχας ἐν ὑμῖν; οὐκ
ἐντεύθεν, ἐκ τῶν ἱδονῶν ύμῶν τῶν στρα-
2 περομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυ-
μείτε, καὶ οὐκ ἐχετε' φανεῖτε καὶ γῇλουτε,
καὶ οὐ δύνασθε ἐπιτυχεῖν' μάχεσθε καὶ πο-
λεμείτε, οὐκ ἐχετε δε, διὰ τὸ μὴ αἴτεσθαι
3 ύμᾶς' αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς
αἰτεῖθαι, ὡς ἐν τοῖς ἱδοναῖς ύμῶν διαπα-
4 νήσητε. μοιχοὶ καὶ μοιχαλίδες, οὐκ ὀδιατε
ὅτι ἡ φιλία τοῦ κόσμου ἐχθρα τοῦ Θεοῦ
ἐστίν; ὥς ἄν οὐν βουληθῇ φίλος εἶναι τοῦ
5 κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ἡ δι-
κεῖτε ὃτι κενὸς ἡ γραφὴ λέγει. Πρὸς φθό-
νον ἑπιποθεῖ τὸ πνεῦμα ὁ κατῴκησις ἐν
6 ἡμῖν; μείζονα δὲ διδόσι χάριν διό λέγει. Ὁ
Θεὸς ὑπερηφάνους αὕτιάσταται, ταπεινοῖς δὲ
7 διδων χάριν. ὑποτάγητε οὖν τῷ Θεῷ αὐτί-
στητε τῷ διαβόλῳ, καὶ φεύξτε αὐτ' ὑμῶν.
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8 Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded.
9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
10 Humble yourselves in the sight of the Lord, and he shall lift you up.
11 Speak not evil one of another (brethren:) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?
13 *Go to now ye that say, To day or to morrow we will go into such a city and continue there a year, and buy, and sell, and get gain:
14 Whereas ye know not what shall be on the morrow: for what is your life? 1 It is even a vapour that appeareth for a little time, and then vanisheth away.
15 For that ye ought to say, if the Lord will, we shall live, and do this, or that.
16 But now ye rejoice in your boastings: all such rejoicing is evil.
17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
2 Your riches are corrupted, and your garments moth eaten:
3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.
4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.
5 Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter:
6 Ye have condemned, and killed the just, and he doth not resist you.

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8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.
9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?
13 Go to now, ye that say, Today or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. 1 For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich men, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who wrought your fields, which is of you kept back by fraud, crieth: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.
ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

8 εγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὦμιν καθαρίσατε χείρας, ἀμαρτωλοί, καὶ ἀγνίσατε καρ- 9 δίας, δίψυχοι. ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὦμιν εἰς πένθος μεταστραφῆτω, καὶ ἥ χαρὰ εἰς κατήφειαν.

10 ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ υψώσει ύμᾶς.

11 Μὴ καταλαλείτε ἄλληλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφὸν, καὶ 7 κρίνων τῶν ἀδελ- φῶν αὐτοῦ, καταλαλεῖ ύμοι, καὶ κρίνει νό- μον εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιήσῃς 12 νόμον, ἀλλὰ κριτῆς. εἰς ἐστὶν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ 9 τίς εἰς δὲ κρίνεις 10 τοῦ ἐτέρου 11;

13 Ἄλγε νῦν οἱ λέγοντες, Σήμερον ἢ αὕριον πορευόμεθα εἰς τύμβο τῆς πόλις, καὶ ποιή- σομεν ἐκεῖ ἐπαυτῶν ἐνα 12, καὶ ἐμπορευό- 14 μεθα, καὶ κερδίσομεν· οὕτως οὐκ ἐπίστασθε τὸ τῆς αὐριον. ποιά γὰρ ἢ, ζωῆς ύμῶν; ἀτμισ γὰρ ἐστιν 11 ἡ πρός ὅλους φανομένη, 15 ἕπειτα δὲ 15 ἄφαντομεν, ἀντὶ τοῦ λέγειν ύμᾶς, Ἐὰν ὁ Κύριος θέληση, καὶ ζήσομεν*, καὶ ποιήσομεν τούτο ἢ ἐκεῖνο. νῦν δὲ καυ- χάσθη σὺν τοῖς ἀλαζονείαις ύμῶν πάσα καυ- 17 χήσει τοιαύτη πονηρὰ ἐστὶν. εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἐστὶν.

5 Ἄλγε νῦν οἱ πλοῦσιοι, κλάψατε ὀλολύ- ζοντες ἐπὶ ταῖς ταλαιπωρίαις ύμῶν ταῖς ἐπερ- 2 χομέαισι. ὁ πλοῦσος ύμῶν σέσχημη, καὶ τὰ 3 ἐματία ύμῶν σητῇ βρωτὰ γέγονεν· ὁ χρυσός ύμῶν καὶ ὁ ἀργυρός κατίωτα, καὶ ὁ ὅζον- τος εἰς μαρτύριον ύμῶν ἐστα, καὶ φάγεται τὰς σάρκας ύμῶν ώς πῦρ. ἐθησαυρίσατε ἐν 4 ἐσχάταις ἡμέραις. ἵδον, ὁ μισθὸς τῶν ἐρ- γατῶν τῶν ἀμφισβήτων τῶν χώρας ύμῶν, ὁ ἀπεστερημένος ἀφ' ύμῶν, κράζει· καὶ αἱ βασι- τῶν θεραπεύουν εἰς τὰ ὅτα Κυρίου Σαβαωθ 5 εἰσελήλυθαν, ἐτυρφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαλαθήσατε· ἐθρέψατε τὰς καρδίας 6 ὑμῶν ὡς 1 ἐν ἡμέρᾳ σφαγῆς. κατεδιάδατε, ἐφονεύσατε τῶν δικαίων οὐκ ἀντιτάσσεται ύμῖν.
7 Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 
8 Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. 
9 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. 
10 Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. 
11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy. 
12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay: lest ye fall into condemnation. 
14 Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord: 
15 And the prayer of Faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. 
16 Confess your faults one to another, and pray one for another, that ye may be healed: the effec tual fervent prayer of a righteous man availeth much. 
17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 
18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. 
19 Brethren, if any of you do err from the truth, and one convert him, 
20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.
ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἐσω τῆς πα- 

9 ρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδε- 

11 χεῖται τῶν τίμιων καρπῶν τῆς γῆς, μακροθυ- 

13 μῶν ἐπ' αὐτῷ, ἐσω δὲν λάξῃ ὑπὸν πρῶτον 

15 καὶ ὑψιμον. μακροθυμήσατε καὶ ὑμεῖς, στη- 

17 ρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ 

19 Κυρίου ἡγικε. μη διενέχετε κατ' ἀλλή- 

21 λων, ἀδελφοί, ὅν μή κατακριθητε. Ἰδοὺ, 

23 ὁ * κρίθης πρὸ τῶν θυρῶν ἐστικε. ὑπὸ- 

25 δείγμα λάξετε τῆς κακοπαθείας, ἀδελφοί 

27 μου, καὶ τῆς μακροθυμίας, τῶν προφητῶν 

29 οἳ ἐκλάθησαν τῷ ὑνόματι Κυρίου. Ἰδοὺ, μα- 

31 καρίζομεν τοὺς ὑπομένοντας τῆς ὑπομονῆν 

33 ἵππῃ ήκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, 

35 ὅτι πολύσπλαγχνος ἐστιν ὁ Κύριος καὶ 

37 οἰκτίρμον. 

13 Πρὸ πάντων δέ, ἀδελφοί μου, μῆ ὁμνύσθη, 

15 μήτε τον ὑφανον, μήτε τὴν γῆν, μήτε ἀλλον 

17 τῶν ἱκουν' ἄτω δὲ ὑμῶν τὸ ναί, ναϊ, καὶ τὸ 

19 οὐ, οὖ ὅτι μή ὑπὸ κρίσιν πέσητε. 

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχήθω. 

14 εὐθυμεῖ τις; ψαλλέτω, ἀσθενεῖ τις ἐν ὑμῖν; 

15 προσκαλεσάτω τοὺς προσβυτέρους τῆς ἐκ- 

17 κλησίας, καὶ προσευχάσθωσαν ἐπ' αὐτῶν, 

19 ἀλείψαστε αὐτὸν ἐλαίῳ ἐν τῷ ὑνόματι τοῦ 

21 Κυρίου καὶ ἡ εὐχὴ τῆς πάσης σώσει τῶν 

23 κάμηνα, καὶ ἐγέρει αὐτὸν ὁ Κύριος καὶ 

25 ἀμαρτίας ἤ πεποικώς, ἀφεθήσεται αὐτῷ. 

27 εὐχολογείσθητε ἀλλήλοις τὰ παραπάμα- 

29 τα, καὶ εὐχεθεὶς ὑπὲρ ἀλλήλων, ὅπως λε- 

31 βήνε, πολύ ἑσυχείς δέσποινι δικαίων ἐνεργο- 

33 μέντα. Ἡ πλα αὐτροπος ἢν ὀμοπαθῆς ἡμῶν, 

35 καὶ προσευχῇ προσομήσατο τῷ μή βρέξαι 

37 καὶ οὓς ἐβρέξεν ἐν τῇ γῆς ἐναυτὸς τρεῖς 

39 καὶ μῆρας ἐξ. καὶ πάλιν προσομήσατο, καὶ ὁ 

41 οὐρανὸς ὑπὸν ἑδοκε, καὶ ἡ γῆ ἐβλάστησε 

43 τὸν καρπὸν αὐτῆς. 

19 Ἀδελφοὶ, εἰ μὲν ὑμῖν πλανηθῆ ἀπὸ 

21 τῆς ἀληθείας, καὶ ἐπιστρέφῃ τις αὐτῶν, γνώσεσθω ὥστε ἐπὶ ἐπὶ ἡ μάρτυς ἐκ τοῦ θυρίσματος, καὶ καλυψει πλήθος ἀμαρτίων. 

23 υπομείνατε 

10 add μου 

11 Marg. γινώσκετε
1 Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory,

9 Receiving the end of your faith, even the salvation of your souls:

10 Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you,

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ:

8 Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory:

9 receiving the end of your faith, even the salvation of your souls.

10 Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.
ΠΕΤΡΟΣ*
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτὸς παρεπιδήμως διασποράς Πόντου, Υαλατίας, Καππαδοκίας, Άσσιας, καὶ Βιθυ-νίας, κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἀγιοσμῷ Πνεύματος, εἰς ὑπακοήν καὶ ῥαντισμῶν ἀἵματος Ἰησοῦ Χριστοῦ χάρις ύμεν καὶ εἰρήνῃ πληθυνθείη.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτὸν ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν διὰ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, εἰς κληρονομίαν ἀφθαρσίαν καὶ ἀμαίνον καὶ ἀμάραστον, τετηρημένην ἐν οὐρανοῖς εἰς ύμᾶς, τοὺς ἐν δυνάμει Θεοῦ φιλονομοῦντος διὰ πάσας εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆ ἡμᾶς ἐν καιρῷ ἐσχάτῳ. ἐν δὲ ἀγαλλιάσθη, ὅλιγον ἄρτι, εἰ δεόν ἐστὶ, λυπηθέντες ἐν ποικιλοῖς πειρασμοῖς, ἵνα τὸ δοκίμιον ὑμῶν τῆς πάσης πολὺ τιμιώτερον 1 χρυσίου τοῦ ἀπολλυμένου, διὰ πνεῦμὸν τὸ δοκιμαζομένον, εὐρεθῇ εἰς ἔπαινον καὶ τιμήν καὶ δόξαν 2 ἐν ἀποκάλυψεν Ἰησοῦ Χριστοῦ ὁ Οὐρανοῦ ἐκάθεν ἑρμάαν ἐκ τοῦ δοκιμώμενον καὶ ἀμαίνου καὶ ἀμάραστον τοῦ θεοῦ πάντων τῶν πασχάδων καὶ δοξασμῶν τῆς εἰς τὸ τέλος τῆς πάσης πάσης πασχάδος καὶ δοξασμῶν τῆς ἐκτῆσεως καὶ δοξῆς. 3

1 πολυτιμωτερον 2 δοξαν καὶ τιμην 3
1611

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the holy Ghost sent down from heaven, which things the Angels desire to look into.

13 Wherefore girl up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy, all manner of conversation;

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot,

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you:

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away.

1881

12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you 1by the 2Holy Ghost sent forth from heaven; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that 3is to be brought unto you at the revelation of Jesus Christ;

14 as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but 4like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another 5from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

24 Bideth. For, All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth:

1 Gr. in.
2 Or, Holy Spirit
3 Gr. is being brought.
4 Or, like the Holy One which called you
5 Many ancient authorities read from a clean heart.
6 Or, God who liveth
οἰς ἀπεκαλύφθη ὅτι  οὐχ ἦντοι, ἡμῖν δὲ ὑμῖν
dιηκόμων αὐτῷ, ἔνων ἀνηγγέλη ὑμῖν διὰ τῶν
eὐπαγγελησάμενων ὑμᾶς ἐν Πνεύματι Ἀγίῳ ἀποστάλετι ἀπ’ οὐρανοῦ, εἰς ἡ ἐπιθυμοῦσιν ἀγγέλου παρακάψαι.

13 Διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς δια-
νοιάς ὑμῶν, ἡφοντες, τελείως ἑλπίσατε ἐπὶ
tὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει

14 Ἰησοῦ Χριστοῦ· ὅς τέκνα ὑπακοῆς, μὴ συ-
σχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἁγιοῖα

15 ὑμῶν ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα
ὑμᾶς ἁγιὸν καὶ αὐτοῦ ἁγιον ἐν πάσῃ ἀνα-

16 στροφῇ γενήθητε διὸτι γέχραπται, Ἀγιοι

17 γένεσθε, ὅτι ἐγὼ ἁγιός εἰμι, καὶ εἰ πα-
tέρα ἐπικαλεῖσθε τὸν ἄπροσωπολήπτος κρί-
νοντα κατὰ τὸ ἔκαστον ἔργον, ἐν φόβῳ τῶν

18 τῆς παροικίας ὑμῶν χρόνων ἀναστράφητε

19 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρῷ ἡ χρυσία,

20 ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστρο-

21 φίλης πατροπαραδότου, ἀλλὰ τιμῶρ αἴματι ὁς

22 ἀμών ἀμώμου καὶ ἀσπίλου Χριστοῦ, προ-

23 εγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φα-

24 νεραθέντος δὲ ἐπ’ ἐσχάτων τῶν χρόνων δὲ

25 ὑμᾶς, τοὺς δ’ αὐτοῦ πιστεύοντας εἰς Θεον,

26 τὸν ἐγείραντα αὐτοῦ ἐκ νεκρῶν, καὶ δύσαν

27 αὐτοῦ δύνα, ὡστε τὴν πίστιν ὑμῶν καὶ

28 ἐλπίδα εἰναί εἰς Θεον. τάς ψυχὰς ὑμῶν

29 ἡμικατέσθε ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ

30 Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον,

31 εἰς καθαρὰς καρδίας ἀλλήλους ἀγαπῆσατε

32 ἐκενος’ ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς

33 φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζών-

34 τοῦ Θεοῦ καὶ μένουτος εἰς τὸν αἰῶνα. διὸ—

35 τι πάσα σάρξ ὁς χόρτος, καὶ πάσα δόξα

36 ἀνθρώπου ός ἄνθοι χόρτον. ἡπεράνθη

37 ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ εξέπεσεν
I. Peter I. 25—II. 12.

1611

25 But the word of the Lord endureth for ever: and this is the word which by the Gospel is preached unto you.

Wherefore laying aside all malice, and all guile, and hypocrisy, and envy, and evil speakings,

2 As newborn babes desire the sincere milk of the word, that ye may grow thereby,

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming as unto a living Stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spiritual house, an holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a Stone of stumbling, and a Rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royal Priesthood, an holy nation: a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,

12 Having your conversation honest among the Gentiles, that wherein they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

1831

1Gr. saying.

2Or, making.

2Gr. resting.

4Or, precious.

5Or, a spiritual house for a holy priesthood.

6Or, a scripture.

7Or, it.

8Or, In your sight.

9Or, honour.

10 Gr. who.

11 Or, stumbling, being disobedient to the word.
25 τὸ δὲ ῥῆμα Κυρίον μένει εἰς τῶν αἰῶνα.  
τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ύμᾶς.
1  Ἀποθέμενοι οὖν πάσαν κακίαν καὶ πάντα δίδοντο  
καὶ ὑποκρίσεις καὶ φθονοὺς καὶ πᾶσας
2 καταλαλίας, ὡς ἀρτεγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ
3 αὐξηθῆτε, εἶτε  
4 Κύριος· πρὸς ὦν προσερχόμενοι, λίθον ζῶντα,  
ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ
5 δὲ Θεός ἐκλεκτῶν, ἐντιμον, καὶ αὐτοὶ ὡς λίθῳ
ζωντες οἰκοδομεῖσθε οἶκος πνευματικός, ἵστατεν ἄγιον, ἀπειθοῦσιν οἱ οἰκοδομοῦντες, οὕτως ἐγενήθη εἰς κεφαλὴν
6 ἐκ Σιών λίθον ἀκρογυναίον, ἐκλεκτῶν, ἐντιμον, καὶ ὁ πιστεύων ἐν αὐτῷ οὐ μὴ καταφθονεῖ
7 σχυνθῇ.  ὅμως οὖν ἡ μείζον καὶ πιστεύων οὐ μὴν ἐπίθετον
ἀπειθοῦσι;  
8 δὲ, Λίθος εἰς οἰκοδομήμασαν οἱ
9 οἰκοδομοῦντες, οὕτως ἐγενήθη εἰς κεφαλὴν
10 γονίας, καὶ, Λίθος προσκόμματος καὶ πέτρα
σκανδάλου οἱ προσκόπτουσι τῷ λόγῳ ἀπειθοῦσι
11 οὐκ ἔστε ἐν αὐτῷ οὐκ ἔκλειψεν.
12 Ἀγαπητοί, παρακαλῶ ὅσοι παροίκους καὶ
παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αὕτε ἔπειτα στρατεύονται κατὰ τῆς ψυχῆς
13 χρῆς; τῷ ἀναστροφῆς ύμῶν ἐν τοῖς ἐθνεσιν
ἐχοντες καλὴν, ἵνα, ἐν τοῖς καταλαλούσιν ύμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεῦσαντες,  
δοξάσοντι τὸν Θεὸν ἐν ἡμέρᾳ ἑπταετεῖς εἰς ἐπισκοπῆς.
1611

13 Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme,
14 Or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well.
15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.
16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.
17 Honour all men. Love the brotherhood. Fear God. Honour the King.
18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.
19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.
21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.
22 Who did no sin, neither was guile found in his mouth.
23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.
24 Who his own self bare our sins in his own body upon the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we were healed.
25 For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.

3 Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives:
2 While they behold your chaste conversation coupled with fear:
3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel.
13 'Υποτάγμην οὖν11 πάση ἀνθρωπίνη κτίσει11 om. οὖν
dei τοῦ Κύριου εἰτε βασιλεῖ, ὅσ υπερέχοντι
eire γεγομένων, ὡς δὲ αὐτὸ τεμπορέουσα εἰς
ἐκδίκησιν μὲν12 κακοποιοῦν, ἔπαυσαν δὲ ἁγα-
15 θοποιῶν. ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ
Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν
16 ἀφρόνου ἀνθρώπων ἀγωνιάν' ὡς ἐλευθεροί,
καὶ μὴ ὡς ἐπικάλυμμα έχοντες τῆς κακαίας τῆς
17 ἐλευθερίας, ἀλλ' ὡς δούλοι Θεοῦ. πάντας
τιμήσατε, τὴν ἄδελφοτητα ἀγαπᾶτε. τὸν
Θεὸν φοβεῖσθε. τὸν βασιλέα τιμᾶτε.
18 Οἱ οἰκεῖοι, υποτασσόμενοι εἰς παντὶ φίλοι
τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ
ἐπιείκεσιν, ἀλλὰ καὶ τοῖς σκολοίς. τούτῳ
γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει
19 τις λύπατος, πάσχων ἄδικως. ποίον γὰρ
κλέος, εἰ ἀμαρτάνοντες καὶ κολαφίζομενοι
ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ
πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
20 Θεῷ. εἰς τούτο γὰρ ἐκλέχθητε, ὅτι καὶ Χρι-
στὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῖν13 ὑπολιμπάων
ὑπογραμμῶν, ἕως ἐπακολουθήσῃ τοῖς ἱχνε-
21 σιν αὐτοῦ· ὡς ἀμαρτίας οὐκ ἐποίησεν, οὐδὲ
22 εὐρέθη δύσλος εἰς τῷ στόματι αὐτοῦ· ὡς λοι-
δορούμενος οὐκ ἀντελοῦσθε, πάσχων οὐκ
ὑπείπελε, παρεδίδον δὲ τῷ κρίνοντι δικαίως·
23 ὧς τὰς ἀμαρτίας ἡμῶν αὐτός ἀνήνεγκεν εἰς τὸν
σῶμα αὐτοῦ ἐπὶ τὸ δίκαιον, ἢν, ταῖς ἀμαρ-
τίαις ἀπογενέμενοι, τῇ δικαιοσύνῃ ξῆσαμεν·
24 ύπὸ τῶν μάλωτοι αὐτοῦ14 ἔπαθεν. ἢτε γὰρ ὁς
25 τοῦ πρόβατα πλανώμενα15. ἀλλ' ἐπεστράφητε
τοὺς ἐπὶ τῶν ποιμένα καὶ ἐπίσκοπον τῶν
ψυχῶν ὑμῶν.
2 Ομοίως, α11 γυναῖκες, υποτασσόμεναι1 om. αι
tois idiois andrasiw, ian, kai ei tinves
apeteudosi to logos, dia ths ton gun-
naikon anastrophei anev logos kerdoth-
2 sountai, epopteunontas thn en phofo 2 kerdothsontau
th anastrophei uswn. dein estw ouχ e
ezwthen emplokhs trichon, kai peristhes
chrion, he evdusewes iamatwn kosmos'
I. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally be ye all one in mind, having compassion one of another, brotherly love, updating ye one another, good will.

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are hereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled:

15 But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence:

16 Having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

4 but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

5 God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:

6 as Sarah obeyed Abraham, calling him lord; whose children ye now are, if ye do well, and are not put in fear by any terror.

7 Ye husbands: in like manner, dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, He that would love life, and see good days,

Let him refrain his tongue from evil,

And his lips that they speak no guile:

11 And let him turn away from evil, and do good;

Let him seek peace, and pursue it.

12 For the eyes of the Lord are upon the righteous,

And his ears unto their supplication:

But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be zealous of that which is good?

14 which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

15 but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.
4 ἡλικ κρυπτός τής καρδιάς ἀνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραξεως καὶ Ἰσονικοῦ πνεύματος,
5 ὁ ἐστιν ἐνοπιος τοῦ Θεοῦ πολυτελεῖς. οὕτω γὰρ ποτε καὶ αἷς ἐγιαί γυναίκες αἰς ἐλπίζουσαι ἐπὶ τὸν Ἑσυχὸν ἐαυτοῦ, ὑποτασ-
6 σια τοῖς ιδίαις ἀνδράσιν· ὁς Σάρρα ὑπήκοουσε τῷ Ἀβραάμ, κύριον αὐτῶν κα-
7 λοῦσα, ἦς ἐγνέφητε τέκνα, ἀγαθοποιοῦσαι καὶ μή φοβοῦμεν μυθεμίαν πτήσην.
8 Τὸ δὲ τέλος, πάντες ἀμφόρεοι, συμπα-
9 θεῖσ, φιλάδελφοι, ἐυπλαγχίου, ἀμφόρο-
10 νες· μὴ ἀποδίδοντες κακῶν ἀντὶ κακοῦ, ἢ
11 λοιποίαν ἀντὶ λοιποίας· τούναντιν δὲ εὐ-
12 λογοῦντες, εἰδότες ὅτι εἰς τούτῳ ἐκλήθητε,
13 ηνα εὐλογίαν κληρονομήσατε. Ὁ γὰρ θέλων
14 ζωῆν ἁγαπᾶν, καὶ ἴδειν ἡμέρας ἁγαθὰς, παρ-
15 σάτο καὶ ἀλλὰς, ἐν τῇ γλώσσῃ αὐτοῦ ἀπὸ κακοῦ καὶ
16 χειρὸς αὐτοῦ τοῦ μὴ λαλῆσαι δόλον, ἐκκλη-
17 πινῶν ἀπὸ κακοῦ, καὶ τοιοῦτόν ἁγαθῶν εἰ-
18 οῖν ὁμ. αὐτοῦ
19 τριάντα εἰρήνην, καὶ διωξάτω αὐτίνην. ὅτι
20 οἱ ὁθαλμοὶ Κυρίου ἐπὶ δικαίων, καὶ ὡτα
21 αὐτοῦ εἰς δήσον αὐτῶν πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντα κακά.
22 Καὶ τίς ὁ κακοσκον ὕμνης, ἐν τοῦ
23 ἀγαθοῦ μηματα· γέννησε; ἀλλ' εἰ καὶ
24 πάντα ποτὲ διὰ δικαιοσύνην, μακάριοι Τὸν
dὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ τα-
25 ρχήθητε· Κύριον δὲ τὸν Θεὸν ἀγάναγε
eν ταῖς καρδίαις ὕμων ἐνομισκεῖ δὲ αἰὲ πρὸς
26 ἀπολογίαν παντὶ τῷ αἰτοῦντι υμᾶς λόγον
27 περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πρα-
28 τῆς τοῦ καὶ φόβου συνειδῆσεν ἔχοντες ἀγα-
29 θήν, ἵνα, ἐν δὲ καταλαλῶσον ὑμῶν ὡς κα-
30 κοποιῶν, κατασκονθάσαντι ἐν ἐπηρεάζοντες
31 υμῶν τὴν ἁγαθήν ἐν Χριστῷ ἀναστροφὴν.
1611

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit.
19 By which also he went and preached unto the spirits in prison;
20 Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing; wherein few, that is, eight souls were saved by water.
21 The like figure whereunto even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.
22 Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject unto him.

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:
2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.
3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.
4 Wherein they think it strange, that ye run not with them to the same excess of riot, speaking evil of you:
5 Who shall give account to him that is ready to judge the quick and the dead.
6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.
8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

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17 For it is better, if the will of God should so will, that ye suffer for well doing than for evil doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which sometime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:
21 Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;
22 Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:
2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.
3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.
4 Wherein they think it strange, that ye run not with them to the same excess of riot, speaking evil of you:
5 Who shall give account to him that is ready to judge the quick and the dead.
6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.
8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

1 Many ancient authorities read died.
2 Or, into which fea, that is, eight souls, were brought safely through water.
3 Or, in the antitype.
4 Or, inquiry Or, appeal.
5 Or, thought.
6 Some ancient authorities read unto sins.
7 Or, he no longer...his time.
8 Or, flood.
9 Or, were the good tidings preached.
10 Gr. prayers.
17 κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει17 τὸ θέλοι
θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας.
18 ὁτι καὶ Χριστὸς ἀπαξ περὶ ἀμαρτιῶν ἐπαθεὶς18, Mary. ἀπέθανε
δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ
tῷ Θεῷ, θανατωθείς μὲν σαρκι, ζωοποιθεὶς
19 δὲ τῷ10 πνεύματι, εν ὃ καὶ τοῖς ἐν φυλακῇ10 om. τῷ
20 πνεύματι πορευθεὶς ἐκήμρευε, ἀπεθάνασι
ποτε, ὅτε ἀπαξ ἐξεδέχετο29 ἡ τοῦ Θεοῦ μακροθυμία εν ἡμέραις Νάος, κατασκευαζόμενης
κυβοτοῦ, εἰς ἦν ἄλγαι21, τοῦτ' ἐστιν ὀκτὼ21 ὄλγοι
21 ψυχαῖς,21 διεσώθησιν δι' ὑδατος' ὃ22 καὶ 22 ὃ
ἡμᾶς23 ἀπετύπων νῦν σωζεὶ βάπτισμα, ούσι
cαρδὸς ἀπόθεσις ὁποῦ, ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπεράτημα εἰς Θεόν, δὲ ἀναστάσεως
22 ἤρα τοῦ Χριστοῦ, δὲ ἐστιν ἐν δεξίᾳ τοῦ Θεοῦ,
pορευθεὶς εἰς οὐρανόν, ὑποσταγέντων αὐτοῦ
ἀγέλων καὶ ἐξοσιών καὶ δυνάμεων.
3 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν1 σαρκὶ,1 om. ὑπὲρ ἡμῶν
καὶ ύμείς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε' ὅτι
2 ὃ παθῶν εἰς σαρκὶ, πέπαυται ἁμαρτίαις;2 εἰς
tὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοπον εἰς σαρκὶ βιῶσαι
3 χρῶνος. ἀρκετὸς γὰρ ἡμῖν4 ὃ παρεληλυθὼς
χρῶνος τοῦ βίου5 τὸ θέλημα6 τῶν ἐθνῶν
κατεργάσασθαι,7 πεπορευμένοις ἐν ἀνελγείαις, ἐπιθυμίαις, ὑσσοφλυγίαις, κόμοις,
4 πότοι, καὶ αἰθερίτους εἰδωλολατρείας' εἰς φης
ζειώσων, μὴ συντρεχόντων ύμῶν εἰς τὴν
αὐτὴν τῆς ἁπατίας ἀνάχυσιν, βλασφημίων-
5 τες' οἱ ἀποδώσωσιν λόγον τῷ ἐτούτῳ ἔχοντι
6 κρίναι ζωντας καὶ νεκροῖς. εἰς τούτο γὰρ
καὶ νεκροὶς εὐγγελισθή, ἵνα κριθῶσι μὲν
κατὰ ἀνθρώπους σαρκὶς, τοῖς δὲ κατὰ Θεον
πνεύματι.
7 Πάντων δὲ τῷ τέλος ἡγγικε' σωφρονήσατε
8 οὖν καὶ νήψατε εἰς τὰς8 προσευχὰς' πρὸ πάν-
tων δὲ9 τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχον-
tες, ὅτι ἡ ἀγάπη καλύφει10 πλήθος ἁμαρτιῶν'10 kaluptei
9 Use hospitality one to another without grudging.
10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.
13 But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.
14 If ye be reproached for the Name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.
16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.
17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?
18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

5 The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

1 Feed the flock of God which is

1 Gr. unto the ages of the ages.

2 Gr. in.
9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν. 11. γογγυσμοῦ
10 ἐκαστός καθὼς ἔλαβε χάρισμα, εἰς ἑαυτὸν ἀὐτὸ διακονοῦντες, ὡς καὶ οἰκονόμοι ποικί-
11 λῆς χάριτος Θεοῦ εἰς τις λαλεῖ, ὡς λόγω Θεοῦ εἰς τις διακονεῖ, ὡς εἴ τις χωρη-
12 γεῖ ο Θεοῦ Ἰδαί ἤρησον Χριστοῦ, ὡς ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνιον. ἀμήν.
13 Ἀγαπητοί, μὴ ἐξεύεσθε τῇ ἐν ὑμῖν πυρά-
14 σεῖ πρὸς πειρασμὸν ὑμῶν γνωριμίαν, ὡς ἔστω ὑμῖν συμβαίνοντος ἀλλὰ καθὼς κοινωνεῖτε-
15 τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
16 εὐγάλλωμενοι. εἰ νοείδεσθε εἰν ὑνόματι
Χριστοῦ, μακάριοι ὅτι τὸ τῆς δόξης καὶ τῶν Θεοῦ Πνεύμα ἐφ' ύμᾶς ἀναπαύεται κατά-
μὲν αὐτῶν βλασφημεῖται, κατὰ δὲ ύμᾶς
17 δοξάζεται. μὴ γὰρ τοὺς ύμοιν πασχέτω ὡς
φονεύσει, ἥ κλέπτης, ἥ κακοποιός, ἥ ὡς ἀλλο-
18 προεπισκόπος εἰ δὲ ὁς Χριστιανὸς, μὴ
ἀπεχνεύσῃ, δοξάζετω δὲ τὸν Θεὸν ἐν τῷ
19 μέρει. τοῦτο. ὅτι ὁ καιρὸς τοῦ ἀρξασθαι
τὸ κρίμα ἀπὸ τοῦ οίκου τοῦ Θεοῦ εἰ δὲ πρῶτον ἀφ' ἴμων, τί τὸ τέλος τῶν ἀπειθουν-
20 τῶν τῷ τοῦ Θεοῦ εὐαγγελίῳ; καὶ Ἐκ ὁ δὲ-
καισ αὕτης σῶζεται, ὁ ἀσεβής καὶ ἀμαρτω-
21 λὸς ποῦ φανεῖται; ὡστε καὶ οἱ πάσχοντες
κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς ὁ πιστὸς κτίστῃ
22 ὁ παρατίθεσθαι τῷ ψυχῇ ἔστων ἐν αὐτῶν
人大常委 τῷ ὑμῖν παίμνου τοῦ Θεοῦ.
12 ομ. κατὰ μὲν αὐ-
20 τῶν βλασφημεῖται, κα-
22 τὰ δὲ ύμᾶς δοξάζεται
13 ὁνοματι
14 ὁνοματι
15 ὁνοματι
16 ὁνοματι
17 ὁνοματι
18 ὁνοματι
19 ὁνοματι
20 ὁνοματι
21 ὁνοματι
22 ὁνοματι
among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind:
3 Neither as lords over God’s heritage: but being ensamples to the flock.  
4 And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.  
5 Likewise ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time,  
7 Casting all your care upon him, for he careth for you.  
8 Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour.
9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
10 But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.
11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.
13 The Church that is at Babylon elected together with you, salute you, and so doth Marcus my son.
14 Greet ye one another with a kiss of charity: Peace be with you all that are in Christ Jesus. Amen.

1611

1881

1 Some ancient authorities omit exer-
2 cising the over-
3 sight, not of constraint, but will-
4 ingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensam-
5 ples to the flock. And when the chief Shepherd shall be mani-
6 fested, ye shall receive the crown of glory that fadeth not away.
7 Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.  
8 Grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;  
9 casting all your anxiety upon him, because he careth for you.
10 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.
11 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you.  
12 To him be the dominion for ever and ever. Amen.
13 By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein.  
14 Mark my son. Salute one another with a kiss of love. Peace be unto you all that are in Christ.
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Α.

2 Μη ἀπαγκαστώς, ἀλλ' ἐκούσιοι·
3 μηδέ αἰσχροκερδῶς, ἀλλ' προθύμωσι·
4 τῶν γυνῶν εἰς τὸ πομίνιον. καὶ φανερωθέντος τοῦ ἄρχοιομένου, κομψεις τὴν ἀμαράντινον τῆς δόξης στέφανον, ὀρμίως, ἐκεῖνοι, ὑποτάγητε πρεσβυτέροις πάντες δὲ ἀλληλοις ὑποτασσόμενοι· τῷ ταπεινοφροσύνῃ ἐγκομίζωσασθε· ὅτι ο Θεός υπερφάνοις ἀντιστάσσει, ταπεινοῖς δὲ δίδωσιν ἥχαριν. ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χείρα τοῦ Θεοῦ, ἵνα ύμᾶς υψώσῃ εἰς καιρόν,

10 ὁ δὲ Θεός πάσης χάριτος, ὁ καλεώς ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ· ὅλιγον παθόντας αὐτὸς καταρτίσαι ύμᾶς, στηρίζει· ὁ δὲ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων. ἰμήν.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὥς λογίζομαι, δι' ὁλίγων ἐγγραφα, παρακαλοῦν καὶ ἐπιμαρτυροῦν ταύτην εἶναι ἀληθῆ·

13 χάριν τοῦ Θεοῦ εἰς ἐκ τῆς κατάτατης. ἀπαύγαζει· ταίς ύμᾶς εἰς ἐν Βαβυλώνι συνεκλεκτῇ, καὶ Μάρκος ὁ νιός μου. ἀπαύγαζεθε ἀλληλοὺς ἐν φιλήματι ἀγάπης.

Εἰρήνη ὑμῖν πάσα τοῖς ἐν Χριστῷ Ἰησοῦ. ἰμήν.
1 Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained a like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

4 Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1 Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained a like precious faith with us, through the righteousness of our God and Saviour Jesus Christ.

2 Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

3 The world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

4 For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
ΠΕΤΡΟΤ*
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΤΕΡΑ.

1 Σύμων*1 Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἱσοτύμῳ ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ

2 σωτῆρος ἡμῶν2 Ἰησοῦ Χριστοῦ χάρις ύμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ

3 Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωήν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώ-σεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ

4 ἁρετῆς3· δε γὼν τὰ μέγιστα ἡμῶν καὶ τίμια4 ἐπαγγέλματα δεδώρησαι, ἵνα διὰ τούτων γένησθε θεία κοινοὶ φύσεως, ἀποφυγόν-5 τες τῆς ἐν5 κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ

6 αὐτὸ τούτο δὲ, σπουδὴν πάσαν παρεισενέγ-7 καντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν

8 τῆν ἁρετὴν, ἐν δὲ τῇ ἁρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-8 τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν 7 εὐσέβειαν, ἐν δὲ τῇ εὐσέβειᾳ τὴν φιλαδελ-9 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

9 ταῦτα γὰρ ὑμῖν υπάρχουσα καὶ πλεονάζουσα, οὐκ ἄργους οὐδὲ ἀκάρπους καθήτησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-

9 γνωσίαν. ὁ γὰρ μὴ πάρεστε ταῦτα, τυφλὸς ἐστί, μνωτᾶξον, λήθην λαβῶν τοῦ καθα-10 ριμοῦ τῶν πάλαι αὐτοῦ ἀμαρτιῶν. διὸ μᾶλλον, ἄδελφοι, σπουδάσατε βεβαιῶν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι ταῦτα

12 γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτὲ οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσ-οδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

1 Μαργ. Συμεών
2 Μαργ. ομ. ἡμῶν
3 ἵδια δόξη καὶ ἁρετὴ τεxt, non marq.
4 τίμια ἡμῶν καὶ μέγιστα
5 add τῷ

6

7

8

9

10

11

12
12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we were known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty.  

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:  

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

22 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

23 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of:  

24 And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.
12 Διό οὖκ ἀμελήσω, ὡς οὖν ἐπεὶ ὑπομνήματα περί τούτων, καίπερ εἰδότας, καὶ ἔστη
13 ρεγμένων ἐν τῇ παρούσῃ ἐλθεῖν. δίκαιον δὲ ἠγούμαι, ἐφ᾽ ὦνον εἰμί ἐν τούτῳ τῷ σχη-
14 νομῷ, διεγείρειν υμᾶς ἐν ὑπομνήματι εἰδώς ὦτι ταχύν ἐστίν ἢ ἀπόδειξις τοῦ σκηνόμα-
15 τού μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς.
16 Χριστὸς ἐγήλωσεν μας. σπουδάσα δὲ καὶ ἐκάστοτε ἐχεῖν υμᾶς μετὰ τὴν ἐμὴν ἐξουδο
17 τὴν τούτων μνήμην ποιεῖσθαι. οὐ γὰρ σε-
18 σοφισμαίνοις μίθοις ἐξακολουθήσαντες ἐγνω-
19 ρίσαμεν υμᾶς τήν τοῦ Κυρίου ἡμῶν Ἰησοῦν
20 Χριστοῦ δύναμιν καὶ παροσίαν, ἀλλ’ ἐπο-
21 ποιεῖν γενοθείτες τής ἐκείνου μεγαλειώτητος.
22 λαβῶν γὰρ παρὰ θεοῦ πατρός τιμὴν καὶ
23 δόξαν, φωνῆς ἐνεχθείσης αὐτῶν τούτων ὑπὸ τῆς μεγαλοπρεπούς δόξης, ὦτὸς ἐστιν ὁ
24 υἱός μου ὁ ἁγαπητός, εἰς ὑμᾶς ἐν ἐνυδόκησα
25 καὶ ταύτῃ τὴν φωνὴν ἥμεις ἠκούσαμεν ἐξ
26 οἴρου ἐνεχθεῖσαν, σὺν αὐτῷ ὑπότε ἐν τῷ
27 ὑμείς τῷ ἁγίῳ. καὶ ἐχομεν βεβαιώτερον τον
28 προφητικὸν λόγον, ὁ καλῶς ποιεῖτε προσ-
29 σέχουντες, ὥσ πολυχρόνος ἐν ἀνυμηρῳ
30 τῷ ὑμείς ὑμᾶς ἐνεχθεῖσαν, σὺν αὐτῷ ὑπότε ἐν τῷ
31 ὁρεῖ τῷ ἁγίῳ. καὶ ἐχομεν βεβαιώτερον τον
32 προφητικὸν λόγον, ὁ καλῶς ποιεῖτε προσ-
33 σέχουντες, ὥσ πολυχρόνος ἐν ἀνυμηρῳ
34 τῷ ὑμείς ἐνεχθεῖσαν, σὺν αὐτῷ ὑπότε ἐν τῷ
35 ὁρεῖ τῷ ἁγίῳ. καὶ ἐχομεν βεβαιώτερον τον
36 προφητικὸν λόγον, ὁ καλῶς ποιεῖτε προσ-
37 σέχουντες, ὥσ πολυχρόνος ἐν ἀνυμηρῳ
38 τῷ ὑμείς ἐνεχθεῖσαν, σὺν αὐτῷ ὑπότε ἐν τῷ
39 προφητεία ποτε
40 ἀπὸ
41 ἐγενότο θεῖοι καὶ οὐκ ὑποδοπροφήτητα ἐν τῷ
42 λαῷ, ὡς καὶ ἐν ὑμῖν ἐστοιν θεοῦ βασιλείαν, ὥστες παρεσάξονσην αἴρεσεσ ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτῶς ἐξοφλήσῃν ἄρομον, ἐπάγοντες ἑνωτισ
43 ταχυν ἀπωλείας, καὶ πολλοὶ εξακολου-
44 θήσουνταν αὐτῶν ταῖς ἀπωλείαις, δε ὁὔ ἀσελγείας
45 ἐν 
46 ἀπὸ τῆς ἀληθείας ἐπαινείμηθητε.
II. PETER II. 4—16.

1611
4 For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:
5 And spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly;
6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that should live ungodly:
7 And delivered just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)
9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. * Presumptuous are they, selfwilled: they are not afraid to speak evil of dignities:
11 Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord.
12 But these, as natural brute beasts made to be taken and destroyed speak evil of the things that they understand not, and shall utterly perish in their own corruption,
13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you:
14 Having eyes full of adultery and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children:
15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.
16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the Prophet.

1881
4 For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;
5 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawful deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment until the day of judgment;
6 To the day of judgment; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters wherein they ought to be ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing: men that count it pleasure to revel in the day-time, spots and blemishes, revelling in their love-feasts while they feast with you;
7 Having eyes full of adultery, and that cannot cease from sin; enticing unstable souls: an heart they have exercised with covetous practices: cursed children:
8 Forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet.

* Or, dominion.
+ Jude 8.
† Some read against themselves.
‡ Or, an adulterer.
§ Or, cast them into dungeons.
 || Gr. Tartarus.
 || Some ancient authorities read chains.
 || Or, a herald.
 || Gr. tormented.
 || Gr. glories.
 || Gr. natural.
 || Or, to take and to destroy.
 || Or, corruption.
 || Many ancient authorities read deceivings.
 || Gr. an adulterer.
 || Many ancient authorities read Bosor.
4 εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάτων οὐκ ἐφείσατο, ἀλλὰ σειρᾶς ζῷου ταρταρώσας
5 παρέδοκεν εἰς κρίσιν τετηρημένους καὶ ἀρχαίον κόσμου οὐκ ἐφείσατο, ἀλλ’ ὑγιῶν
6 Νῦν δικαιοσύνης κήρυκα ἐφύλαξε, κατα-
7 κλημομὸν κόσμῳ ἀσεβῶν ἐπάξας καὶ πόλεις
8 Σοδόμων καὶ Γομόρρας τεφρώσας καταστρο-
9 φῆ κατέκρινεν, ὑπόδειγμα μελλόντων ἁσε-
10 βείν τεθεικὼς καὶ δίκαιων Ἀδ. καταποιη-
11 μέναν ὑπὸ τῆς τῶν ἄδεσμων ἐν ἁσελγείᾳ
12 ἀναστροφῆς, ἔρρύσατο (Βλήμματι γὰρ καὶ
13 ἀκόη τὸ δίκαιος, ἐγκατακικῶν ἐν αὐτοῖς, ἥμεραν
14 ἐξ ἡμέρας ψυχήν δικαίων ἀνώμοις ἔργοις
15 βεβαιωθηκεν). οὗτοι Κύριος εὐσεβείς ἐκ πει-
16 ρασίων.  εὐσεβείς, ἀδίκους δὲ εἰς ἡμέραν
17 κρίσεως κολαζομένους τηρεῖν μάλιστα δὲ
18 τοὺς ὑπὸ σωφρόν ἐν ἐπιθυμίᾳ μισμοῦ
19 παρεσμένους, καὶ κυριότητος καταφρονοῦ-
20 τας. τολμητα, ανθάδεις, δάκρυι ὑπὸ τρέμουσι
21 βλασφημοῦντες· ὅποιον ἄγγελον, ἵσχυ καὶ
22 δυνάμει μείζονες οὔτε, ὑπὸ φέρουσι καὶ αὐ-
23 των παρὰ Κυρίῳ βλάσφημον κρίσιν. οὗτοι
24 δὲ, ὅσο ἡγούσα φυσικά γεγενημένα εἰς
25 ἀλοιπὸν καὶ φθορὰν, ὅποι ἁγιοῦσι βλασ-
26 φημοῦντες, ὑπὸ τὴν φθορὰν αὐτῶν καταφθαρ-
27 οῦν. καμοζομενοι μισθὸν ἀδίκιας, ἡδο-
28 νὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι
29 καὶ μόμοι, ἐντρυφωτες ὑπὸ ταῖς ἁπάταις
30 αὐτῶν συνενοχύμενοι ἤμι, ὀφθαλμοὺς
31 ἐχουσε μεστοὺς μοιχαλίδος καὶ ἀκαταπα-
32 ύστους ἀμαρτίας, δελεάζουσιν ψυχὰς ἀστη-
33 ρίκους, καρδίαν γεγυμνασμένην πλεον-
34 εισὶ· ἐχουσες, κατάρας τέκνα καταλιτόν-
35 τες· τὴν ἐνθείαν ὅλων ἐπλανήθησαν, ἐξα-
36 κολουθήσαντες τῇ ὅδῃ τοῦ Βαλααίμ τοῦ
37 Βοσάφι· ὁς μισθὸν ἀδίκιας ἡγάπησεν, ἐλέγ-
38 ξιν δὲ ἐσχέτειας παρανομίας ὑπομνήσαν
39 ἢς ἀνθρώπων φωνὴ φθεγξάμενον,
40 ἐκκύλισε τὴν τοῦ προφήτου παραφροιαν.
17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.
18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.
19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.
22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

3 This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:
2 That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour:
3 Knowing this first, that there shall come in the last days mockers shall come with mockery, walking after their own lusts,
4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.
5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water,
6 Whereby the world that then was, being overflowed with water, perished.
7 But the heavens and the earth which are now, by the same word

1 Or, for a little, or a while as some read.
2 Many ancient authorities read our.
3 Gr. in the last of the days.
4 Gr. preserver.
5 Or, through
17 οὖν οὗτος η φηγαί ἀνυδρον, νεφελαὶ ὑπὸ λαλάτως ἐλαυνώμενοι, οἷς ὁ ζύφος τοῦ σκότους εἰς αἰῶνα 13 τετείρηται. ὑπέρογκα γὰρ ματαιώστης φθεγγομένοι, δελεάζουσιν εὖ ἐπιθυμίας σαρκὸς, ἐν 15 ἀστεγείαις, τοὺς ὄντως ἀποφυγόντας 16 τοὺς ἐν πλάνῃ ἁίνις 14 om. εἰς αἰῶνα
15 om. ἐν
16 οἶδας ἀποφεύγοντας
19 στρεφομένους, ἐλευθερίαν αὐτοῖς ἐπαγγελ- λόμενοι, αὐτοῖς δοῦλοι ὑπάρχοντες τῆς φθορᾶς οὗ γὰρ τις ἦττηται, τούτῳ καὶ δεδοῦλῳ.
20 ταί, εἰ γὰρ ἀποφυγόντες τὰ μισόματα τοῦ κόσμου ἐν ἑπιγνώσει τοῦ Κυρίου 17 καὶ σω- στήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἤττονται, γέγονεν αὐτοῖς τὰ
21 ἐσχάτα χείρονα τῶν πρῶτων. κρείττον γὰρ ἤν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὀδὸν τῆς δι- καιοσύνης, ἤ ἐπεγνώκειν ἐπιστρέψαι 18 εἰ τῆς
22 παραδοθεῖσα αὐτοῖς ἁγίας ἐντολῆς. συμ- βέβηκε δὲ 19 αὐτοῖς τὸ τῆς ἀληθοῦς παρ- ομαίας. Κὼν ἐπιστρέψας ἐπὶ τὸ ἱδίον εξέραμα, καὶ ὡς λουσαμένη εἰς κύλισμα
23 βορβάρον.
3 Ταῦταν ἤδη, ἀγαπητοί, δευτέραν ύμῶν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ύμῶν
2 εἰς ὑπομνήσει τὴν ἐλεικρινὴ διάνοιαν, μην- σθήναι τῶν προερημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀπο- στόλων ἡμῶν 1 ἐντολῆς τοῦ Κυρίου καὶ 1 ύμῶν
3 σωτῆρος τοῦτο πρῶτον γενόσκοντες, ὡτι 19 (ν) om. δὲ
2 ἐσχάτων
3 add εἰς ἐμπαγμονῆς
4 ειπθυμίας αὐτῶν
4 πορευόμενοι, καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρούσας αὐτοῦ; ἀφὶς γὰρ οἱ πατέρες ἐκομιήθησαν, πάντα οὗτοι
5 διαμείναι ἀπ' ἄρχης κτίσεως. λανθάνει γὰρ αὐτοῖς τοῦτο θέλοντας, ὡτι οὐρανοὶ ἤσαν ἐκπάλαι, καὶ γῆ εἴ ὦ ὡδατος καὶ δι' ὡδατός
6 συνεστώσα, τοῦ τοῦ Θεοῦ λόγῳ, δι' ὡν ὁ τότε κόσμος ὡδατι κατακλυσθεὶς ἀπώλετο
7 οἰ δὲ νῦν οὐρανοὶ καὶ η γῆ τοῦ αὐτοῦ λόγῳ
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>are kept in store, reserved unto fire</td>
<td>have been stored up for fire,</td>
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<tr>
<td>against the day of Judgment, and</td>
<td>being reserved against the day</td>
</tr>
<tr>
<td>portion of ungodly men.</td>
<td>of judgement and destruction of</td>
</tr>
<tr>
<td>8 But (beloved) be not ignorant of</td>
<td>ungodly men.</td>
</tr>
<tr>
<td>this one thing, that one day is with</td>
<td>8 But forget not this one thing,</td>
</tr>
<tr>
<td>the Lord as a thousand years, and a</td>
<td>beloved, that one day is with the</td>
</tr>
<tr>
<td>thousand years as one day.</td>
<td>Lord as a thousand years, and a</td>
</tr>
<tr>
<td>9 The Lord is not slack concerning</td>
<td>thousand years as one day. The</td>
</tr>
<tr>
<td>his promise (as some men count slackness) but</td>
<td>Lord is not slack concerning his</td>
</tr>
<tr>
<td>is longsuffering to us-ward,</td>
<td>promise, as some count slackness; but is</td>
</tr>
<tr>
<td>not willing that any should perish,</td>
<td>longsuffering to you-ward, not wishing that</td>
</tr>
<tr>
<td>but that all should come to repentance.</td>
<td>any should perish, but that all should</td>
</tr>
<tr>
<td>10 But the day of the Lord will</td>
<td>come to repentance. But the</td>
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<tr>
<td>come as a thief in the night, in the</td>
<td>day of the Lord will come as a</td>
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<tr>
<td>which the heavens shall pass away</td>
<td>thief; in which the heavens</td>
</tr>
<tr>
<td>with a great noise, and the Elements</td>
<td>shall pass away with a great</td>
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<tr>
<td>shall melt with fervent heat, the earth</td>
<td>noise, and the elements shall</td>
</tr>
<tr>
<td>also and the works that are</td>
<td>be dissolved with fervent heat, and the</td>
</tr>
<tr>
<td>therein shall be burnt up.</td>
<td>earth and the works that are</td>
</tr>
<tr>
<td>11 Seeing then that all these things</td>
<td>therein shall be burned up. Seeing</td>
</tr>
<tr>
<td>shall be dissolved, What manner of persons</td>
<td>that these things are thus all</td>
</tr>
<tr>
<td>ought ye to be in all holy</td>
<td>to be dissolved, what manner of</td>
</tr>
<tr>
<td>conversation, and godliness,</td>
<td>persons ought ye to be in all</td>
</tr>
<tr>
<td>12 Looking for and hastening unto</td>
<td>12 holy living and godliness, looking for</td>
</tr>
<tr>
<td>the coming of the day of God,</td>
<td>and earnestly desiring the</td>
</tr>
<tr>
<td>wherein the heavens being on fire</td>
<td>coming of the day of God, by reason of which</td>
</tr>
<tr>
<td>shall be dissolved, and the Elements</td>
<td>the heavens being on fire shall be</td>
</tr>
<tr>
<td>shall melt with fervent heat?</td>
<td>dissolved, and the elements shall</td>
</tr>
<tr>
<td>13 Nevertheless we, according to</td>
<td>melt with fervent heat? But, according</td>
</tr>
<tr>
<td>his promise, look for new heavens, and a</td>
<td>to his promise, we look for new</td>
</tr>
<tr>
<td>new earth, wherein dwelleth</td>
<td>heavens and a new earth, wherein dwelleth</td>
</tr>
<tr>
<td>righteousness.</td>
<td>righteousness.</td>
</tr>
<tr>
<td>14 Wherefore (beloved) seeing that</td>
<td>14 Wherefore, beloved, seeing that ye look</td>
</tr>
<tr>
<td>ye look for such things, be diligent</td>
<td>for these things, give diligence that ye may</td>
</tr>
<tr>
<td>that ye may be found of him in</td>
<td>be found in peace, without spot and</td>
</tr>
<tr>
<td>peace, without spot, and blameless.</td>
<td>blameless in his sight. And account</td>
</tr>
<tr>
<td>15 And account that the long-</td>
<td>that the longsuffering of our Lord</td>
</tr>
<tr>
<td>suffering of the Lord is salvation,</td>
<td>is salvation; even as our beloved brother</td>
</tr>
<tr>
<td>even as our beloved brother Paul</td>
<td>Paul also, according to the wisdom given</td>
</tr>
<tr>
<td>also, according to the wisdom given unto him,</td>
<td>unto him, hath written unto you.</td>
</tr>
<tr>
<td>hath written unto you.</td>
<td>16 As also in all his Epistles, speaking in</td>
</tr>
<tr>
<td>16 As also in all his Epistles, speaking in</td>
<td>them of these things, in which are some</td>
</tr>
<tr>
<td>them of these things, in which are some things</td>
<td>things hard to be understood, which they</td>
</tr>
<tr>
<td>things hard to be understood, which they that</td>
<td>that are unlearned and unstable, as they</td>
</tr>
<tr>
<td>that are unlearned and unstable, as they</td>
<td>also the other Scriptures, unto their</td>
</tr>
<tr>
<td>do also the other Scriptures, unto their</td>
<td>their own destruction. Ye therefore, beloved,</td>
</tr>
<tr>
<td>their own destruction.</td>
<td>knowing these things beforehand, beware</td>
</tr>
<tr>
<td>17 Ye therefore, beloved, seeing ye know</td>
<td>lest ye also being led away with the</td>
</tr>
<tr>
<td>these things before, beware lest ye also</td>
<td>error of the wicked, fall from your own</td>
</tr>
<tr>
<td>lest ye also being led away with the</td>
<td>stedfastness. But grow in the</td>
</tr>
<tr>
<td>error of the wicked, fall from your own</td>
<td>grace and knowledge of our Lord and Saviour</td>
</tr>
<tr>
<td>stedfastness.</td>
<td>Jesus Christ: to him be glory both now and</td>
</tr>
<tr>
<td>18 But grow in grace, and in the knowledge</td>
<td>18 ever. Amen.</td>
</tr>
<tr>
<td>of our Lord and Saviour Jesus Christ: to him</td>
<td>6 Gr. unto the day of eternity.</td>
</tr>
</tbody>
</table>
τεθησαυρισμένοι εἰσί, πυρὶ τηροῦμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

8 Ἐν δὲ τούτῳ μὴ λανθανέτω ὡμίς, ἀγαπητοί, ὅτι μὴ ἡμέρα παρὰ Κυρίῳ ὁς χίλια ἔτη,
9 καὶ χίλια ἔτη ὡς ἡμέρα μία, οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτιτα ἠγούνταί ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς;
6 ὡμίς μὴ βοηλόμενος τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. ἦξει δὲ ἡ ἡμέρα Κυρίου ὁς κλέπτης ἐν νυκτὶ,
7 ἐν ᾗ ὁι σῶρανοι θυσίων παρελεύσονται, στοιχεία δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ
8 λυθήσεται ἐν αὐτῷ ἔργα κατακαθισταί, τούτων ὀν\[10\] πάντων λυμένων, ποταποῦς δεὶ ὑπάρχων ὡμίς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις.
9 καυσούμενα τῆκεται; καυσοῦ δὲ σῶρανοὺς καὶ γῆν καὶ τὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκώμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.
10 Διὸ, ἀγαπητοί, ταῦτα προσδοκόντες, σπουδάστε ἀσπίλοι καὶ ἀμώμητοι αὐτῷ εὐρέθηνται ἐν εἰρήνῃ. καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἥγεσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφός Παύλος κατὰ τὴν ἀπάτη δοθείσαι σοφίαν ἐγραψεν ὡμίς ὁς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐτοῖς περὶ τούτων ἐν οἷς ἐστὶ δυνανεῖ τὰ, ὡς οἱ ἄμαθεις καὶ ἀστήρικτοι στραβοῦσιν, ὅσ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἡμέραν ἀπόλειαν. ὡμίς οὖν, ἀγαπητοί, προκειμένους φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἄθιστον πλάνῃ συναπαξίστε, ἐκ τοῦ τῆς ἡμέρας τῶν κακῶν ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ τὸν καὶ εἰς ἡμέραν αἰώνος. ἀμήν.
1 That which was from the beginning, which we have heard, which
we have seen with our eyes, which we have looked upon, and our hands
have handled of the word of life.
2 (For the life was manifested, and
we have seen it, and bear witness,
and shew unto you that eternal life
which was with the Father, and
was manifested unto us.)
3 That which we have seen and
heard, declare we unto you, that ye
also may have fellowship with us;
and truly our fellowship is with the
Father, and with his Son Jesus Christ.
4 And these things we write unto
you, that your joy may be full.
5 This then is the message which
we have heard of him, and declare
unto you, that God is light, and in
him is no darkness at all.
6 If we say that we have fellow-
ship with him, and walk in darkness,
we lie, and do not the truth.
7 But if we walk in the light, as
he is in the light, we have fellow-
ship one with another, and the
blood of Jesus Christ his Son
cleanseth us from all sin.
8 If we say that we have no sin,
we deceive ourselves, and the truth
is not in us.
9 If we confess our sins, he is
faithful, and just to forgive us our
sins, and to cleanse us from all
unrighteousness.
10 If we say that we have not
sinned, we make him a liar, and his
word is not in us.

2 My little children, these things
write I unto you, that ye sin not.
And if any man sin, we have an
Advocate with the Father, Jesus
Christ the righteous:
2 And he is the propitiatiofor our
sins: and not for ours only, but also
for the sins of the whole world.
3 And hereby we do know that we
know him, if we keep his command-
ments.

1 That which was from the
beginning, that which we have
heard, that which we have seen
with our eyes, that which we be-
held, and our hands handled, con-
cerning the \textsuperscript 1Word of life (and
the life was manifested, and we
have seen, and bear witness, and
declare unto you the life, the
eternal \textit{life}, which was with
the Father, and was manifested
unto us); that which we have
seen and heard declare we unto
you also, that ye also may have
fellowship with us; yea, and our
fellowship is with the Father,
and with his Son Jesus Christ:
4 and these things we write, that
our joy may be fulfilled.
5 And this is the message which
we have heard from him, and
announce unto you, that God
is light, and in him is no dark-
ness at all. If we say that
we have fellowship with him,
and walk in the darkness, we
lie, and do not the truth; but
if we walk in the light, as he
is in the light, we have fellow-
ship one with another, and the
blood of Jesus Christ his Son
cleanseth us from all sin.
8 If we say that we have no sin,
we deceive ourselves, and the truth
is not in us.
9 If we confess our sins, he is
faithful and righteous to for-
give us our sins, and to cleanse
us from all unrighteousness. If
we say that we have not sinned,
we make him a liar, and his
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2 My little children, these
things write I unto you, that
ye may not sin. And if any
man sin, we have an \textsuperscript 3Advocate
with the Father, Jesus Christ
the righteous: and he is the
propitiation for our sins; and
not for ours only, but also for
the whole world. And hereby
know we that we know him,
if we keep his commandments.

\textsuperscript 1Or,
\textit{word}

\textsuperscript 2Many
ancient authorities read
\textit{your}.

\textsuperscript 3 Or,
\textit{Comforter}
\textit{Or, Helper}
\textit{Gr. Pa}-
\textit{racle}.
ΙΩΑΝΝΟΤ
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΙ.

1 ὁ ἦν ἀπ’ ἀρχῆς, ὁ ἄκηκαμεν, ὁ ἑωράκαμεν τοὺς ὁφθαλμοὺς ἡμῶν, ὁ ἐθεασάμεθα, καὶ ἀι χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυρόμεθα, καὶ ἀπαγγέλλομεν ύμῖν τὴν ζωὴν τὴν αἰώνιον, ἵτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν).

3 Καὶ αὐτὴ ἐστὶν ἡ ἀγγελία* ἡν ἀκηκαμεν ἀπ’ αὐτοῦ καὶ ἀπαγγέλλομεν ύμῖν, ὡς ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ ὡκ ἐστιν οὐ

6 δεμία. ἐὰν εἴπωμεν ὃτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ, καὶ ἐν τῷ σκοτεὶ περιπατοῦμεν, πενθόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦν Χριστοῦ τοῦ νιῶν αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν ὃτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοῦς πλανοῦμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν.

9 ἐὰν ἀμολογοῦμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος ἡ ζωὴ ἡ ἁμαρτίας καὶ καθαρισθὲ ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

10 ἑὰν εἴπωμεν ὃτι οὐχ ἁμαρτήκαμεν, ἡ γεύσην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστιν ἐν ἡμῖν.

2 Τεκνία μου, ταῦτα γράψω υμῖν, ἵνα μὴ ἁμαρτήητε. καὶ ἐὰν τὶς ἁμαρτήῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτῶν ἡμῶν οὐ περὶ τῶν ἡμετέρων δὲ μορφῆς, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

καὶ ἐὰν τοῦτῳ γινομάκρομεν ὃτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ περίδεμεν.
1 I. JOHN II. 4—17.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5 But whose so keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6 He that saith he abideth in him, ought himself also so to walk, even as he walked.
7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.
8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in darkness even until now.
10 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.
11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
12 I write unto you, little children, because your sins are forgiven you for his Name's sake.
13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.
14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life; is not of the Father, but is of the world.
17 And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.
4 ο λέγων, Ἐγνωκα αὐτούν, καὶ τὰς ἐντολὰς αὐτοῦ μη τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστιν· ὅσοι δὲ ἐν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γνῶσκομεν ὅτι 6 εἰς αὐτῷ εἰσίν· ὁ λέγων ἐν αὐτῷ μένειν ὑπερισταί, καθὼς ἔκεινος περιεπιτεθηκε, καὶ αὐτὸς ὀντὸς περιπατεῖν·

7 ὁ δὲ ἄλλος, οὐκ ἐντολὴν καὶνὴν γράφων ὑμῖν, ἀλλ' ἐντολήν παλαιάν, ἡν εἰχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστιν ὁ λόγος ὑμῶν ἡκούσατε ἀπ' ἀρχῆς. πάλιν ἐντολὴν καὶνὴν γράφων ὑμῖν, ὅστις ἀλήθεις ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἄληθεν ἕδη φαίνει. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τῶν ἄδελφόν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστιν ἦς ἄρτι. ὁ ἀγαπῶν τῶν ἄδελφῶν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστιν· ὁ δὲ μισῶν τῶν ἄδελφῶν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστι, καὶ κατὰ τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἴδη ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

12 ἡ γράφων ὑμῖν, τεκνία, ὧτι ἀφέωνται υμῖν ἡ γράφων υμῖν, πατέρες, ὧτι ἐγρώκατε τὸν ἀπ' ἀρχῆς. γράφων ὑμῖν, νεανίσκοι, ὧτι νευκήκατε τὸν πονηρόν, ἡ γράφων υμῖν, παιδία, ὧτι ἐγρώκατε τὸν αὐτοῦ ἀπ' ἀρχῆς. ἡ γράφων υμῖν, νεανίσκοι, ὧτι ἐγρώκατε τὸν πονηρόν, καὶ κατὰ τὸν πατέρα, ἐγράφα υμῖν, πατέρες, ὧτι ἐγρώκατε τὸν ἅπ' ἀρχῆς. ἡ γράφα υμῖν, νεανίσκοι, ὧτι ἐγρώκατε τὸν πονηρόν. μὴ ἀγαπᾶτε τῶν κόσμων, μηδε τὰ ἐν τῷ κόσμῳ; ἐὰν τις ἄγαπᾶ τῶν κόσμων, οὐκ ἐστιν ἡ ἀγάπη τοῦ πατρός ἐν αὐτῷ. ὃ τι πάν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἐστιν ἐκ τοῦ πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστι· καὶ τὸν κόσμον παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὃ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
I.

18 Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would have no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist, that denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, hath the Father also.

24 Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and be not ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one which doeth righteousness is born of him.

3 Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know,
18 Παντία, ἐσχάτη ὁρὰ ἐστὶ καὶ καθὼς ἤκουσα ἵνα τοῦ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστου πολλοὶ γεγόνασιν ἅθεν γυναῖκι.
19 σκορπεῖν ἵνα ἐσχάτη ὁρὰ ἐστιν. εἰς ἡμῶν ἐξελθὼν, ἄλλ' οὓς ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν εἰς ἡμῶν, μεμερίσθησαν ἵνα μεθ' ἡμῶν· ἀλλ' ἢν φανερωθοῦν ὅτι οὐκ εἰσὶ πάντες
20 εἰς ἡμῶν, καὶ ὑμεῖς χρίσμα ἐχετε ἀπὸ τοῦ τοῦ γάλακτος." οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἶδας τὴν ἀληθείαν, ἄλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
21 οὐκ ἔστι. τῶν ἐστιν ὁ ψεύτης, εἰ μὴ ὁ ἀρνούμενος ὅτι Θεῷ οὐκ ἔστιν ὁ Χριστός; ὁτόσον ἔστιν ὁ ἀντίχριστος, οἱ ἀρνούμενοι τῶν
22 πατέρα καὶ τῶν υἱῶν, πόσο ὁ ἀρνούμενος τῶν νῦν οἴδας τῶν πατέρα ἐχει' ὁ ὁμολογὸς τῶν
23 νῦν καὶ τῶν πατέρα ἐχει." ὑμεῖς οὖν ὅτι ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω, εἰνάν ἐν ὑμῖν μεθ' ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενείτε.
24 καὶ αὐτὴ ἔστιν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγέρθη ἡμῖν, ὑμᾶς γελάσα, τῇ τῶν ἡμῶν οἰκίας. ταύτα ἔγραψα ὑμῖν περὶ τῶν πλανῶντων υἱῶν. ὑμᾶς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις μένει ἐν ὑμῖν διδάσκῃ υἱόν· ἄλλ' ὃς τὸ αὐτὸν χρίσμα αὐτοῦ διδάσκῃ υἱὸν περὶ πάντων, καὶ ἀληθείας ἐστί, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς εἴδιδαξεν (Marg. ψεῦδος').
26 υἱός, μενεῖτε ἐν αὐτῷ, καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ῥα ἑταῖρες ἐν αὐτῷ, καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχων μεν εἰς παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' σχίσμαν
27 αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδὴτε ὅτι δικαίως ἐστι, γινώσκετε ὅτι πάρα ὁ ποιῶν τῇ δικαιοσύνη ἐξ αὐτοῦ ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα ἐσχάτην ταύτα
that when he shall appear, we shall be like him: for we shall see him as he is.
3 And every man that hath this hope in him, purifieth himself, even as he is pure.
4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.
5 And ye know that he was manifested to take away our sins, and in him is no sin.
6 Whosoever abideth in him, sineth not: whosoever sineth, hath not seen him, neither known him.
7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.
8 He that committeth sin, is of the devil, for the devil sineth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.
9 Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.
10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.
11 For this is the commandment which ye heard from the beginning, that we should love one another.
12 Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.
13 Marvel not, my brethren, if the world hate you.
14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.
15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.
16 Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.
17 But whose hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?
18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

1611
1831

1 Or, it

2 Or, bear sins

3 Or, hath known

4 Or, command.
"ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Α.

3 om. ἡμῶν

οτὶ εὖν φανερωθῇ, ὅμως αὐτῷ ἐσώμεθα, ὅτι
3 ὑψὸμεθα αὐτῶν καθὼς ἐστι, καὶ πᾶς ὁ ἔχων
τὴν ἐλπίδα ταῖτρον ἐπ’ αὐτῷ ἀγρίζει ἑαυτόν,
καθὼς ἐκεῖνος ἀγρὸς ἐστι. πᾶς ὁ ποιῶν τὴν
ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἀμαρ-
τία ἐστὶν ἡ ἀνομία, καὶ ἀδικῶστε ὁ ἐκεῖνος
ἐφανερώθη, ἵνα τίς ἀμαρτίας ἡμῶν ἡ ἡμῶν
καὶ ἡ ἀμαρτία ἐν αὐτῶ οὐκ ἐστι. πᾶς ὁ ἐν αὐτῷ
μένων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ
7 ἐφάρακεν αὐτῶν, οὐδὲ ἐγκοκεῖ αὐτῶν. τεκνία,
μηδεὶς πλανάτος οὐμᾶς· ὁ ποιῶν τὴν δικαιο-
σύνην δίκαιος ἐστι, καθὼς ἐκεῖνος δίκαιος
8 ἐστιν· ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβό-
λου ἐστιν, ὅτι ἀπ’ ἀρχῆς ὁ διαβόλος ἀμαρ-
tάνει, εἰς τὸ τὸν ἐφανερώθη ὁ νόος τοῦ Θεοῦ,
9 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. πᾶς ὁ γε-
γεννημένος ἐκ τοῦ Θεοῦ ἀμαρτίαις οὐ ποιεῖ,
ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει καὶ οὐ
dύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέ-
νη τα, ἐν τούτῳ φανερή ἐστιν τὰ τέκνα τοῦ
Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ
ποιῶν δικαιοσύνην οὐκ ἐστιν ἐκ τοῦ Θεοῦ,
καὶ ὁ μὴ ἁγάπων τὸν ἄδελφον αὐτοῦ, ὅτι
ἀπεθανάτη ἡ ἀγάπη ἡ ἡμῶν ἡ κοινοτάτη ἡ ἀρχὴ;
ἵνα ἄγαπῶμεν ἀλλήλους· οὐ καθὼς Κάτω ἐν
τοῖς ποιημένοις ἤ, καὶ ἐφάραξε τῶν ἄδελφων αὐ-
tοῦ. καὶ χάριν τινὸς ἐφάραξεν αὐτῶν· ὅτι τὰ
ἔργα αὐτοῦ ποιημένη ἤ, τὰ δὲ τῶν ἄδελφων
αὐτοῦ δίκαια.
13 λιῆς διαμαχάσετε, ἄδελφοι μου, εἰ μισεῖ
μιᾶς ὁ κόσμος. ἡμεῖς οἴδαμεν ὅτι μεταβε-
βηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι
ἀγαπῶμεν τοὺς ἄδελφους. ὁ μὴ ἁγαπῶν
15 τῶν ἄδελφων, μένει ἐν τῷ θανάτῳ. πᾶς ὁ
μισῶν τῶν ἄδελφων αὐτοῦ ἀνθρωποτότον
ἐστί· καὶ ἀδικῶστε ὁ τὰς ἀνθρωποτότον οὐκ
16 ἐχει ζωῆν αἰώνιον εἰν τῷ ἡμῶν μένουσαν. ἐν
τούτῳ ἐγνώκομεν τὴν ἀγάπην τοῦ Θεοῦ
ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν γυγίην αὐτοῦ
17 ἑθηκε· καὶ ἡμεῖς ὑφείλομεν ὑπὲρ τῶν ἄδελ-
φῶν τῆς γυγίας τεκάνι. ὅτι ἐν ἔχων τοῦ
βίου τοῦ κόσμου, καὶ θεωρήτων τῶν ἄδελφων αὐ-
tοῦ χρείαν ἔχοντα καὶ κλείονται τὰ σπλάγχνα
αὐτῶν ἑπ’ αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει
18 ἐν αὐτῷ· τεκνία μου, μὴ ἁγαπῶμεν λόγῳ
μυθῶν γλώσσῃ, ἀλλ’ ἐρχομεν καὶ ἀληθείᾳ. 19 add ἐν

32—5
I. JOHN III. 19—IV. 10.

1611

19 And hereby we know that we are of the truth, and shall 1 assure our hearts before him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, then have we confidence towards God.
22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
23 And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the spirit which he hath given us.

4 Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.
2 Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.
3 And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof ye have heard, that it should come, and even now already is it in the world.
4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
5 They are of the world: therefore speak they of the world, and the world heareth them.
6 We are of God: he that knoweth God heareth us: he that is not of God heareth us not, hereby know we the spirit of truth, and the spirit of error.
7 Beloved, let us love one another; for love is of God: and every one that loveth, is born of God and knoweth God.
8 He that loveth not, knoweth not God: for God is love.
9 In this was manifest the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1881

19 Hereby shall we know that we are of the truth, and shall 1 assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.
4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus Christ is of God: and this is the spirit of Antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world.
5 They are of the world: therefore speak they as of the world, and the world heareth them.
6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.
8 He that loveth not, knoweth not God: for God is love.
9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1 Gr. persuade.

2 Gr. believe the name.

3 Some ancient authorities read annul the Jesus.

4 Or, in our case.
19 καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἁληθείας ἐτέμεν, καὶ ἐξηράσθησαν αὐτοῦ πεισόμενεν
20 τὰς καρδίας ἡμῶν, ὁτι ἐν γενετηρίᾳ καὶ ἐκ τῆς τῆς καρδίας, ὅτι μεῖξον εἴστιν ὁ θεός τῆς
21 καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπητοί, εάν ἡ καρδία ἡμῶν μὴ γενετηρίᾳ
22 ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, καὶ ῥοῦ ἄνω ἄνω, λαμβάνομεν παρ' αὐτοῦ, ὅτι
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστά
23 ἐνδότων αὐτοῦ ποιοῦμεν, καὶ αὐτὴ ἐστὶν ἡ ἐντολὴ αὐτοῦ, ὅσα πιστεύσωμεν τῷ ὦν ὁμάτι
τοῦ οὐδ' αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶν
μὲν ἀλλὰ εὐθείας, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.
24 καὶ ῥ θερὸν τὰς ἐντολὰς αὐτοῦ εἰς αὐτῷ μένει, καὶ αὐτὸς εἰς αὐτῷ. καὶ ἐν τούτῳ
γινώσκομεν ὅτι μένει ἐν ἡμῖν, εἰς τὸν Πνεῦμα, ὅπου ἡμῖν ἔδωκεν.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκίμαστε τὰ πνεύματα, εἰ ἐκ τοῦ
Θεοῦ ἐστὶν, ὅτι πολλοὶ φευγολοφοῦται ἐξε- 6 24

2 ἡλιόσαρην εἰς τὸν κόσμον. ἐν τούτῳ γινώσ
κετε τὸ Πνεῦμα τοῦ Θεοῦ, πᾶν πνεῦμα ὁ
ὅμολογεῖ Ἰησοῦ Χριστοῦ εἰς σαρκὶ ἔλθην-
3 θάτα ἐκ τοῦ Θεοῦ ἐστι' καὶ πᾶν πνεῦμα ὁ
μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν εἰς σαρκὶ
ἐλθῆνεν, εἰς τὸν Θεοῦ οὐκ ἐστι' καὶ τοὐτῷ
ἐστὶ τὸ ἀντιχριστοῦ, ὁ ἀκρησάτε ὅτι
ἐρχέται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡ ὴ.
4 ἡμεῖς ἐκ τοῦ Θεοῦ ἐστί, τεκνία, καὶ νεκ
kαίσαντες αὐτούς, ὅτι μεῖξον ἐστίν ὁ ἐν ἡμῖν
5 ὦ ἐν τῷ κόσμῳ. αὐτοὶ ἐκ τοῦ κόσμου εἰσί χριστιανοῦ και
6 ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ τοῦ Θεοῦ
ἐσμέν, ὁ γινώσκων τῶν Θεοῦ, ἀκούει ἡμῶν'
νῦν ὦκ ἐστίν ἐκ τοῦ Θεοῦ, ὁ ἐκ τοῦ γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλὰ ὅτι ἡ
ἀγάπη ἐκ τοῦ Θεοῦ ἐστι', καὶ πᾶσα ἡ ἀγα-
pων ἐκ τοῦ Θεοῦ γεγένσαται, καὶ γινώσκει
τῶν Θεοῦ. ὁ μὴ ἀγαπῶν ὦκ ἐγέρῃ τῶν
9 Θεοῦ' ὅτι ἡ ἀγάπη ἐστὶν, ἐν τούτῳ
ἐφανερωθῇ ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι
τῶν υἱῶν αὐτῶν τον μονογενῆ ἀπέσταλκεν
ὁ Θεός εἰς τῶν κόσμων, ὅτα ἤδεσμεν δι'
10 αὐτοῦ, ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι
ἡμεῖς ἠγάπησαν τον Θεόν, ἀλλὰ ὅτι αὐ-
tος ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τῶν 

11 om. καὶ
12 γινώσκωμεν
13 τὴν καρδίαν
14 ὁ θεός
15 om. ἡμῶν
16 αὖ εἰς τὸν ἀντιχριστοῦ, ὁ ἀκρησάτε ὅτι ἐρχέται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡ ὴ.
1 Mark. λέον
2 om. Χριστὸν εἰς σαρκὶ ἔλθηνεν, εἰς τὸν Θεοῦ οὐκ ἐστι', καὶ τοὐτῷ ἐστὶ τὸ ἀντιχριστοῦ, ὁ ἀκρη-
11 Beloved, if God so loved us, we ought also to love one another.
12 No man hath seen God at any time. If we love one another, God dwell eth in us, and his love is perfected in us.
13 Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.
14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
16 And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.
17 Herein is our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world.
18 There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.
19 We love him: because he first loved us.
20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
21 And this commandment have we from him, that he who loveth God, love his brother also.

5 Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.
2 By this we know that we love the children of God, when we love God and keep his commandments.
3 For this is the love of God, that we keep his commandments, and his commandments are not grievous.
4 For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith.
5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and

1 Or, in our case
2 Many ancient authorities read how can he love God whom he hath not seen?
3 Gr. in.
1 άγαπηται, ει ούτως ο Θεος ήγάπησεν ήμας,
2 και ήμεις οφείλομεν ἀλλήλους ἀγαπάν. Θεος
3 ουδέποτε ποτότε τεθέαται εἰνάν ἀγαπώμεν ἀλ-
4 λήλους, ο Θεος εν ήμιν μένει, και η άγαπη
5 αυτού τετελειωμένη ἐστίν εν ήμιν. εν τούτῳ
6 γυνώσκομεν ὅτι εν αυτῷ μένομεν καὶ αυτὸς εν
7 ήμιν, ὅτι εκ τοῦ Πνεύματος αυτοῦ δεδωκεν
8 ήμιν. καὶ ήμεις τεθεόμεθα καὶ μαρτυροῦμεν
9 ὅτι ο πατὴρ ἀπέσταλκε τῶν νῦν σωτῆρα
10 τοῦ κόσμου. ὅσ ἐν ὅμολογησι ὅτι Ἰησοῦς
11 έστιν ο νύσ τοῦ Θεοῦ. ὁ Θεος εν αὐτῷ
12 μένει, καὶ αὐτὸς εν τῷ Θεῷ. καὶ ήμεις
13 εγνώκαμεν καὶ πεπιστεύκαμεν τὴν άγάπην
14 ἦν ἠχεί ο Θεος εν ήμιν. ο Θεος άγαπη
15 ἐστί, καὶ ο μὲν ὅν εν τῇ άγαπῇ, εν τῷ Θεῷ
16 μένει, καὶ ὁ Θεος εν αὐτῷ3. εν τούτῳ τετε-
17 λειωται η άγάπη μεθ′ ήμῶν, ἵνα παρρησιαν
18 έχομεν εν τῇ ήμέρᾳ τῆς κρίσεως, ὅτι καθὼς
19 εκεῖνὸς ἐστι, καὶ ήμεις ἐσμέν εν τῷ κόσμῳ
20 τούτῳ. φοβος οὐκ έστιν εν τῇ άγάπῃ, ἀλλά
21 ή τελεία άγάπη ἔχω βάλλει τοῦ φόβου, ὅτι
22 ο φόβος κολασιν έχει, ο δὲ φοβοῦμενος οὐ
23 τετελειωται εν τῇ άγάπῃ. ήμεις άγαπώμεν
24 αὐτὸν4, ὅτι αὐτὸς πρῶτος ήγάπησεν ήμας.
25 εάν τις είη ὅτι άγαπῶ τὸν Θεοῦ, καὶ τον
26 αδέλφον αὐτοῦ μισῃ, φεύνατις εστὶν ο γὰρ
27 μὴ άγαπῶ τον αδελφὸν αὐτοῦ, ἐν έώρακε
28 τον Θεοῦ δι αὐχέν έώρακε πῶς5 δύναται αγα-
29 πεῖ πάν; καὶ ταύτην τὴν έντολήν έχομεν ὡς
30 αὐτόν, ὅν ο άγαπῶ τον Θεοῦ, άγαπή καὶ
31 τον αδελφὸν αὐτοῦ.
32 Πάς ο πιστεύων ὅτι Ίησοῦς έστιν ο Χρι-
33 στός, εκ τοῦ Θεοῦ γεγένηται καὶ πάς ο
34 άγαπῶν τὸν γεννησάντα άγαπᾷ καὶ τὸν γε-
35 γεννημένον ἐς αὐτοῦ. εν τούτῳ γυνώσκομεν
36 ὅτι άγαπῶμεν ὑμᾶς καὶ αὐτὸν τοῦ τοῦ Θεοῦ, ὅταν τον
37 Θεοῦ άγαπῶμεν, καὶ τὰς έντολας αὐτοῦ τηρῶ-
38 μεν1. αὐτὴ γὰρ έστιν ή άγάπη τοῦ Θεοῦ, ἣν
39 τὰς έντολας αὐτοῦ τηρῶμεν καὶ αὐτὸν έντολαί
40 αὐτοῦ βαρεία οὐκ εἰσίν. ὅτι πάν τῷ γεγεν-
41 γημένοιν εκ τοῦ Θεοῦ μικὰ τῶν κόσμων καὶ
42 αὐτή έστιν ή νίκη ή νικήσασα τῶν κόσμων, η
43 πάσης ἡμῶν. τίς2 έστιν ο νικῶν τῶν κόσμων,
44 εἰ μὴ ο πιστεύων ὅτι Ίησοῦς έστιν ο νύσ
45 τοῦ Θεοῦ; οὐτός έστιν ο έλθὼν δὲ ύπατος
46 καὶ άιματος, Ίησοῦς ο Χριστός ουκ εν
47 τῷ ύπατῃ μόνον, ἀλλὰ εν τῷ ύπατε καὶ τῷ
48 add δὲ
49 om. αὐτῶν
50 οὐκ (δύναται άγαπών.)
51 text, non margin.
I. JOHN V. 6—21.

1811

blood: and it is the Spirit that beareth witness, because the Spirit is truth.
2 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
3 And there are three that bear witness in earth, the Spirit, and the Water, and the Blood: and these three agree in one.
4 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.
5 He that believeth on the Son of God hath the witness of God; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.
6 And this is the record, that God hath given to us eternal life, and this life is in his Son.
7 He that hath the Son, hath life; and he that hath not the Son, hath not life.
8 These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.
9 And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.
10 And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we desired of him.
11 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
12 All unrighteousness is sin, and there is a sin not unto death.
13 We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
14 And we know that we are of God, and the whole world lieth in wickedness.
15 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
16 Little children, keep yourselves from Idols. Amen.

1831

7 blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
11 And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.
13 These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of Jesus the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us.
15 And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.
16 If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request.
17 All unrighteousness is sin: and there is a sin not unto death.
18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not.
19 And we know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
21 Little children, keep yourselves from Idols. Amen.
αἵματι, καὶ τὸ Πνεῦμα ἐστὶ τὸ μάρτυρον, 7 ὥστε τὸ Πνεῦμα ἐστὶν ἡ ἀλήθεια. ὅτι τρεῖς εἰσίν οἱ μάρτυροντες ἡμὶν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ "Ἁγιον Πνεῦμα, 8 καὶ οὐτοὶ οἱ τρεῖς εἰσὶ. καὶ τρεῖς εἰσίν οἱ μάρτυροντες ἐν τῇ γῇ, τὸ Πνεῦμα, καὶ 9 ἐν τῷ υἱῷ, καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰσὶ τῷ ἐν εἰσιν, εἰ ἣν μαρτυρία τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν ὅτα ἀνατείν ἡ μαρτυρία τοῦ Θεοῦ, 10 ὥστε μελαρθήσεται χρὶ τοῦ νῦν αὐτοῦ, ὁ πιστεύων εἰς τὸν νῦν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἀνουτῇ; 11 ὁ μὴ πιστεύων τοῦ Θεοῦ ἤφειστον την πεποίηκεν αὐτόν, ὅτι οὐ πιστεύει την μαρτυρίαν, ἡν μελαρθήσεται ὁ Θεὸς περὶ τοῦ νῦν αὐτοῦ, καὶ ἀνατείν ἐστιν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἐδόθην ἡμῖν ὁ Θεὸς, καὶ ἀνατείν ἡ ζωὴ ἐν τῷ νῦν αὐτοῦ ἐστίν, ὁ ἕχων τὸν νῦν ἔχει τὴν ζωὴν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει,
1611

1 The Elder unto the elect Lady, and her children, whom I love in the truth: and not I only, but also all they that have known the truth:
2 For the truth's sake which dwelleth in us, and shall be with us for ever:
3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love.
4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.
5 And now, I beseech thee, lady, not as though I wrote to thee a new commandment unto thee: but that which we had from the beginning, that we love one another.
6 And this is love, that we walk after his Commandments. This is the Commandment, that as ye have heard from the beginning, ye should walk in it.
7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.
8 Look to yourselves, that ye lose not those things which we have wrought, but that ye receive a full reward.
9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.
10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed.
11 For he that biddeth him God speed, is partaker of his evil deeds.
12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full.
13 The children of thy elect sister greet thee. Amen.

1621

1 The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for ever:
2 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
3 I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ is come in the flesh. This is the deceiver and the Antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth on his way and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.
5 If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.
6 Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. The children of thine elect sister salute thee.
ΙΩΑΝΝΟΤ*

ΕΠΙΣΤΟΛΗ ΔΕΤΕΡΑ.

1 'Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῦς
tέκνους αὐτῆς, οὓς ἔγω ἀγαπῶ ἐν ἀληθείᾳ,
καὶ οὐκ ἔγω μόνοι, ἀλλὰ καὶ πάντες οἱ

2 ἐγνωκότες τὴν ἀληθείαν, διὰ τὴν ἀληθείαν
tὴν μένουσαν ἐν ἡμῖν, καὶ μεθ’ ἡμῶν ἦσται

3 εἰς τὸν αἰῶνα· ἦσται μεθ’ ὑμῶν
χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρός, καὶ παρὰ Κυρίου

'Ἡσυχ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ
καὶ ἀγάπῃ.

4 Ἐχάρην λιαν ὅτι εὐρήκα ἐκ τῶν τέκνων
σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντο-

5 λὴρ ἀλαξομεν παρὰ τοῦ πατρός, καὶ ύπ’
ἐρωτό ἐσε, κυρία, οὐχ ἀδικοί γράφουν
σοι καὶ τοιαύτη, ἀλλὰ ἦν εἰχομεν ἀπ’ ἀρχῆς, ἦν

6 ἀγαπόμεν ἀλλήλους. καὶ αὐτῇ ἦστιν ἡ ἀγά-
πη, ἦν περιπατοῦμεν κατὰ τὰς ἐντολὰς αὐ-
throat. αὐτῇ ἦστιν ἡ ἐντολή3, καθὼς ἦκου-

7 σατε ἀπ’ ἀρχῆς, ἦν ἐν αὐτῇ περιπατήτη.

8 ὁ πολλοὶ πλάνοι εὐθύλθον1 εἰς τῶν κόσμων,
oi μὴ ὁμολογοῦντες 'Ηρσοῦν Χριστοῦ ἐρχό-

9 μεν ἐν σαρκί. οὕτως ἦστιν ὁ πλάνος καὶ

8 ὁ ἀντίχριστος. βλέπετε ἂντοῦς, ὅπως μὴ

9 ἀπόλαξομεν2 ἐν ἐργασίαμεθα3, ἀλλὰ μισθῶν

10 πληρὴ ἀπολάσσομεν. πάσα ὁ παραβαίνων

11 καὶ μὴ μένων ἐν τῇ διδαξαί τοῦ Χριστοῦ,

12 Θεοῦ οὐκ ἔχεις ὁ μένων ἐν τῇ διδαξαί τοῦ

13 Χριστοῦ9, οὕτως καὶ τὸν πατέρα καὶ τὸν

14 υἱὸν ἔχεις. εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ

15 ταύτην τὴν διδακχήν οὐ φέρει, μὴ λαμβά-

16 νετα ἂντος εἰς οἰκίαν, καὶ χαίρειν ἄντος ὑμῆς

17 λέγετε· ὁ γὰρ λέγων ἀντίς χαίρειν κοινοῖ

18 τοῖς ἐργοῖς αὐτοῦ τοῖς ποιημαῖς.

19 Πολλὰ ἔχον μὲν γράφειν οὐκ ἡβουλήθην

20 διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐπιτίχω Ἀδειν10

21 πρὸς υἱός, καὶ στόμα πρός στόμα λαλήσαι,

22 ἦν ἡ χαρά ἡμῶν11 ἡ πεπληρωμένη. ἀσπά-

23 ζετάται σὲ τὰ τέκνα τῆς ἀδελφῆς σου τῆς

24 ἐκλεκτῆς. ἡμήν.12

25 οτι ἡμῶν.
1 The Elder unto the wellbeloved Gains, whom I love in the truth:
2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
4 I have no greater joy, than to hear that my children walk in truth.
5 Beloved, thou dost faithfully whatsoever thou dost to the Brethren, and to strangers:
6 Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for his Name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.
9 I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.
11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not seen God.
12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.
13 I had many things to write, but I will not with ink and pen write unto thee.
14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

1881
1 The elder unto Gains the beloved, whom I love in truth.
2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.
3 For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.
4 Beloved, thou dost a faithful work in whatsoever thou dost toward them that are brethren
5 and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey
6 worthy of God: because that for the sake of the Name they went forth, taking nothing of the
7 Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.
8 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
9 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would be forbiddeth, and casteth them out of the church.
10 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.
11 Demetrius hath the witness of all men, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
12 I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen:
13 but I hope shortly to see thee, and we shall speak face to face. Peace be unto thee. The friends salute thee. Salute the friends by name.
ΙΩΑΝΝΟΤ
ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

1 'Ο πρεσβύτερος Ταύρος τῷ ἀγαπητῷ, ὃν ἔγω ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ τῶν πάντων εὐχομαί σε εὐνοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐνοοῦσθαί σου
3 ἢ ψυχή. ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυροῦμεν σου τῇ ἀληθείᾳ, καθὼς
4 σὺ ἐν ἀληθείᾳ περιπατεῖς, μειζοτέραν τούτων οὐκ ἔχω χαράν, ὡς ἀκούον τὰ ἐμὰ τέκνα ἐν 2 ἀληθείᾳ περιπατοῦντα.

5 Ἀγαπητέ, πιστῶν ποιεῖς ὡς ἔργαση
6 εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς εἶνες, οἱ ἐμαρτύρησαν σοι τῇ ἀγάπῃ ἐνόπτων ἐκκλησίας̣, οὐκ ἐκ θεοῦ, ὑπὲρ γὰρ τοῦ ᾿αώματος αὐτῶν
7 τοῦ Θεοῦ. ὑπὲρ γὰρ τοῦ ᾿αώματος αὐτῶν
8 δὲ εἴῃδον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν ὑπεθέλομεν ἀπολαμβάνειν τοὺς τοιούτους, ὡς συνεργοὶ γινώσκεται τῇ ἀληθείᾳ,
9 Ἐγραψά τῇ ἐκκλησίᾳ ἀλλ᾿ ὁ φιλοπρο-
τεύων αὐτῶν Διονυσίῳ ὡς ἐπιδέχεται ἡμᾶς.

10 Διὰ τοῦτο, ἐως ἐλθὼ, ὑπομνήσω αὐτοῦ τὰ ἔργα ὃ ποιεῖς, λόγους ποιητοὺς φιλαρωθῶ ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, ὅτε αὐτὸς ἐπι-
δέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομέ-

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγα-
θὸν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστὶν ὁ
δὲ κακοποιῶν οὐχ ἐώρακε τῶν Θεών. Δι-

12 Ἑρμήρευς μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας καὶ ἡμείς δὲ μαρτυ-

13 Πολλά ἔχον γράφειν, ἀλλὰ οὐ θέλω διὰ γράφασιν σοι ἀπάξονται σε οἱ φίλοι, ἀπάξοντος τοὺς φίλους κατ᾿ ὄνομα.

14 μέλανος καὶ καλάμου σου γράψαμε.

15 Ἐκπίθω γὰρ ἔθνως ἑδεῖσθαι σε, καὶ στόμα πρὸς στόμα λαλήσας. ἐπηρθής σοι. ἀπαξοῦσας σε σει ᾿αῖτον, ᾿απάξοντας σε εἰς τοῖς φίλους κατ᾿ ὄνομα.
1611

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, called:
2 Mercy unto you, and peace, and love be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.
4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not.
6 And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.
7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
9 Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, *The Lord rebuke thee."
10 But these speak evil of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
11 Woe unto them, for they have gone in the way of Cain, and ran against Christ.

1831

1 Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for
2 Jesus Christ: Mercy unto you and peace, and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.
4 For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.
6 And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting chains under darkness unto the judgment of the great day.
7 Even as Sodom and Gomorrha, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they de-}

* Gr. principality.
+ Gr. other.
+ Zech. 3. 2.
ΙΟΤΔΑ*

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 'Ιωάκιμα Ἰησοῦν Χριστοῦ δούλος, ἀδελφός
de ὧν ικανόν, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένον, καὶ Ἰησοῦν Χριστὸν
tetragrammínoν, κλη
toῖς ἑλεος υμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεί.

2 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενον
gράφειν ὑμᾶν περὶ τῆς κοινῆς σωτηρίας,
ἀνήγκην ἐσχὸν γράψαι ὑμῖν, παρακαλῶν ἐπαγωγίζοντα τῇ ἀπαξ παραδοθεῖσθαι τοῖς
ἄγιοι πίστει. παρεισέδεσθαν γάρ τίνες ἄνθρωποι, οἱ πάλαι προηγούμενοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τῆν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον
desapóthē Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀμνώμενον.

3 Ὑπομνήσασα δὲ ὑμᾶς βούλομαι, εἰδότας
 ὑμᾶς ἀπαξ τοῦτῳ, ὥστε ὁ Κύριος, λαοῦ
ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς
6 μὴ πιστεύσαντας ἀπώλεσεν. ἄγγελοὺς τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολύσαντας τὸ ῥῆμα αἰσθήματος, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀξίωσι ὕπο ζῷον
tetήρηκεν. ὡς Σώδομα καὶ Γόμορρα, καὶ αἱ
περὶ αὐτῶς πόλεις, τὸν ὥρον τοῦτος τρόπο
7 τούτου ἐκπορνεύσαταί, καὶ ἀπελθοῦσά ὡς ὄπισθος σαρκὸς ζέκτον, πρόκειται δείγμα, πυρὸς
8 αἰωνίου δὲикὴ ἐπέχουσαν. ὅμοιος μέντοι καὶ οὕτω ἐνσυναίμιμον σάρκα μὲν μια
νοσοὺς, κυρίωτα δὲ ἀδετοῦσι, δάξας δὲ
9 βλασφημοῦσαν, ὁ δὲ Μιχαὴλ ὁ ἀρχάγγε
λος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγε
7 τρόπον τοῦτος
8 (Mαργ. δείγμα πυρὸς αἰωνίου.)
10 ἀλλ' εἶπεν, Ἐπίτιμον ὁ Κύριος. οὕτω δὲ ὡς μὲν οὐκ οἶδας ἡμᾶς βλασφημοῦσαν ὡς δὲ ἠθικῶς, ὡς τὰ ἀλογὰ ζῶα, ἐπίσταν-
11 ται, ἐν τούτω ἐφείρονται. οὐαὶ αὐτοῖς ὅτι τῇ ὁδῷ τοῦ Καίν ἐπορεύθησαν, καὶ τῇ

1 ἡγιασμένοις
2 ἀναγωγίζεσθαι
toῖς πράξεσιν παραδοθεῖσθαι
3 om. Θεόν, (Mαργ. δεσπότης, καὶ)
4 om. ὑπάξ
5 πάντα
6 Mαργ. Ἰησοῦς
7 ἡμῶν
8 αἰώνιον
9 ἀρχάγγελος
10 ἐπιτίμηται σοι Κύριοι. οὕτω δὲ ὡς μὲν οὐκ οἶδας ἡμᾶς βλασφημοῦσαν ὡς δὲ ἠθικῶς, ὡς τὰ ἀλογὰ ζῶα, ἐπίσταν-
11 ται, ἐν τούτω ἐφείρονται. οὐαὶ αὐτοῖς ὅτι τῇ ὁδῷ τοῦ Καίν ἐπορεύθησαν, καὶ τῇ
1611 greedily after the error of Balaam, for reward, and perished in the gainsaying of Core.
12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.
13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.
14 And Enoch also, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his Saints,
15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.
16 These are murmurers, complainers, walking after their own lusts, and mouth speaketh great swelling words, having men's persons in admiration because of advantage.
17 But beloved, remember ye the words, which were spoken before of the Apostles of our Lord Jesus Christ:
18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
19 These be they who separate themselves, sensual, having not the spirit.
20 But ye beloved, building up yourselves on your most holy faith, praying in the holy Ghost,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
22 And of some have compassion, making a difference:
23 And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.
24 Now unto him that is able to guard you from stumbling, and to present you faultless before the presence of his glory with exceeding joy,
25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

1881 riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.
12 These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;
13 wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.
14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy Saints,
15 of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.
17 But ye, beloved, remembering the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.
18 These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
19 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, 7 who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
20 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in endless ages. Amen.

Note: The Greek text in this passage (And ... fire) is somewhat uncertain.

1 Or, spots.
2 Gr. shames.
3 Gr. holy myriads.
4 Gr. their own lusts of ungodliness.
5 Or, natural.
6 The.
7 Or, while they dispute with you.
ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ. 1015

πλάνη τού Βαλαϊμ μισθοῦ ἐξεχύθησαν, καὶ
12 τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλευτο. οὗτοι
eis εἰσα[
10] ἐν ταῖς ἁγίαις ψυχῶν σπιλάδες, συν-
eυοχομενοὶ ὑμῖν, ἀφοῦ χρόνον ποι-
μαίνουσιν, ὑπὸ ἀνεμῶν πέ-
ριφερόμεναι: δεῦρα φθινοπωρινὰ, ἀκάρπα,11
13 διὰ ἀποθανόντα, ἐκρίζωσθενα, κύματα ἁγία
βαλάσσης, ἐπαφριζέστε ταῖς ἑαυτῶν ἀσχύ-\nνας, ἀστέρες πλαισίηται, οἷς ὁ ζόφος τοῦ
14 σκότους εἰς τὸν12 αἰώνα τετῆρηται. προ-
fήτευτε δὲ καὶ ποῦτος ἐξῆδομα ἀπὸ Ἁδαίμ
‘Εναχ. λέγων, Ἱδοῦ, ἡλθε Κύριος ἐν μυρ-
15 ἁσιν ἁγιαῖς13 αὐτῶν, ποιήσατε κρίσιν κατὰ
πάντων, καὶ ἐκθέσθη.11 πάντας τοὺς ἀσε-
βεῖς αὐτῶν,15 περὶ πάντων τῶν ἔργων ἀσε-
βείας αὐτῶν ὃν ἡσέβησαν, καὶ περὶ πάν-
των τῶν σκληρῶν ὃν ἐλάθησαν κατ’ αὐτὸν
16 ἀμαρτωλοὶ ἀσβεῖς, οὗτοι εἰσὶ γογγυσταί,
μεμύρισθοι, κατὰ τὰς ἐπιθυμίας αὐτῶν πο-
ρενόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ υ-
πέρογκα, θαυμάζοντες10 πρόσωπα ὀφελείας
χάρων.
17 ἵμεις δέ, ἀγαπητοί, μηθῆσθε τῶν ῥημά-
των τῶν προειρημένων ὑπὸ τῶν ἀποστόλων
18 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ὅτι ἐλε-
γον ψυχ., ὅτι17 ἐν ἐσχάτῳ χρόνῳ18 ἐσονταί
ἐμπάικται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πα-
ρενόμενοι τῶν ἀσβείων, οὗτοι εἰσὶν οἱ ἀπο-
δορίζοντες ἑαυτούς,19 ψυχικοί, Πνεύμα μή
20 ἐχοντες. ἵμεις δὲ, ἀγαπητοί, τῇ ἁγιώτα-
τῃ ψυχῇ πίστει: ἐποικοδομοῦντες ἑαυτούς.20, ἐν
21 Πνεύματι Ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν
ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ
ἐλέος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰσ
22 ζωὴν αἰῶνιον, καὶ οὓς μὲν21 ἑλείτε διακρ.
23 νομενοί οὗς δὲ ἐν φόβῳ σῶζετε, ἐκ τοῦ
πυρὸς ἀρπάζοντες, μισοῦντες καὶ τοῦ ἀπὸ
tῆς σαρκὸς ἐσπελαμβανὸν χιτώνα.
21 Τῷ δὲ δυνάμενοι φυλάξαμεν ψυχᾶς ἀστρα-
στους, καὶ στήριξα κατευθύνων τῆς δόξας
25 αὐτῶν ἀφοῦ τοῖς ἀγαλλίασθαι, μοῦ σοφὸς.22
Θεῷ σωτήρι ἡμῶν, δόξα καὶ21 μεγαλο-
νύμη, κράτος καὶ ἐξουσία,25 καὶ νῦν καὶ εἰς
πάντας τοὺς αἰῶνας, ἀμήν.

9 add οἴ
10 om. ψυχ.
11 παραφερόμεαι (δεῦρα φθινοπωρινὰ ἀ-
κάρπα,)
12 on. τὸν
13 ἁγιαὶς μυρίασιν
14 ελέγξατε
15 om. αὐτῶν
16 (παρενόμουν (καὶ τὸ στόμα αὐτῶν λαλεῖ υ-
πέρογκα), θαυμάζοντες)
17 om. οἱ
18 ἐπ’ ἐσχάτῳ χρόνῳ
19 om. ἑαυτοῦ
20 ὕποκοινοῦντες ἑα-
τοῖς τῇ ἁγιώτατῃ ψυχῇ πίστει
21 ἑλείτε διακρινο-
μένους, οὓς δὲ σῶζετε ἐκ πυρὸς ἀρπάζοντες, οὕς
dὲ ἑλείτε ἐν φόβῳ, text. Marv. notes the uncer-
tainty of the reading
22 om. σοφός
23 add , διὰ Ἰησοῦ Χρι-
στοῦ τοῦ Κυρίου ἡμῶν
24 (add , ) om. καὶ
25 add πρὸ παντὸς τοῦ
αἰώνος,
The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John,

1. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4. John to the seven Churches in Asia, Grace be unto you, and peace, from him * which is, and which was, and which is to come, and from the seven spirits which are before his throne:

5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, * and washed us from our sins in his own blood,

6. And hath * made us kings and Priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.

7. * Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is

* Ex. 3. 14.
* 1 Cor. 15. 20. Col. 1. 18.
* 1 Pet. 2. 5.

1. Or, gave unto him, to shew unto his servants things which must shortly come to pass: and he sent and signified it by his Angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: for the time is at hand.

2. 2 Gr. bond-servants: and so throughout this book.

3. Or, them.

4. Or, which cometh.

5. Many authorities, some ancient, read washed.

6. Gr. in.

7. Gr. unto the ages of the ages. Many ancient authorities omit of the ages.

8. Or, the Lord, the God.

9. Or, he which
ΑΠΟΚΑΛΨΙΣ
ΤΟΥ ΑΓΙΟΥ*
ΙΩΑΝΝΟΣ ΤΟΤ ΘΕΟΛΟΓΟΤ.

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἦν ἐδωκεν αὐτῷ ὁ Θεὸς δείξαι τοῖς δούλοις αὐτοῦ, ἀ 

dei ἐγείρειν εἰς τέχει, καὶ ἐσήμανεν ἀποστελεῖν διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ

2 αὐτοῦ Ἰωάννης, ὃς ἐμαρτύρησε τῶν λόγων τοῦ

Θεοῦ καὶ τῆς μαρτυρίας Ἰησοῦ Χριστοῦ,

3 ὧν τε εἶδε, μακάριος ὁ ἀναγνώσκων, καὶ

οἱ ἀκούσαντες τοὺς λόγους τῆς προφητείας

καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ

καρπὸς ἐγγύς.

4 Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ

Ἄραχνῃ χρίσει ύμῶν καὶ εἰρήνῃ ἀπὸ τοῦ ὁ ὁν

καὶ ὦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ

πνευμάτων ἡ ἐστὶν ἐν ὑμῖν.

5 αὐτοῦ· καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς

ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ

ὁ ἀρχων τῶν βασιλεῶν τῆς γῆς. τοῦ ἀγα-

πήσαντι ἡμᾶς, καὶ διδάσαντι ἡμᾶς ἀπὸ

6 τῶν ἀμαρτιών ἡμῶν εἰς τῷ αἷματι αὐτοῦ· καὶ

ἐποίησεν ἡμᾶς βασιλεῖς καὶ τεθείσες τῷ Θεῷ

καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος

7 εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμὴν, ἰδοὺ,

ἐρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται ἀν-

τῶν πάν ὄφθαλμος, καὶ ὡς εἶναι αὐτὸν ἐξεκέν-

τησαίν καὶ κόψωται ἐπί αὐτῶν πᾶσαι αἱ

φιλιαὶ τῆς γῆς. ναὶ, ἀμὴν.

8 Ἐγώ εἰμί τῷ Λ καὶ τῷ Ω, ἀρχὴ καὶ τέ-

λος, λέγει ὁ ὁ ὁ ὁ ὁ

9 Ἐγώ Ἰωάννης, ὃς ἀδελφὸς ὑμῶν καὶ

συγκοινωνός εἰς τῇ θλίψει καὶ

ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰη-

σοῦ Χριστοῦ, ἐγενόμην εἰς τῇ νήσῳ τῇ

1 (Mary. ὁ Θεός, δείξαι τοῖς δούλοις αὐτοῦ ἀ ὦν)

2 om. τε

3 om. τοῦ

4 (ἀ) om. ἐστὶ

5 om. ἐκ

6 ἀγαπώντι

7 λύσαντi text, not

8 marg.

9 βασιλείαν,

10 Mary. om. τῶν αἰώνων

11 om. ἀρχὴ καὶ τέλος,

12 om. ὁ

13 add ὁ Θεός (Mary.)

14 om. καὶ

15 Ἐγώ Ἰωάννης, ὃς ἀδελφὸς ὑμῶν καὶ

συγκοινωνός εἰς τῇ θλίψει καὶ

ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰη-

σοῦ Χριστοῦ., ἐγενόμην εἰς τῇ νήσῳ τῇ

17 om. Χριστοῦ
1611

called Patmos, for the word of God, and for the testimony of Jesus Christ.
10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.
11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden Candlesticks,
13 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
14 His head, and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire;
15 And his feet like unto fine brass, as if they burned in a furnace: and his voice was as the sound of many waters.
16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the Sun shineth in his strength.
17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, *I am the first, and the last.*
18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.
19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.
20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven Stars are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

2 Unto the Angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden Candlesticks:

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called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven Churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice which spake with me. And having turned I saw seven golden Candlesticks; and in the midst of the Candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;
14 His feet were like unto a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the Sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; *I am the first and the last.*
18 The last, and the Living one: and I was dead, and behold, I am alive for evermore, and have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven stars are the Angels of the seven Churches: and the seven Candlesticks are seven Churches.

2 To the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden Candlesticks:
καλομενή Πάτμω, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. 18 om. διὰ
19 ἐγενήμερον ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὅπως μου φωνὴν μεγαλὴν ὅσ
20 ἔστη, λέγοντας, Ἠγέω εἰμί τῷ Λ καὶ τῷ Ω, ὁ πρῶτος καὶ ὁ ἐσχατός· καὶ, ὁ βλέπεις; 19 ὁς ἔστη, λέγοντας, ταῖς ἐπτα* ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σιμώναν, καὶ εἰς Πέργαμον, καὶ εἰς Θουάτερα, καὶ εἰς Σάρδης, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. καὶ ἔπθερίσσας ἔδωκαν ἐπὶ τὰ
22 ὅς
23 λυχνίας χρυσίως, καὶ ἐν μέσῳ τῶν ἐπτα* 22 λυχνίων ὄμοιοι νῦν ἀνθρώπων, εἰδεδειγμένων ποδῆρη, καὶ περιεσχισμένων πρὸς τοὺς μα-
24 στοῖς ξώνῃς χρυσίν, ἡ δὲ κεφαλῆς αὐτοῦ καὶ αἱ τρίχαι λευκαὶ ὡτε 21 ἐρυμο λευκῶν, ὡς χιλιάρα καὶ οἱ οὐρανίμοι αὐτοῦ ὡς φλόγες τῶν πόρως καὶ οἱ πόδες αὐτοῦ ὄμοιοι χαλκολι-
25 βίνοι, ὡς ἐν καμάνῳ πεπυρωμένοι 23 καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ θνάτων πολλῶν, καὶ ἐξῆλθαν ἐν τῇ δεξιᾷ αὐτοῦ χειρί, ἐστάρας ἐπὶ καὶ ἐκ τοῦ στομάτος αὐτοῦ μομφια διάστορος δέξει ἐκπεριευμένης καὶ ἡ ὄψις αὐτοῦ, ὡς ἡ ἡλίου φαίνεται ἐν τῇ δυνάμει αὐ-
26 τοῦ, καὶ ὅτε ἐδόθαν αὐτοῖς ἐπέσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε 37 τὴν δεξιὰν αὐτοῦ χειρῷ 25 ἐπὶ ἐμέ, λέγουν μοι, 29 ἡ μη φοβοῦ· ἐγὼ εἰμί ὁ πρῶτος καὶ ὁ ἐσχα-
27 τος, καὶ ὁ ξών, καὶ ἐγενήμερος νεκρός, καὶ ιδὼν, ζών εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν 20 καὶ ἔχω τὰς κλείς τοῦ ἔδουν καὶ τοῦ θανά-
28 του 34. γράφον 32 ἀ εἰδε, καὶ ἀ εἰσί, καὶ ἀ μελεὶς γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἐπτα ἀστέρων ὄν 23 εἰδές ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσάς. οἱ ἐπὶ ἀστέρες ἄγγελοι τῶν ἐπτα ἐκκλησίαν εἰσι' καὶ αἱ ἐπτὰ λυχνίαι 31 ὅς εἰδες 35 ἐπὶ ἐκκλησίας εἰσί.
29 ἀ ἐκὴκε 40 om. χειρά
30 om. μοι
31 om. ἀμήν
32 εἰδές
33 τὸ ἐν Ἐφεσῳ
34 om. ἀς εἰδές
35 om. ἀς εἰδές
2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not, and hast found them liars:
3 And hast borne, and hast patience, and for my Name's sake hast laboured, and hast not fainted.
4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.
5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.
6 But this thou hast, that thou hastest the deeds of the Nicolaitans, which I also hate.
7 He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.
8 And unto the Angel of the Church in Smyrna, write, These things saith the first and the last, which was dead, and is alive,
9 I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews and are not, but are the Synagogue of Satan.
10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
11 He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.
12 And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharp sword with two edges:
13 I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.
Τάδε λέγει ο Πρώτος καὶ ο Εὐσχάτος, ο Εὐγένετο Βερέας καὶ ο Εὔσηνος οιδα σου τά ἔργα καλ. τήν θλίψιν καὶ τήν πτοχείαν (πλούσιοι δέ εἰ) καὶ τήν βλασφημίαν τῶν λεγόμενων θουδαίους εἶναι έναυτοίς καὶ ούκ εἰσίν ἀλλά συμπογού τοῦ Σατανά. Μηδέν φοβού ἀ μελλεῖς πάσχειν ἰδοὺ, μελλείς βαλεῖν εἴγ νων ὁ διάβολος εἰς φυλακήν, ὅν πειρασθήτε καὶ ἔστε τῆν θλίψιν ἤμερον δέκα. γίνου πιστὸς ἀχρί θανάτου. καὶ δάσκαλοι τῶν στέφανοι τῆς ζωῆς. ἢ ἐχοῦν οὔς ἀκούσατω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὗ μή ἀδικήθη ἐκ τοῦ θανάτου τοῦ δευτέρου. Καὶ τὸ ἄγγελόν τῆς ἐν Περγάμῳ ἐκκλησίας γράφον, Τάδε λέγει ὁ ἔχον τῆν ῥομφαίαν τῆς δε.

2 Οίδα τά ἔργα σου καὶ τῶν κόπων σου καὶ τήν ὑπομονήν σου καὶ ὅτι οὐ δεῦρ βαστάσαι κακοῦς καὶ ἐπειράσως τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσί καὶ εἴρεσ αὐτοῖς ψευδεῖς καὶ παραδείσι κακας καὶ οὐ κέκμηκας. ἀλλ' ἔχω κατὰ σου ὅτι τήν ἀγάπην σου τῆν πράτην ἀφήκας. 5 μημόνευε οὔς πάθεν ἐκπέπτωκας καὶ μετανόησον καὶ τά πρώτα ἔργα ποίησον εἰ δὲ μή, ἔρχομαι σοι τάχυ καὶ κινήσω τήν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς εἰς μή μετανοήσης. ἀλλά τούτο ἔχες ὅτι μισεῖς τά ἔργα τῶν Νικολαΐτων ἀ κάγω μισῶ. ἢ ἔχον οὐς ἀκούσατό τι τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τὸ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ἔβλου τῆς ω̉ς ὥστε εἴ τις τὸ παραδείσιον τοῦ Θεοῦ. 8 Καὶ τῷ ἄγγελῳ τῆς ἐκκλησίας Σμύρνων 11 γράφων.

9 εὕγενος νεκρὸς καὶ έξήνευν οιδα σου τά ἔργα καλ. τήν θλίψιν καὶ τήν πτοχείαν (πλούσιοι δέ εἰ) καὶ τήν βλασφήμιαν τῶν λεγόμενων θουδαίους εἶναι έναυτοίς καὶ ούκ εἰσίν ἀλλὰ συμπογού τοῦ Σατανά. 10 μήδεν φοβού ἀ μελλεῖς πάσχειν ἰδοὺ, μελλείς βαλεῖν εἴγ νων ὁ διάβολος εἰς φυλακήν, ὅν πειρασθῆτε καὶ ἔστε τῆν θλίψιν ἤμερον δέκα γίνου πιστὸς ἀχρί θανάτου. καὶ δάσκαλοι τῶν στέφανοι τῆς ζωῆς. ἢ ἐχοῦν οὔς ἀκούσατω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις ὁ νικῶν οὗ μή ἀδικήθη ἐκ τοῦ θανάτου τοῦ δευτέρου. 12 Καὶ τῷ ἄγγελῷ τῆς ἐν Περγάμῳ ἐκκλησίας γράφων, Τάδε λέγει ὁ ἔχον τὴν ῥομφαίαν τὴν δε. 13 στομῷ τῆς οὐδειαν οιδα τά ἔργα σου καὶ τὸν κατοικεῖς ὅτι οὗ δεῦρος τοῦ Σατανᾶ καὶ κρατεῖς τὸ οἴρομα μου καὶ οὐκ ἤριψίτο τὴν πίστην μου καὶ ἐν ταῖς ἡμέραις ἐν αἰῶ ων αὐτῷ τιτάνας οὗ μάρτυς μου ὁ πιστός ὡς ἀπεκτάνθη παρ᾽ ἐμίν οὗ κατοικεῖ ὁ Σατανᾶς.
<table>
<thead>
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<th>Revelation II. 14—25.</th>
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| 1611 | 14 But I have a few things against thee, because thou hast there them that hold the doctrine of *Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.  
15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.  
16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.  
17 He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.  
18 And unto the Angel of the church in Thyatira, write. These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass:  
19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first.  
20 Notwithstanding, I have a few things against thee, because thou sufferest that woman *Jezebel, which calleth herself a Prophetess; to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.  
21 And I gave her space to repent of her fornication, and she repented not.  
22 Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.  
23 And I will kill her children with death, and all the Churches shall know that *I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.  
24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden:  
25 But that which ye have already, hold fast till I come.  |
| 1881 | 14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.  
15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.  
16 Repent therefore; or else I will come to thee quickly, and I will make war against them with the sword of my mouth.  
17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the hidden Manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.  
18 And to the angel of the church in Thyatira write;  
19 These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.  
20 But I have this against thee, that thou sufferest 1 the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.  
21 And I gave her time that she should repent; and she willeth not to repent of her fornication.  
22 Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of 2 her works. And I will kill her children with 3 death; and all the Churches shall know that I am he which searcheth the reins and hearts; and I will give unto each one of you according to your works.  
24 But unto you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the depths of Satan, as they say; I cast upon you none other burden.  
25 Howbeit that which ye have, hold fast till I come. |

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1 Many ancient authorities, some ancient, read thy wife.

2 Or, perdition

3 Many ancient authorities read their.
ο κατά τον διάνοιαν την διδαχήν Βαβλάμα, ὅσι ἐδιδαχκέτε ἃν ως ὑποκίνησιν σκάνδαλου ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεὶν ἐδωλόθυτα
καὶ παρνείσασθαι, αὐτῶς ἔχεις καὶ εἰς κρατοῦσας τὴν διδαχήν τῶν Ἀνκολαίτων ὅμως

μυστήριον εἰς ἤμην ἔρχομεν, καὶ πολεμήσατε μετ' αὐτῶν εἰς τήν

ρομφαία τοῦ στόματος μου. ὁ ἐχὼν οὖς ἀκούσατο τι τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ μνημείῳ ἄπο 

τοῦ μάνα τοῦ κεκριμμένου, καὶ δώσω αὐτῷ ψήφων λευκῆ, καὶ ἐπὶ τὴν ψήφων ὑφαρμά καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγγὼ εἰς μὴ ὁ λαμβάνων.

καὶ τῷ ἀγγέλῳ τῆς ἐν Θωσαίρεισ ἐκκλησίας γράψων,

Τάδε λέγει ὁ νῦν τοῦ Θεοῦ, ὁ ἐχὼν τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ

ποιήσασθαι αὐτῷ όμοιοι χαλκολίβανοι· οἴδαν σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν διακοινάν, καὶ τὴν πίστιν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔργα τῶν προστάτων. ἄλλ' ἔχω κατὰ σοῦ ἐλάνα· ὅτι ἐδὲ 

τὴν γνωσιὰν Ἱεροβάλλον, τὴν λέγουσαν ἐκείνην προφήτην, διδάσκαλον καὶ πλανάτα 

ἐμοίς δούλους παρείσασθαι καὶ εἰς ἐτοιμόλοθυτα φαγεῖν, καὶ ἐδοκεὶ αὐτῇ χρωμ 

νον ὡς μετανοία ἐκ τῆς πορείας αὐτῆς,

καὶ οὗ μετενόησεν. Ἰδοὺ, ἠγὼ βαλὼν αὐτὴν εἰς κλίνην, καὶ τοῖς μοιχεύονται μετ' αὐτῆς εἰς θλήσιν μεγάλην, ἐὰν μὴ μετανοήσῃ 

σωσι καὶ πίνων αὐτῶν, καὶ τὰ τέκνα αὐτῆς ἀποκτεῖνω ἐν θυσίας καὶ γρώσονται πᾶσα εἰς ἐκκλησίας ὡς ἐγὼ εἰμί ἐκεῖνον γεννῶν νεφροὺς καὶ καρδίας καὶ δόσω υμῖν 

ἐκάστῳ κατὰ τὰ ἔργα υμῶν. ύμῖν δὲ λέγω καὶ ὅτι οὐκ λογοτεῖς τοῦ ἐν Θωσαίρεισ, δόσιν οὐκ ἔχουσι τὴν διδαχὴν ταῖς οὐ 

ἐκάστῳ κατὰ τὰ ἔργα υμῶν. ύμῖν δὲ λέγω καὶ ὅτι οὐκ λογοτεῖς τοῦ ἐν Θωσαίρεισ, δόσιν οὐκ ἔχουσι τὴν διδαχὴν ταῖς οὐ 

πλῆν ὁ ἐχεῖς κρατήσατε, ἀχρις οὐ ἄν ῥώμων.
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26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the Churches.

3 And unto the Angel of the Church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in Philadelphia write, These things saith he that is Holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make

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26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

28 and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and establish the things that remain, which were ready to die: for I have found thy works perfect before me in the Church.

3 Remember therefore, how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy.

5 He that overcometh shall thus be arrayed in white garments, and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth;

8 I know thy works: behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make
26 καὶ οὐκών καὶ οὐ παρὰν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἔξωσίαν ἐπὶ τῶν ἐδηνόν
27 καὶ συμματεί αὐτοὺς ἐν μάζῳ σιδηρῷ ὡς τὰ
σκεῦα τὰ κεραμικά, συντριβεται ὡς κάγω
28 εἴληφα παρά τοῦ πατρός μου καὶ δόσω
29 αὐτῷ τῶν αστέρα τῶν προϊόν. ὁ ἔχων οὖν ἀκοουσάτω τι τὸ Πνεύμα λέγει ταῖς ἐκκλη-
σιαῖς.

3 Καὶ τὸ ἀγγέλω τῆς ἐν Σάρδεσων ἐκκλησίας
γράψων,

Τάδε λέγει οἱ ἔχουν τὰ ἐπτα πνεύματα τοῦ
Θεοῦ καὶ τοὺς ἐπτα αστέρας Οἶδά σου τὰ
ἔργα πολλά εἴληφας καὶ ἱκουσας καὶ
τήρης καὶ μετανήσους. ἐὰν οὐν μὴ γρηγο-
ρήσῃς, ἦξω ἐπὶ σὲ ὡς κλέπτης καὶ οὐ μὴ
γνώς ποιάν ὄραν ἦξω ἐπὶ σὲ. ἔχεις ὀλίγα
πνεύματα καὶ ἐν Σάρδεσων οὐκ ἐμόλυναν
τὰ ἱμάτια αὐτῶν καὶ περιπατήσασιν μετὶ
5 ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἴσων. οὐκών,
οὔτος περιβαλλεῖται ἐν ἱματίων λευκοῖς καὶ
οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς
βίβλου τῆς ζωῆς καὶ ἐξομολογήσωμαι τὸ
ὄνομα αὐτοῦ ἐνόπτων τοῦ πατρὸς μου καὶ
6 ἐνόπτων τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὖς ἀκοουσάτω τι τὸ Πνεύμα λέγει ταῖς ἐκκλη-
σιαῖς.

7 Καὶ τὸ ἀγγέλω τῆς ἐν Φιλαδελφείᾳ ἐκ-
κλησίας γράψων,

Τάδε λέγει οἱ ἄγιοι, οἱ ἀληθινοί, οἱ ἔχων
πρὸν κλεῖδα ποιοῦντος καὶ οὐδεὶς κλείει καὶ οὐ 
8 ἀνοίγει. Οἶδά σου τὰ ἔργα (ἰδοὺ, ἐξ-
δωκα ἐνόπτων σου ἄνεφεραν καὶ οὐδεὶς 
δύναται κλεῖσαι αὐτὴν), ὅτι μικρῶν
περιπατήσας μου τὸν λό-
γον, καὶ οὐκ ἤρπησο τὸ ὄνομά μου. ἰδοὺ,
δίδωι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
τῶν λεγόντων ἐαυτοὺς Ἰουδαίους εἶναι, καὶ
οὐκ εἰσίν, ἄλλα ψεύδονται ἰδοὺ, ποιήσω
them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God: And I will write upon him my New name.

13 He that hath an ear, let him hear what the Spirit saith unto the Churches:

14 And unto the Angel of the Church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see.

19 *As many as I love, I rebuke and chasten, be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the Churches.

1 Or, in Latiniæa.
2 Prov. 3. 11.
3 Heb. 12. 6.
4 Or, sanctuary: and so throughout this book.
5 Or, temptation.
6 Or, inhabited earth.
αὐτοὺς ὅτι ἠξονὲς 16 καὶ προσκυνήσωσιν 17 εἰνόπτων τὸν ποδὸν σου, καὶ γρῶσιν ὅτι ἑγὼ

10 ἡγάπησα σε. οΤι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ τῆς ὥρας
tοῦ πειραματού, τῆς μελλούσης ἐρχεσθαι ἐπὶ
tῆς οἰκουμένης ὅλης, πειρᾶσαι τοὺς κατοι-
kουτας ἐπὶ τῆς γῆς. ίδοϋ, 18 ἔρχομαι ταχὺ'
κράτει ὁ ἐχείς, ὅτι μοι δεις λάβῃ τῶν σtéφα-

12 νὸν σου. ὁ νικόν, ποιήσω αὐτὸν στῶλον ἐν
tῷ ταῖς τοῦ Θεοῦ μου, καὶ ἔξω εἰς ἑξῆ στήλη
ἐτά, καὶ γράψῃ ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ

μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου,
τῆς καπηλίς Ἰερουσαλήμ, ἢ καταβάλεται 13 ἐκ
tοῦ ὄρου ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομα

μου τὸ καπηλί. ὁ ἔχων οὐς ἀκουσάτω τί τῷ
Πνεύμα λέγει ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Διδυ-
κέων 20 γρήγορον,

Τάς λέγει ο Ἀμήν, ὁ μάρτυς ὁ πιστός καὶ
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·

15 Οὐδὲ σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἰς οὔτε
ξεστός, ὁβδέλων ψυχρὸς εἰς 21 ἢ ξεστός.

16 οὔτως ὅτι χλιαρὸς εἰς, καὶ οὔτε ψυχρὸς οὔτε
ξεστός 22, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

μου. ὅτι λέγεις ὁτι Πιλούσιος εἰμί, καὶ
πε-

πλούτηκα, καὶ οὐδενὸς 23 χρείαν ἔχω, καὶ οὐκ
οἴδας ὅτι σὺ εἰς τὸ ταλαίπωρος καὶ ἐλεενὸς

18 καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς, συμ-
βουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσὸν
pετρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ

ἱμάτια λευκά, ἵνα περιβάλῃς, καὶ μὴ φανε-
ρωθῇ ἡ ιδιώτημα τῆς γυμνότητας σου· καὶ
κολλούριων ἐγχρισῶν 24 τοὺς ὀφθάλμους σου,

19 ἵνα βλέπῃς. ἐγὼ ὅσος εἰὰν φιλὸς, ἐλέγχω

καὶ παίδευον ἐξελφωσον 25 οὖν καὶ μεταπώρον.
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4. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit: and behold, a Throne was set in heaven, and one sat on the Throne.

3. And he that sat was to look upon like a Jasper, and a Sardius stone: and there was a rainbow round about the Throne, in sight like unto an Emerald.

4. And round about the Throne were four and twenty seats, and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5. And out of the Throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.

6. And before the Throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the Throne, were four beasts full of eyes before and behind.

7. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory, and honour, and thanks to him that sat on the Throne, who liveth for ever and ever,

10. The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their crowns before the Throne, saying,

11. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

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4. After these things I saw, and behold, a door was opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must be hereafter.

2. And immediately I was in the spirit: and behold, there was a throne set in heaven, and one sitting upon the throne;

3. and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne,

4. like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

5. And out of the throne proceeded lightnings and voices and thunderings. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

6. seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

7. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as of a man, and the fourth living creature was like a flying eagle.

8. And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God, the Almighty, which was and is and is to come.

9. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever,

10. the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou hast created all things, and because of thy will they were, and were created.
4. Μετὰ ταῦτα εἶδον, καὶ ἴδοι, θύρα ὑψηλὴν ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρῶτῃ ἦν ἡ κοσμικάς ὀς σαλπιγγος λαλοῦσα μετ' ἐμοῦ, λέγουσα· Ἀνάβα ὁδε, καὶ δείξω σοι ἀ δεί. 2 γενέσθαι μετὰ ταῦτα. 3 καὶ εὐθεῖας ἐγενόμην ἐν πνεύματι· καὶ ἴδοι, θρόνος ἐκεῖτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος. 3 καὶ ὁ καθήμενος ἦν ὁ ὅμιος ἵππος λιθός ἵππος καὶ σαρδίνη. 5 καὶ ἤρες κυκλόθες του. 4 θρόνου ὅμιοι ὁράσεις σουμαργάδων. καὶ κυκλόθεν του θρόνου θρόνοι εἶκοσι καὶ τέσσαρες, καὶ ἐπὶ τοὺς θρόνους οἴδον τοὺς 8 εἶκοσι καὶ τέσσαρα πρεσβύτεροι καθήμενοι, περιβεβλημένοι ἐν ἱματίοις λευκοῖς, καὶ ἔσχον 10 ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνια· 5 νους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπεφέρονται ἄστραπαί καὶ βρονταὶ καὶ φωναὶ 11, καὶ ἐπὶ τὰς λαμπάδας πυρὸς καθίσει εἰνάποιν τοῦ θρόνου, αἱ εἰσὶν τὰ ἐπὶ τὰ πνεύματα τοῦ θρόνου. 6 Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου δίδασκεν ὁμιλίαν. καὶ ἐν μέσῳ τοῦ θρόνου κυκλῳ τοῦ θρόνου τέσσαρα ἀποκαλοῦντο καθήμενοι καὶ ἔσχον. 7 καὶ τὸ ζώον τοῦ πρώτον οἴμοι λέγουτε, καὶ τὸ δεύτερον ζῷον οἴμοι μόσχος, καὶ τὸ τρίτον ζῳον ἔχον τοῦ πρώτων ὥς ἀνθρώπος, καὶ τὸ τέταρτον ζῷον οἴμοι αὐτῶν πετω- μένοις. καὶ τέσσαρα ζῳοντο, εν καθ 17 ἔσχον εἶκοσι ἀνὰ πτέρυγας ζῷον κυκλόθεν, καὶ εὐθεῖας ἐγενόμην ὅφθαλμον, καὶ ἀπανταυσόμου ὅπου ἔσχουσθαν ἡμέρας καὶ νυκτός, λέγοντα: ἀγίοις, ἀγίοις, ἀγίοις Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐν καὶ ὁ ὄν καὶ ὁ ἐρχόμενος. 9 καὶ ὅταν δόθοντι τὰ ζῳον δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῶν ζῴων εἰς τοὺς αἰῶνας τῶν αἰῶνων, πεσοῦνται οἱ εἰκοσι καὶ τέσσαρες πρεσβύτεροι εἰσόμεθα τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦμεν.* 23 τῷ ζῷωτι εἰς τοὺς αἰῶνας τῶν αἰῶνων, καὶ βάλλομεν· 21 τοὺς στεφανούς αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, ἢ ζῷοι εἰς, κύριε 25 λαβεῖν τὴν δόξαν καὶ τὴν τιμήν καὶ τὴν δόξαν ὑπὲρ ἐκτίσια τὰ πάντα, καὶ διὰ τὸ θελημα σου εἰς 26 καὶ ἐκτίσιθεσαν.
5 And I saw in the right hand of him that sat on the Throne, a book written within, and on the backside, sealed with seven seals.

2 And I saw a strong Angel proclaiming with a loud voice; Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open; and to read the book, neither to look thereon.

5 And one of the Elders saith unto me, Weep not: behold, *the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat upon the Throne.

8 And when he had taken the book, the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 And hast made us unto our God Kings and Priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels, round about the Throne, and the beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

1 Gr. on.

5 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven

2 seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came, and he took it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sung a new song, saying, Worthy art thou to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

2 Some ancient authorities omit seven. 3 Gr. hath taken.

1611

1 Gr. in exc.

1681

1 Gr. 1 Pet. 2.
5 Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίων γεγραμμένων ἑσοδεύον καὶ ὁπίσθεν, κατασφραγισμένων σφραγίσας

2 ἐστά. καὶ εἶδον ἅγγελον ἵσχυρον κηρύσσοντα φωνῆς μεγάλης, Τὸς ἐστιν ἄξιος ἄνοιξαι τὸ βιβλίον, καὶ λύσαι τὰ σφραγίδας

3 αὐτοῦ; καὶ οὐδεὶς ἦν ὁμότατο ἐν τῷ οὐρανῷ, οὐδὲ ἔπι τῆς γῆς, οὐδὲ ἐποκάτω τῆς γῆς,

4 ἀνοίξας τὸ βιβλίον, οὐδὲν βλέπεις αὐτό. καὶ ἐγὼ ἐκλαίων πολλά, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι καὶ ἀναγώνασαι τὸ βιβλίον, οὔτε

5 βλέπεις αὐτῷ, καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίετε ἵσος, ἐνίκησόν ό λέων ὁ ἄνω ἐκ τῆς φυλῆς 'Ἰουδα, ἡ Μία Δαβίδ, ἀνοίξαι τὸ βιβλίον καὶ λύσαι τίς ἐπὶ τὰ σφραγίδας αὐτοῦ, καὶ εἶδον, καὶ ἵσος, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ἡχών, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀριθμὸν ἑστήκος ὃς ἐσφαγμένων, ἔχον κήρυττα ἐπτά καὶ ὀδηγοὺς ἐπτά, οἱ εἰσὶ τὰ ἐπτά τοῦ Θεοῦ πνεύματα, τὰ ἀπεσταλμένα εἰς πάσαν τὴν γῆν. καὶ ἤλθε, καὶ ἔλαβε τὸ βιβλίον ἐκ τῆς δεξιάς του καθημένου ἐπὶ τοῦ θρόνου. καὶ οἱ ἐκστασιζωμένοι πρεσβυτέροι ἐπηκόον ἐνόπλων τοῦ ἀριθμοῦ, ἔχοντες ἐκατὸς κυθάρας, καὶ φωνὴς χρυσᾶς γεμοῦσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἄγιων.

9 καὶ ἄνωθεν φῶς ἐπὶ καυνήν, λέγοντες, "Ἄξιος εἶ λαβεῖς τὸ βιβλίον, καὶ ἀνοίξαις τὰ σφραγίδας αὐτοῦ" ὥστε ἐσφάγησαι, καὶ ἠγριόσας τὸν Θεῷ ἡμᾶς, ἐν τῷ ἀμάτι σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἐθνῶν, καὶ ἐκκινήσεις ἡμᾶς τῷ Θεῷ ἡμῶν βασιλείᾳ καὶ ἱερείᾳ, καὶ βασιλεύσῃ ἡμῖν ἐπὶ τῆς γῆς. καὶ εἶδον, καὶ ἠκουάμε φωνῆς ἁγγέλων πολλῶν κυκλάδεν τοῦ θρόνου καὶ τῶν ἑών καὶ τῶν πρεσβυτέρων καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων, λέγοντες φωνῆς μεγάλης, "Ἄξιον ἐστιν τῷ θρόνῳ, τῷ ἐσφαγμένῳ λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἵσχυν καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.</td>
<td>13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.</td>
</tr>
<tr>
<td>6 And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. 2 And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.</td>
<td>6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. 2 And I saw, and behold, a white horse: and he that sat thereon had a bow; and there was given unto him a crown: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second living creature saying, Come. 4 And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.</td>
</tr>
<tr>
<td>5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.</td>
<td>5 And when he had opened the third seal, I heard the third living creature saying, Come. 6 And I beheld, and lo, a black horse, and he that sat on him had balances in his hand.</td>
</tr>
<tr>
<td>7 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.</td>
<td>7 And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.</td>
</tr>
<tr>
<td>8 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.</td>
<td>8 And I heard as it were a voice in the midst of the four living creatures saying, Come. 9 And I saw, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.</td>
</tr>
</tbody>
</table>
καὶ πάντες κτίσματα ὁ ἔστιν 19 ἐν τῷ οὐρανῷ, καὶ 
ἐν τῇ γῇ 20, καὶ ὕποκάτω τῆς γῆς, καὶ ἐπὶ τῆς 
θαλάσσης 21 ἐστιν, καὶ τὰ ἐν αὐτοῖς πάντα, 
ἕκουσα λέγωστα, ἵπποι καθήμενοι ἐπὶ τοῦ 
θρόνου καὶ τῷ ἀρχῶν ἡ εὐλογία καὶ ἡ 
tmv καὶ ἡ δόξα καὶ τῷ κράτος εἰς τοὺς αἰῶνας 
καὶ τὰ τέσσαρα ζώα ἔλεγον, 
Ἀμήν. καὶ οἱ εἰκοσιτέσσαρες 22 προσβεβε- 
ροῦ ἔπεαν καὶ προσεκώπησαν ὥστε εἰς τοὺς 
αἰῶνας τῶν αἰῶνων 23.

6 Καὶ εἶδον ὅτε ἤρισθε τὸ ἀρχῶν μίαν ἐκ 
tῶν σφραγιδῶν, καὶ ἤκουσα ἐνός ἐκ τῶν 
tεσσάρων χώων λέγοντος, ὡς φωνῆς 2 βρον- 
2 τῆς 3 Ἑρχοῦ καὶ βλέπετε 4. καὶ εἶδον, καὶ ἴδον, 
ἴππους λευκοὺς, καὶ ὁ καθήμενος ἐπ' αὐτῷ 5 ἔχων τόξον καὶ ἔδόθη αὐτῷ σταφάνος, καὶ 
ἐξῆλθε νυκτὸς καὶ ἐν αἰῶνῃ.

3 Καὶ ὅτε ἤρισθε τὴν δευτέραν σφραγίδα, 
ἥκουσα τοῦ δευτέρου χώου λέγοντος, Ἑρχοῦ 
καὶ βλέπετε 6. καὶ ἐξῆλθεν ἄλλος ἰππὸς πυρ- 
ρός καὶ τὸ καθήμενος ἐπ' αὐτῷ 7 εἶδοθε αὐτῷ 
λαβέντα τὴν εἰρήνην ἄπο 8 τῆς γῆς, καὶ ἐνα 
ἀλλήλους σφάξωσε 9 καὶ ἔδοθε αὐτῷ μά 
χαιρα μεγάλη.

5 Καὶ ὅτε ἤρισθε τὴν τρίτην σφραγίδα, 
ἥκουσα τοῦ τρίτου χώου λέγοντος, Ἑρχοῦ 
καὶ βλέπετε 10. καὶ εἶδον, καὶ ἴδον, ἰππὸς μέ 
λας, καὶ ὁ καθήμενος ἐπ' αὐτῷ 11 ἔχων χυνῶν 
ἐν τῇ χειρὶ αὐτοῦ καὶ ἤκουσα 12 φωνῆς ἐν 
μέσῳ τῶν τεσσάρων χώων λέγοντων Χούνε 
στίου δηραίον καὶ τρεῖς χούνες κρυθῆς 13 
δηραίον καὶ τὸ ἐλαιον καὶ τὸν ἄλον μὴ 
ἀδικήσῃς.

7 Καὶ ὅτε ἤρισθε τὴν σφραγίδα τῆς τετάρ 
tης, ἤκουσα φωνῆς τοῦ τετάρτου χώου λέ 
γοντος 14. Ἑρχοῦ καὶ βλέπετε 5. καὶ εἶδον, 
καὶ ἴδον, ἰππὸς χλωρίς, καὶ ὁ καθήμενος 
ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ θάνατος καὶ ὁ 
χρύς ἀκολουθήσει 15 μετ' αὐτοῦ καὶ ἔδοθε 
αὐ 
τοῖς ἐξουσίᾳ ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆ 
γῆς 16 ἐν ρομπαλα καὶ ἐν λιμῷ καὶ ἐν 
thanatos καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤρισθε τὴν πέμπτην σφρα 
gίδα, εἶδον ὑποκατώ τοῦ θυσιασθή 
ριον 

22 om. εἰκοσιτέσσαρες
23 om. ἑώστε εἰς τοὺς αἰῶνας τῶν αἰῶνων
1 add ἐπάτα
2 ὑφή
3 om. καὶ βλέπε τε, text, non marg.
4 αὐτὸν
5 σφαγίδα τῆς δευτέ 
ραν
6 om. καὶ βλέπε τε, text, non marg.
7 ἐκ text: om. marg.
8 σφάζωσι
9 σφαγίδα τῆς τρίτην
10 add ὡς
11 κρίθων
13 Λέγωντος
13 ἡκολούθησιν
14 ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι
15 καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
the souls of them that were slain for the word of God, and for the testimony which they held.
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren, that should be killed as they were, should be fulfilled.
12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the Sun became black as sackcloth of hair, and the Moon became as blood.
13 And the stars of heaven fell unto the earth, even as a fig tree casteth her unripe figs when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places;
15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains, 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come, and who shall be able to stand?

After these things, I saw four Angels standing on the four corners of the Earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2 And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels to whom it was given to hurt the earth and the Sea,
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
18 And when he had opened the second seal, I heard the second beast say, Behold, and lo, a white horse: and he that sat on him had power to take peace from the earth, and that they should kill one another; and a great sword was given unto him: and he stood and smote the nations: and he was given a staff: and the angels worshipped him, saying, Who are these that sit on horseback, and rule in the land?
19 And when he had opened the third seal, I heard the third beast say, Behold, and lo, a brown horse; and he that sat on him had power to take away peace from the earth, and that they should kill one another: and there was given unto him a great sword.
20 And when he had opened the fourth seal, I heard the fourth beast say, Behold, and lo, a red horse; and he that sat on him had power to take away life from men.
21 And I saw another Angel ascend from the East, having the seal of the living God: and he cried with a loud voice to the four Angels to whom it was given to hurt the earth and the Sea,
22 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τῶν λόγων τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἦν εἶχον,
10 καὶ ἔκραζον ἡ μεγάλη, λέγουσας, "Εἰς τότε, ὁ δεσπότης, ὁ ἄγιος καὶ ὁ ἄλληθρος, οὐ κράνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπό τὸ κατακόμβων ἐπὶ τῆς γῆς; καὶ ἔδωκας αὐτοῖς ἐκάστος τὸν
15 ἐδόθη αὐτοῖς εὐθαυσὸν καὶ ἑρμηνευτὴς τοῦ Θεοῦ λευκὴ, καὶ ἔδωκας αὐτοῖς ἕναν ἀναπαύσασαν ἐπὶ τὸν ἄγαρ χρόνων μικρὸν, ἐκὼ καὶ πληρώσων 1 καὶ οἱ σύνδολοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μελλόντες ἀποκτείνεσθαι ὡς καὶ αὐτοὶ.
12 Καὶ εἶδον ὅτε ἦν χρισμὸς ἐπὶ τὴν σφραγίδα τῆς ἑκτηρί, καὶ θάνατος οὗτος μεγάς ἐγένετο, καὶ οἱ θάνατος ἐγένετο μέλας ὡς σάκκος τρίχως, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα,
17 καὶ οἱ ἀστέρες τοῦ ὀυρανοῦ ἐπέσαν εἰς τὴν γῆν, ὡς σκυφὶ βάλλει τοὺς ἀλώνθους αὐτῆς,
18 ύπὸ μεγάλου ἀνέμου σεισμένη. καὶ ἔδωκας αὐτοῖς ἀνεμόνευσθαι ὡς βασιλικὸν εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων τῶν αὐτῶν μεγάλων καὶ τῶν πέτρων τῶν ὄρεων,
19 καὶ λέγουσι τοῖς ὅρεσι καὶ ταῖς πέτραις, Πέσατε ἐφ’ ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἐπὶ τῆς ὄργῆς τοῦ ἀρνίου. οὐτός ἦν ἡ ἡμέρα ἡ μεγαλύτερα τῆς ὄργης αὐτοῦ, καὶ τίς δύναται σταθῆναι;
22 Καὶ μετὰ ταῦτα εἶδον τέσσαρα ἀγγέλους ἐκτός τοῦ τέσσαρας γωνίας τῆς γῆς, κρατοῦσας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνεύμα ἀνεμοῦ ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς ταῖς ἐλαίας, μήτε ἐπὶ τῆς βάλασθάς, μήτε ἐπὶ τῶν βάλασθάς ταῖς ἐλαίας, μήτε ἐπὶ τῶν ἀγγελῶν ἀπὸ ἀρνίου θρόνος, ἐγείρετο σφραγίζα τοὺς τάσις τῶν ἀγγελῶν, καὶ ἔκραζεν τοῖς ἀγγελοῖς τὴν ἡμέραν, ἐκείνην ἡμέραν ἡμέραν ταῦτα πρὸς τοὺς τέσσαρας ἀγγέλους. καὶ ἔδωκας αὐτοῖς εὐθαυσὸν καὶ ἑρμηνευτὴς τοῦ Θεοῦ λευκὴ, καὶ ἐκείνην ἡμέραν ἡμέραν τῇ ἥμαιν ἐπὶ τῶν μεταπτῶν αὐτῶν.
4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.

11 And all the Angels stood round about the Throne, and about the Elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

13 And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great
4 καὶ ἤκουσα τῶν ἄριστῶν τῶν ἑσφραγισμένων, ῥμάδες, ἑσφραγισμένους εἰς πάσης φυλῆς νῦν Ἱσραήλ.
5. Ἐκ φυλῆς Ἰουδα, ἱβ' χιλιάδες ἑσφραγισμένοι·
   Ἐκ φυλῆς Ἰουδα, ἱβ' χιλιάδες ἑσφραγισμένοι·
   Ἐκ φυλῆς Γαύδ, ἱβ' χιλιάδες ἑσφραγισμένοι.
6. Ἐκ φυλῆς Ασημί, ἱβ' χιλιάδες ἑσφραγισμένοι·
   Ἐκ φυλῆς Νεφθαλείμ, ἱβ' χιλιάδες ἑσφραγισμένοι.
7. Ἐκ φυλῆς Συμεών, ἱβ' χιλιάδες ἑσφραγισμένοι·
   Ἐκ φυλῆς Λευί, ἱβ' χιλιάδες ἑσφραγισμένοι.
8. Ἐκ φυλῆς Ισαχάρ, ἱβ' χιλιάδες ἑσφραγισμένοι·
9. Ἐκ φυλῆς Ζαβουλών, ἱβ' χιλιάδες ἑσφραγισμένοι.
10. Ἐκ φυλῆς Ιωσήφ, ἱβ' χιλιάδες ἑσφραγισμένοι.
   Ἐκ φυλῆς Βεναμίν, ἱβ' χιλιάδες ἑσφραγισμένοι.
11. Ἐκ φυλῆς Ἀσιανῆς, ἱβ' χιλιάδες ἑσφραγισμένοι.

5 ὡμ. ἑσφραγισμένοι
6 Ἰσαχάρ
7 περιβεβλημένοι
8 κράζοντες
9 τὰ πρώσωπα
10 (Κύριε) add ὁμ
tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall *dwell among them.

16 *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: *and God shall wipe away all tears from their eyes.

8 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven Angels which stood before God, and there were given seven trumpets.

3 And another Angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should *offer it with the prayers of all Saints upon the golden altar which was before the throne.

4 And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angel’s hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake;

6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

9 And the third part of the creatures which were in the Sea, and had life, died; and the third part of the ships were destroyed.

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1881 tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

8 And when he had opened the seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood 1over the altar, having a golden censer; and there was 2given unto him much incense, that he should 3offer it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, 4with the prayers of the saints, went up before God out of 5the angel’s hand. And the angel 6took the censer; and he filled it with the fire of the altar, and cast it 7upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast 8upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died 9the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.
μεγάλης, καὶ ἐπλυναν τόσο στολὰς αὐτῶν, καὶ ἑλύκασαν αὐτῶν* ἐν τῷ αἴματι τοῦ ἄρμιον.
15 διὰ τούτῳ ἔσων ἐνώπιον τοῦ βρόντου τοῦ Θεοῦ, καὶ λατρεύοντων αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναὸν αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ βρόντου σκηνώσει ἐπὶ αὐτοῖς, οὐ πεινάσωσιν ἐτί, οὐδὲ διψήσουσιν ἐτί, οὐδὲ μὴ πέσῃ ἐπ'
16 αὐτοῖς ὁ ἑλίκος, οὐδὲ πᾶν καὶ μαῖα· ὅτι τὸ ἄρμιον τὸ ἄνα μέσον τοῦ βρόντου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοῖς ἐπὶ ἔσωσας 11 πηγὰς ὑδάτων, καὶ ἐξαλέψει ὁ Θεὸς πᾶν δάκρυν ἀπὸ 12 τῶν ἀφθαλμῶν αὐτῶν.

8 Καὶ οὗτος ἦν ἐπὶ τὴν σφραγῖδα τὴν ἑβδόμην,
2 ἐγένετο στιγμὴ ἐν τῷ αὐραμάτῳ ὡς ἡμιώριον, καὶ εἶδον τοὺς ἐπὶ ἄγγελους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδάθησαν αὐτοῖς ἐπὶ σάλπιγγες.

3 Καὶ ἄλλος ἄγγελος ἤλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἐκ οἱ λιβασωτῶν χρυσοῦν· καὶ ἔδωξεν αὐτῷ θυμαμάτα πολλὰ, ἵνα δώσῃ 3 τοῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσόν τὸ ἐνώπιον τοῦ βρόντου. καὶ ἐπέδωκεν τὸ κατών τῶν θυμαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρός τοῦ ἄγγελον ἐνώπιον τοῦ Θεοῦ, καὶ εἶληψεν ὁ ἄγγελος τὸ λιβασωτόν, καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρός τοῦ θυσιαστηρίου, καὶ ἐξάλειψεν εἰς τὴν γῆν καὶ ἐγένετο φωναί· καὶ ἐρρονταὶ 4 καὶ ἀστραταὶ καὶ σεσαμώς.

6 Καὶ οἱ ἐπὶ ἄγγελον οἱ ἐχθριστὰς τοὺς ἐπὶ σάλπιγγας ἠτοιμασαν ἑαυτοὺς ἐναπόθηκος, ἐν σάλπιγγας.
7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χαλάζα· καὶ πῦρ μειμέναι· αἴματι, καὶ ἐξάλειψεν εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δενδρῶν κατείχε, καὶ πᾶς χόρτος χλωρὸς κατείχε. 8 καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὁ όρος μέγα πυρὶ καταβάλας· καὶ ἐξάλειψεν τοῦ τρίτου τῆς βαλασίας· καὶ ἐγένετο τὸ τρίτον τῆς βαλασίας· καὶ ἐξάλειψεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ βαλασίᾳ, τὸ ἔχοντα ψυχᾶς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη· 9 διεφθάρησεν.
1611
10 And the third Angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:
11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.
12 And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the stars, so as the third part of them was darkened; and the day shone not for a third part of it, and the night likewise.
13 And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three Angels which are yet to sound.

9 And the fifth Angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.
2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened, by reason of the smoke of the pit.
3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power.
4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads.
5 And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a Scorpion, when he striketh a man.
6 And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

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10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night like manner.
13 And I saw, and I heard a great eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the 2 pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke 2 of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the 4 earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of 5 God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion, 6 when it striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death flee from them.
ΔΙΟΝΥΣΙΟΣ ΙΩΑΝΝΟΥ. 1041

10 Καὶ ὁ τρίτος ἀγγέλος ἐσάλπτει, καὶ ἐπεσεν ἐκ τοῦ υἱονῦ ἀστήρ μέγας καὶ ὅμοιον ὁ λαμπάς, καὶ ἐπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων. καὶ τὸ ἄναμα τοῦ ἀστέρος λέγεται "Ἄψυνθος" καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψυνθον καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράθησαν.

12 Καὶ τὸ τέταρτον ἀγγέλος ἐσάλπτει, καὶ ἐπλήγη τὸ τρίτον τοῦ ἥλιον καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστερίων, ἕως ἔστη τὸ τρίτον τῶν ἀνθρώπων, καὶ ἡ ἡμέρα μῆνας ἐκ τὸ τρίτον τοῦ ἀγγέλου τῶν μελλόντων σαλπίζεν.

9 Καὶ ὁ πέμπτος ἀγγέλος ἐσάλπτει, καὶ ἐδοξασάτο ἐκ τοῦ υἱονῦ πεπτωκότα ἐς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. καὶ ἤνωσε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη κατῶν ἐκ τοῦ φρέατος ὅς κατῶν καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ κατοίκου τοῦ φρέατος. καὶ ἐπὶ τῶν ἐν αὐτῷ ἀστήρων ἐν αὐτῷ ἀστήρων ἀκρίδες ἐς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν ἡ σκορπίος τῆς γῆς.

4 καὶ ἔρρεθη αὐταῖς ὡς ἀδικήσουσι τῶν χείματος τῆς γῆς, οὕτω πάν χωρίων, οὕτω πάν δὲν ἔφευρον, εἰ μὴ τοὺς ἄνθρωπος μόνον ὑπό τινος σφαγίᾳ τοῦ θεοῦ

5 ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἐδόθη αὐταῖς ὡς ἀποκτείνωσιν αὐτούς, ἄλλα ὡς βασανισθῶσιν μήνας πέντε. καὶ ὁ βασανισμὸς αὐτῶν ἢ βασανισθῶσιν σκορπίου, ὃταν παῖδα ἢ αὐτρωσιν. καὶ ἐν ταῖς ἡμέραις ἐκείναις ἔχουσιν οἱ ἄνθρωποι τῶν θάνατον, καὶ οὐchs ἐφήσουσιν αὐτῶν καὶ ἐπιθυμήσουσιν ὑπό σκορπίου αὐτῶν. καὶ φείδεται ὁ θάνατος ἀπ' αὐτῶν.
7 And the shapes of the Locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men.
8 And they had hair as the hair of women, and their teeth were as the teeth of Lions.
9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.
10 And they had tails like unto Scorpions, and there were stings in their tails: and their power was to hurt men five months.
11 And they had a king over them, which is the Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.
12 One woe is past, and behold there come two woes more hereafter.
13 And the sixth Angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,
14 Saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates,
15 And the four Angels were loosed, which were prepared to slay the third part of men.
16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.
17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of Jachin, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouths issued fire, and smoke, and brimstone.
18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.
19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.
20 And the rest of the men which

7 And the shapes of the Locusts were like unto horses prepared unto war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions.
9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.
12 The first Woe is past: behold, there come yet two Woes hereafter.
13 And the sixth Angel sounded, and I heard a voice from the horns of the golden altar which is before God, and was saying to the sixth Angel, which had the trumpet, Loose the four Angels which are bound at the great river Euphrates.
15 And the four Angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone; and the heads of the horses were as the heads of Lions; and out of their mouths proceeded fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.
19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind, which
7 καὶ τὰ ὁμοώματα τῶν ἀκριδῶν ὅμως ὑπὸ τῶν  strcpy
8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ  strcpy
9 ὑδόσες αὐτῶν ὡς λευκάν ητέως. καὶ εἶχον  strcpy
10 πων πολλάς τρεχόντων εἰς πύλεμον, καὶ  strcpy
11 καὶ ἔχουσι φωνὴν ὅμως σκορπίους, καὶ κέντρα  strcpy
12 ἔντονα οὐράς ὅμως θυμωμένοι εἰς πύλεμον, καὶ  strcpy
13 καὶ ἔχουσι φωνὴν μίαν ἐκ τῶν πεσσάρων καὶ ἔρματον ὑπὸ τῶν  strcpy
14 θυσιαστηρίων τοῦ χρυσοῦ τοῦ ἐνόπλων τοῦ  strcpy
15 μεγάλων Εὐφρατῆς. καὶ ἔλθησαν οἱ τέσσαρες  strcpy
16 καὶ κεῖναι τὸ τριτὸν τῶν ἀνθρώπων, καὶ οἱ  strcpy
17 ὑπὸ τῶν τριῶν τῶν ὑποτίτον τῶν ἱππευμάτων δύο  strcpy
18 ὑπὸ τῶν τριῶν τῶν ἱππευμάτων καὶ οἱ  strcpy
19 ὑπὸ τῶν τριῶν τῶν ἱππευμάτων καὶ οἱ  strcpy
20 καὶ οἱ Λοιποὶ τῶν ἀνθρώπων, οἱ  strcpy

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ. 1043
1611 were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, \(*\) and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

3 And cried with a loud voice, as when a Lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven.

6 And sware by him that liveth for ever and ever, who created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

9 And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, "Take it, and eat it up; and it shall make thy belly bitter: but it shall be in thy mouth sweet as honey.

1881 were not killed with these plagues, repented not of the works of their hands, that they should not worship ✺ devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk:

21 nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another strong Angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a Lion roareth: and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

5 And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the Prophets.

8 And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the Angel that standeth upon the sea, and upon the earth.

9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

\* Ps. 115. 4 & 135. 15.

1 Gr. demons.

2 Gr. unto the ages of the ages.

3 Some ancient authorities omit and the sea and the things that are therein.

4 Or, delay

5 Ezek. 2. 8 & 3. 3.
οὖκ ἀπεκτάθησαν ἐν ταῖς πλήγμασι ταύταις, οὐ* μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν 10 τὰ δαιμόνια, καὶ 20 εἰσόδα τὰ χρυσά καὶ τὰ ἀργυρά καὶ τὰ χαλκὰ καὶ τὰ λίθων καὶ τὰ ἔξυλα, ὡς ὁ οὔτε βλέπειν δύναται 21, οὔτε ἀκούειν, οὔτε περιτε i) 20 πατεῖν καὶ οὗ μετενόησαν ἐκ τῶν φύσεων αὐτῶν, οὔτε ἐκ τῶν φαρμακῶν 22 αὐτῶν, οὔτε ἐκ τῆς πορείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβάνοντα ἐκ τοῦ οὐρανοῦ περιβληθέντος νε-φέλην, καὶ 1 ἵνα ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες 2 αὐτοῦ ὡς στελοὶ πυρός· καὶ ἐξευ* ἐν τῇ χείρι αὐτοῦ βιβλαρίδιον ἀνεφιγμένον· καὶ ἐθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν 4, τὸν τῆς ἑυνόμουν ἐπὶ τὴν γῆν 5, καὶ ἐκράζει φωνῆ μεγάλη ὡσπερ λέων μυκα-ταί· καὶ ὡς ἐκράζειν, ἐλάλησαν αἱ ἐπὶ τὰ

4 βρονταὶ τάς ἑαυτῶν φωνές, καὶ ὡς ἐλαίλη- 6 σανν αἱ ἐπὶ τὰ βρονταῖ τάς φωνᾶς ἑαυτῶν, ἐμέλλον γράφειν· καὶ ἥκουσα ὁ οὐρανός ἐκ τοῦ οὐρανοῦ, λεγομένων μοι, 7 Σφράγισον ἥν ἐλά- λησαν αἱ ἐπὶ τὰ βρονταί, καὶ μὴ ταύτα ἑρμα- ρίζης. καὶ ὁ ἄγγελος ἐν εἰδον ἐστώτα ἐπὶ τῆς θάλασσης καὶ ἐπὶ τῆς γῆς ἢρε τὴν χείρα 8 αὐτοῦ εἰς τὸν οὐρανόν, καὶ ἐσμεν ἐν τῷ ζώτῃ εἰς τοὺς αἰώνας τοὺς αἰώνας, ὡς ἔκτισε τὸν οὐρανόν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ

7 αὐτῇ* ὁτι χρῖνοι οὐκ ἔσται ἐν 11 αὐτῇ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἄγγελον, ὅταν μελὴν σαλπίζειν, καὶ τελεσθῇ* 12 τὸ μοντήριον τοῦ Θεοῦ, ὡς εὐγγέλιον τοῖς 8 ἑαυτοῦ δούλοις τοῖς προφήταις· καὶ ἡ φωνὴ ἡ ἥκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λα- λοῦσαν 14 με*, ἐμοὶ, καὶ λέγουσαν* 15 ὁ παγει- λάβε τὸ βιβλαρίδιον 16 τὸ ἰνεργόμενον ἐν τῇ χείρι· 17 ἀγέλεων τοῦ ἐστώτος ἐπὶ τῆς θα- 9 λάσσης καὶ ἐπὶ τῆς γῆς· καὶ ἀπῆλθὸν πρὸς τὸν ἄγγελον, λέγον αὐτῷ, Δόσ* 18 μοι το βι- βλαρίδιον· καὶ λέγει μοι, Δόβε καὶ κατά- φαγε αὐτό· καὶ πικρανεί σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὸ ὡς μέλι.
10 And I took the little book out of the Angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

11 And there was given me a reed like unto a rod: and one said, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and shall kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one

10 And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them.

2 But the Court which is without the temple leave without, and measure it not: for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire.

7 And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and shall kill them.

8 And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell upon the earth rejoice over them, and make merry; and they shall send gifts one
10 καὶ ἔλαβον τὸ βυζάλαριδίων ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτόν, καὶ ἦν ἐν τῷ στῶματι μου ὡς μέλι, γλυκὸν καὶ ὅτε ἐφάτησαν
11 γου αὐτό, ἐπικράθη ἡ κοιλία μου. καὶ λέγειον; Δεί σε πάλιν προφητεύεσαι ἐπὶ λαοῦ καὶ ἐθιεὶ καὶ γλώσσαις καὶ βασιλεύσεις πολλοὶ.

11 Καὶ ἐδόθη μοι κάλαμος ὄμοιος ῥύζιδος, καὶ ὁ ἀγγέλος εἰσῆλθε, λέγων, Ἐγείρει, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσια-

2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τὸν ναὸν ἐξάλει ἔξω, καὶ μὴ αὐτῶν μετρήσεις, ὅτε ἐδόθη τοῖς θρήνει καὶ τὴν πόλιν τὴν ἀγίαν πατήσουσι

3 μῆνας τεσσαράκοντα δύο, καὶ δώσῃ τοῖς δυναὶς κάτω, καὶ προφητεύσεις υἱό-

5 τῆς γῆς ἐστῶταί 1. καὶ εἰ τες αὐτοῦς θελή ἀδικήσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στῶματος αὐτῶν, καὶ κατεσθίει τοὺς ἔξωροις αὐτῶν καὶ εἰ τες αὐτοῦς θελή ἀδικήσαι, οὕτω δεῖ

6 αὐτῶν ἀποκαθήμεραι, οὕτως ἐξουσιών ἐξουσιών κλέασα τὸν οὐρανὸν, ὅπερ μὴ βρέχῃ υἱός ἐν ἡμέραις αὐτῶν τῆς προφητείας. καὶ ἐξουσιών ἐξουσιών ἔπι τῶν ὑδατῶν, στρέφει τοὺς αὐτὰ ἐἰς αἷμα, καὶ πατάξαι τὴν γῆν.

7 πάση πληγὴ, ὅσας ἐών θελήσωσι, καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ βηρίον τὸ ἀναβαίνον ἐκ τῆς ἀβύσσου πούησι πόλεμον μετ' αὐτῶν. καὶ νικήσει αὐτοὺς.

8 καὶ ἀποκτενεῖ αὐτοὺς καὶ τὰ πτώματα πολλοὶ μετ' αὐτῶν τῆς πλατείας. τῶν μεγάλης, ὡς καλεῖται πνευματικῶς 'Αδάμ καὶ Ἀργυστός, ὅπου καὶ ὁ Κύριος ἡμῶν.

9 εὐσταυρόθη, καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσῶν καὶ ἔδωκαν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμέραν, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσωμεν. τοῦ πτώματος, καὶ τὰ πτώματα αὐτῶν.

10 τεθήκαν εἰς μνήματα, καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦν ἐπ' αὐτοῖς, καὶ εὐ-

11 μετ' αὐτῶν πόλεμον τὸ πτώμα, ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσῶν καὶ ἔδωκαν τὰ

12 οὕτως τοῖς τῆς τῆς ημέρας τρεῖς καὶ ἡμέραν, καὶ τὰς πτώματα αὐτῶν, μὴ αἱροῦνσί, καὶ τὰ πτώματα αὐτῶν, καὶ τὰ πτώματα αὐτῶν, καὶ τὰ πτώματα αὐτῶν, ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσῶν καὶ ἔδωκαν τὰ πτώματα αὐτῶν, μὴ αἱροῦνσί, καὶ τὰ πτώματα αὐτῶν, καὶ τὰ πτώματα αὐτῶν, ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσῶν καὶ ἔδωκαν τὰ πτώματα αὐτῶν, μὴ αἱροῦνσί, καὶ τὰ πτώματα αὐτῶν, καὶ τὰ πτώματα αὐτῶν, καὶ τὰ πτώματα αὐτῶν, ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσῶν καὶ ἔδωκαν τὰ πτώματα αὐτῶν, μὴ α baiserun
1611 to another, because these two Prophets tormented them that dwell on the earth.
11 And after three days and an half the Spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon them which saw them.
12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.
13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain 

1881 to another; because these two Prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past; behold, the third Woe cometh quickly.
15 And the seventh Angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
16 And the four and twenty Elders which sat before God upon their seats, fell upon their faces, and worshipped God.
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy Name, small and great, and shouldest destroy them which destroy the earth.
19 And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12 And there appeared a great wonder in heaven; a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve stars:
2 And she being with child, cried, travelling in birth, and pained to be delivered.
λοίς, ὁτι οὗτοι οἱ δύο προφήται ἐξασάντας
11 τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ
tας τρεῖς ἡμέρας καὶ ἡμέρας, πνεῦμα ὀσίς ἐκ
tοῦ Θεοῦ εἰσῆλθεν ἐπὶ αὐτοὺς 20), καὶ ἔστησαν
ἐπὶ τοὺς πόδας αὐτῶν, καὶ φῶς δοῦνας ἐπέ-
12 σεν 21 ἐπὶ τοὺς θεωροῦντας αὐτούς, καὶ
ηθοῦσαν φωνὴν μεγάλην 22 ἐκ τοῦ οὐρανοῦ,
λέγουσαν 23 αὐτοῖς, Ἀνάβητε 24 ὥδε, καὶ
ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεόλη, καὶ
13 ἔστησαν αὐτοῖς οἱ ἐχθροί αὐτῶν, καὶ ἐν
ἐκείνη τῇ ἁρμῇ ἐγένετο σεισμὸς μεγάς, καὶ τὸ
δέκατον τῶν πόλεων ἔπεσε, καὶ ἀπεκτάνθη-
σαν ἐν τῷ σεισμῷ ὄνοματα ἀνθρώπων, χι-
λιάδες ἐπτά καὶ οἱ λαοὶ οἱ ἐμφασίζαν ἐγένομα,
καὶ ἐδοκοῦν δοξα τὸ Θεό τοῦ οὐρανοῦ.
14 Ἡ οὐαὶ ἡ δευτέρα ἀπήλθεν 25 οὖν,
ἡ οὐαὶ ἡ τρίτη ἐρχεται ταχὺ.
15 Καὶ ὁ ἐξομοί ἀγγέλος ἐσάλπισε, καὶ
ἐγένομα φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
λέ-
γουσα, Ἐγένετο οἱ βασιλεῖας 26 τοῦ κόσμου,
tοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ,
καὶ βασιλεύετε εἰς τοὺς αἰώνας τῶν αἰώνων.
16 καὶ οἱ εἰκοσὶ καὶ 27 τέσσαρες προσβείτεροι
οἱ 28 ἐνάποιον τοῦ Θεοῦ καθήμενοι 29 ἐπὶ τοὺς
θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐ-
τῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγουσας,
Ἐξαιρετουμένοι σοι, Κύριε ὁ Θεὸς ὁ παντο-
κράτωρ, ὁ ὁ ὁ καὶ ὁ ἦ ρ καὶ ὁ ἐρχόμενος,
ὅτι εἰλήφας τὴν δύναμιν σου τὴν μεγάλην,
18 καὶ ἐβασιλεύσας, καὶ τὰ ἐδή ὁρμήσασθαι,
καὶ ἠλθεν ἡ ὀργή σου, καὶ ὁ καρός τῶν
κατοίκων κρίθηκαν, καὶ δοῦναι τὸν μισθὸν τοῖς
δούλοις σου τοῖς προφήταις καὶ τοῖς ἀγίοις
cαὶ τοῖς φωσκόμεσιν τὸ ὄνομά σου, τοῖς
μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθείραι
tοὺς διαφθείροντας τὴν γῆν.
19 Καὶ ἡ ὑπὸγη ὁ ναός τοῦ Θεοῦ 30 ἐν τῷ οὐ-
ρανῷ, καὶ ὅψηθεν ἡ κιτώτος τῆς διαδήκης
αὐτοῦ ἐν τῷ ναῷ αὐτοῦ καὶ ἐγένομο
ἀστραπαί καὶ φωναὶ καὶ βρονταὶ καὶ σει-
σμοὶ καὶ χάλαζα μεγάλη.
20 Καὶ σημεῖον μέγα ὁφθη ἐν τῷ οὐ-
ρανῷ, γυνὴ περιμεθήμενη τῶν ἡλίων, καὶ
ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανοι
21 ἀστέρων δόξεα καὶ ἐν γαστρὶ ἐχούσα, 1
1 (τε ὁ αὐτὸς) add καὶ
κράζει ὀδύνουσα, καὶ βασανίζομεν τεκεῖν.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 And there appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.</td>
<td>3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads</td>
</tr>
<tr>
<td>4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.</td>
<td>4 seven diadems. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child.</td>
</tr>
<tr>
<td>5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his Throne.</td>
<td>5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God,</td>
</tr>
<tr>
<td>6 And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days.</td>
<td>6 and unto his throne. And the woman fled into the wilderness, where she had a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.</td>
</tr>
<tr>
<td>7 And there was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels,</td>
<td>7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels,</td>
</tr>
<tr>
<td>8 And prevailed not, neither was their place found any more in heaven.</td>
<td>8 and they prevailed not, neither was their place found any more in heaven.</td>
</tr>
<tr>
<td>9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.</td>
<td>9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.</td>
</tr>
<tr>
<td>10 And I heard a loud voice saying in heaven, Now is come our salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.</td>
<td>10 And I heard a great voice saying in heaven, saying; Now is come our salvation, and our power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night.</td>
</tr>
<tr>
<td>11 And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.</td>
<td>11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.</td>
</tr>
<tr>
<td>12 Therefore rejoice, ye heavens, and ye that dwell in them; Woe to the inhabiting of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.</td>
<td>12 Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.</td>
</tr>
<tr>
<td>13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man child.</td>
<td>13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man child.</td>
</tr>
<tr>
<td>14 And to the woman were given two wings of a great Eagle, that she might flee into the wilderness into her place,</td>
<td>14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place,</td>
</tr>
</tbody>
</table>
καὶ ἄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἴδον, ὁ ἄρτων μέγας πυρρός, ἢ ἰχῶν κεφαλᾶς ἐπὶ καὶ κέρατα δέκα, καὶ ἔπι τὰς κεφαλὰς

4 αὐτοῦ διαδήματα ἐπτά. καὶ ἡ οὐρὰ αὐτοῦ στρεῖ τῷ πτερὸν τῶν αἵττερῶν τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοῖς εἰς τὴν γῆν καὶ ὁ ὄρας

5 καταφθάγει. καὶ ἔτεκεν υἱὸν ἄρρενα, ὁς ἐμέλλει ποιμαίνειν πάντα τὰ ἐθνῆ ἐν ῥάζοιν στήριξι καὶ ἐπὶ τὸ τέκνον αὐτῆς πρῶς

6 τῶν Θεῶν καὶ τῶν βράχων αὐτοῦ. καὶ ἡ γυνὴ ἢργην εἰς τὴν ἔρμην, ὅπου ἔχει τόπον ἢρμασμένον ἀπὸ τοῦ Θεοῦ, ὡς ἔκει πρόσφοσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

7 Καὶ ἔγειτο πόλεμος ἐν τῷ οὐρανῷ, ὁ Ἑξαπλανά καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τὸν ὄραμαν καὶ τὸ ὄραμα ἐπολέμησαν

8 μῆκεν, καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἤγχωσαν, οὕτως τόπος εὐρέθη αὐτῶν ἐκεῖ ἐν τῷ οὐρανῷ. καὶ ἔβληθεν ὁ ὄρας ἡ μέγας, ὁ ὄρας ὁ ἄρχων, οἱ καλοῦμενοι δαίμονες καὶ οἱ Σαπανάς, ὁ πλανῶν τὴν οἰκουμένην ὅλην ἔβληθεν εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ

9 ἔτεκαν αὐτὸν ἐβλήθησαν, καὶ ἱκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἀρτί ἔγειτο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ ὅτι κατεβλήθη ὁ κατηγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγοροῖς αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Καὶ αὐτοὶ ἐκίστησαν αὐτῶν διὰ τὸ αἷμα τοῦ ἀρινοῦ, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἤγχωσαν τὴν ψυχὴν αὐτῶν

12 ἄχρι θανάτου, διὰ τοῦτο εὐφράινεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σχηματιζόμενοι; οὐαὶ τοῖς κατοικοῦσιν τῇ γῆ καὶ τῷ θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἢχοιν θυμὸν μέγαν, εἰδοὺ οτι οἶδαν καὶ ἔχει, καὶ ὅτι εἴδεν ὁ ὄρας ὁ ἦν ὁ δαίμων ἐξήκοντα εἰς τὴν γῆν, ἐδύνατος τῇ γυναικὶ ἥτε τῇ ἐπιτρέψειν τῷ ἀτενάς τοῦ μεγάλου, ὡς πέμψας εἰς τὴν ἔρμην εἰς τὸν τόπον αὐτῆς.
where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.

13 And I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw, was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5 And there was given unto him a mouth, speaking great things and blasphemies, and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
όπου τρέφεται ἐκεὶ καιρόν, καὶ καιροὺς, καὶ ἦμαι καιρῶν, ἀπὸ προσώπων τοῦ ὁδείων. 15 καὶ ἔβαλεν οὗ ὁδίω στήματος γυναικὸς εἰς τοῦ στόματος αὐτοῦ ἀνεβαίνον, καὶ ἔβοθησαν ἡ γῆ τῇ γυναικι, καὶ ἤμαι καὶ ἦμα τὸ στόμα αὐτῆς, καὶ κατέπει τοῦ ποταμοῦ ὁ ἔβαλεν δράκων ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ἄρχισεν ὁ δράκων ἐπὶ τῇ γυναικι, καὶ ἠφίλε τοὺς πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τιμοῦντων τὰς έντολας τοῦ Θεοῦ καὶ έχουσῶν τὴν μαρτυρίαν

13 τοῦ Ἰσότου Χρυστοῦ καὶ ἔστάθην ἐτί τὴν ἄμμον τῆς θαλάσσης.

Καὶ εἶδον έκ τῆς βολᾶσσης θηρίου ἀναβαίνον, ἔχον κεφάλας ἐπάτα καὶ κέρατα δέκα, καὶ ἔπι τῶν κεφαλῶν αὐτοῦ δέκα διαδήματα, καὶ ἔπι τὰς κεφαλὰς αὐτοῦ όνομα πλασθήσεῖσθαι, καὶ τὸ θηρίον, οὗ εἶδον, ὡς ὁμοιον παρὰ χείρ, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτον, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέωντος καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δίναμαν αὐτοῦ, καὶ τῶν θρόνων αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

3 καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐφαγμένην εἰς βάσανον καὶ ἠ πληγῇ τοῦ βασανῶν αὐτοῦ ἑδραπεῦθη καὶ ἐθαύμασεν

4 ὅλη ἡ γῆ ὑπάτῳ τοῦ θηρίου καὶ προσκυνήσας τὸν δράκοντα ὥς ἐδωκέν ἔξοδοι τῷ θηρίῳ, καὶ προσκυνήσατο τὸν θηρίον λέγοντες, Τοῖς ὁμοίοις τῷ θηρίῳ: τοῖς ὀνόματι τοῦ θηρίου, τοῖς δύνασαι ποιεῖν, λειμασμοῖς αὐτοῦ; καὶ ἐδοθήν αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας καὶ ἐδοθήν αὐτῷ ἐξουσία ποιεῖν μήνας τεσσαράκοντα

6 καὶ ἤμαι τοῦ στόμα αὐτοῦ εἰς βλασφημίαι πρὸς τοῦ Θεοῦ, βλασφημήσας τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνήν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ αὐτοῖς. καὶ ἐδόθην αὐτῷ πόλεμον ποιεῖσθαι καὶ νικῆσαι αὐτοῖς καὶ ἐστὶν αὐτῷ ἐπὶ πάσαν φυλήν καὶ γλώσσαν καὶ θέον. καὶ προσκυνήσησαι αὐτῷ πάντες οἱ κατοικούντες ἐπὶ τῆς γῆς, ἄνων γεγραπταὶ τὰ ὀνόματα τῆς βιβλίων τῆς ζωῆς τοῦ ἁρμικοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.
<table>
<thead>
<tr>
<th>1611</th>
<th>1881</th>
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<tbody>
<tr>
<td>9 If any man have an ear, let him hear:</td>
<td>9 If any man hath an ear, let him hear.</td>
</tr>
<tr>
<td>10 He that leadeth into captivity, shall go into captivity: *He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.</td>
<td>10 If any man *is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.</td>
</tr>
<tr>
<td>11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.</td>
<td>11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon.</td>
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<tr>
<td>12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.</td>
<td>12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.</td>
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<tr>
<td>13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,</td>
<td>13 And he deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did live.</td>
</tr>
<tr>
<td>14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did live.</td>
<td>14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an Image to the beast, who hath the stroke of the sword, and lived. And it was given unto him to give breath unto the Image of the beast, that the Image of the beast should both speak, and cause that as many as would not worship the Image of the beast, should be killed.</td>
</tr>
<tr>
<td>15 And he had power to give *life unto the Image of the beast, that the Image of the beast should both speak, and cause that as many as would not worship the Image of the beast, should be killed. *Gr. breath.</td>
<td>15 And he causeth all, both small and great, and rich and poor, free and bond, *to receive a mark in their right hand, or in their foreheads:</td>
</tr>
<tr>
<td>16 And he causeth all, both small and great, and rich and poor, free and bond, *to receive a mark in their right hand, or in their foreheads: *Gr. to give.</td>
<td>16 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.</td>
</tr>
<tr>
<td>17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.</td>
<td>17 And that no man might buy or sell, save he that had the mark, *even the name of the beast or the number of his name.</td>
</tr>
<tr>
<td>18 Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is, six hundred threescore and six.</td>
<td>18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is 4 Six hundred and sixty and six.</td>
</tr>
<tr>
<td>14 And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s Name written in their foreheads.</td>
<td>14 And I saw, and beheld, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.</td>
</tr>
<tr>
<td>2 And I heard a voice from heaven, as the voice of many waters, and</td>
<td>2 And I heard a voice from heaven, as the voice of many waters, and</td>
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</tbody>
</table>
9 ἂν τις ἔχει οὖς, ἀκουστῶ. εἰ τις ἀἰχμαλωσιᾶν συνάγει, εἰς αἰχμαλωσιὰν ἐπάγει, εἰ τις ἐν μαχαῖρᾳ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἐποκαθανθῆναι. ὡδὲ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 Καὶ εἶδον ἅλλο θηρίον ἀνάβαίνον ἐκ τῆς γῆς, καὶ ἔχει κέρατα δύο ὤμων ἀρνίων, καὶ ἔδειξεν ὁ δράκων. καὶ τὴν ἐξουσίαν τοῦ πρῶτου θηρίου πᾶσαν ποιεῖ ἐνόπτων αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῷ, ἐν προσκυνήσωσι. τὸ θηρίον τὸ πρῶτον, οὐ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου του αὐτοῦ. καὶ ποιεῖ σημεία μεγάλα, ἕνα καὶ πύρ ποιήσας καταβάινειν ἐκ τοῦ οὐρανοῦ.

14 Εἰς τὴν γῆν ἐνόπτων τῶν ἀνθρώπων. καὶ πλασμα τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὸ σημεῖον ἡ ἐδώθη αὐτῷ ποιῆσαι ἐνόπτων τοῦ θηρίου, λέγων τοῖς κατοικοῦντι ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τοῦ θηρίου ἐγείρεται τῇ ἑβδομῇ ἡμέρᾳ, ἐστὶν τῇ ἑβδομῇ ἡμέρᾳ τοῦ θηρίου, ἕνα ἀποκαθανθῆναι.

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλούσιους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλοὺς, ἔνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρός αὐτῶν τῆς ἀθέατος, ἕπει τῶν μετώπων αὐτῶν τῶν ἁγίων. τοῖς θηρίοις, ἐνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ὡς ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἕνα ἀποκαθανθῆσαι.

19 τοῖς, καὶ ἕνα μί τις δύναται ἄγοράσαι ἡ ἐπολλήσαι, εἰ μὴ ὃ ἐχὼν τὸ χάραγμα ἐπὶ τῶν θηρίων τοῦ ἄριστου τοῦ ἑόρατος καὶ τοῦ πρῶτου τῶν ἁγίων. ἐστὶν ἡ σοφία ἐστίν. ὃ ἐχὼν τὸν νοῦν τοῦ θηρίου ἄριστου λόγου ἀνθρώπων ἐπὶ τῶν μετώπων αὐτῶν τῆς ἑβδομῆς, καὶ ἐπὶ τῶν ἁγίων καὶ τῶν ἁγίων αὐτοὺς αἰῶνας ἑκάστῳ ἐπὶ ἑκάστῳ ἑκάστῃ.  ἐκ τοῦ οὐρανοῦ, ὡς φωνὴ ὑδάτων πολλῶν, καὶ

22 add εἰς
23 om. συνάγει (Margin. notes the uncertainty of the reading)
24 εἰν αὐτῷ κατακούνειν
25 προσκυνήσωσι
26 εἰς τὸν οὐρανὸν καταβαίνειν
27 , ὡς
28 αὐτῷ
29 (πνεύμα,)
30 Marg. poiesei
31 add ὡς,
32 εἰς
33 τῇ εἰκόνῃ
34 om. ὡς
35 δώσῃ
36 τῷ μέτωπῳ
37 (χάραγμα,) om. ὡς
38 om. τὸν
39 (χάραγμα,) om. ὡς
40 add αὐτῷ, καὶ τῷ ὄνομα
41 add τῷ
42 om. τῷ
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as the voice of a great thunder: and I heard the voice of harpers, harping with their harps,
3 And they sang as it were a new song before the throne, and before the four beasts, and the Elders, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.
4 These are they which were not defiled with women: for they are virgins: These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the firstfruits unto God, and to the Lamb,
5 And in their mouth was found no guile: for they are without fault before the throne of God.
6 And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: *and worship him that made heaven and earth, and the sea, and the fountains of waters.
8 And there followed another Angel, saying, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
9 And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb:
11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
12 Here is the patience of the Saints: Here are they that keep the Commandments of God, and the faith of Jesus.

*Ps. 145. 5. Acts 11. 15.

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as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping
3 with their harps: and they sang as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth.
4 These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb.
5 And in their mouth was found no lie: they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
12 Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus.

1 Gr. were bought.
2 Gr. mingled.
3 Gr. unto ages of ages.
ΑΠΟΚΑΛΥΨΗ ΙΩΑΝΝΟΥ

10. Καὶ πέρας ἐξ θεοῦ εἰς θέαν, ἐξ ἁγίων τοῦ θεοῦ ἐκ πατέρων καὶ πάντας τοὺς θεούς καὶ τὰς τιμίας τοῦ θανάτου καὶ τῶν ἁγίων τοῦ θεοῦ οὕτως ἀντικεῖται τοῖς πατέροις τοῦ θεοῦ. Καὶ εἰς τόπον τοῦ θεοῦ ἐξ ἀνθρώπων καὶ ἐκ τῶν ἁγίων τοῦ θεοῦ καὶ τῶν τιμίων τοῦ θανάτου καὶ τῶν ἅγιων τοῦ θεοῦ ἀνοίγει τοῖς πατέροις τοῦ θεοῦ. Καὶ εἰς τόπον τοῦ θεοῦ ἐξ ἀνθρώπων καὶ ἐκ τῶν ἁγίων τοῦ θεοῦ καὶ τῶν τιμίων τοῦ θανάτου καὶ τῶν ἅγιων τοῦ θεοῦ ἀνοίγει τοῖς πατέροις τοῦ θεοῦ. Καὶ εἰς τόπον τοῦ θεοῦ ἐξ ἀνθρώπων καὶ ἐκ τῶν ἁγίων τοῦ θεοῦ καὶ τῶν τιμίων τοῦ θανάτου καὶ τῶν ἅγιων τοῦ θεοῦ ἀνοίγει τοῖς πατέροις τοῦ θεοῦ. Καὶ εἰς τόπον τοῦ θεοῦ ἐξ ἀνθρώπων καὶ ἐκ τῶν ἁγίων τοῦ θεοῦ καὶ τῶν τιμίων τοῦ θανάτου καὶ τῶν ἅγιων τοῦ θεοῦ ἀνοίγει τοῖς πατέροις τοῦ θεοῦ.
13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and beheld, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another Angel came out of the Temple crying with a loud voice to him that sat on the cloud: *Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is fully ripe.*

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the Temple which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

15 And I saw another sign in heaven great and marvellous, seven Angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a Sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing *the song of Moses the servant of God, and the song of the Lamb,* saying, Great and mar-
13 Καὶ ἦκουσα φωνής ἐκ τοῦ οὐρανοῦ λε- 20 γοῦντος μου. 21 Γράφειν, Μακάριοι οἱ νεκροὶ 22 οἱ ἐν Κυρίῳ ἀποθνῄσκοντες ἀπ’ ἄρτιν καὶ 23 λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται, ἐκ τῶν 24 κόσμων αὐτῶν· τὰ δὲ ἐργα αὐτῶν ἀκολουθεῖ 25 μετ’ αὐτῶν.
26 Καὶ εἶδον, καὶ ἤδειν, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὁμοίως νεφέλας ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζον ἐν μεγάλῃ φωνῇ τῷ καθή- 29 μένῳ ἐπὶ τῆς νεφέλης. Πέμψειν τὸ δρέπανον 30 σου καὶ θέρασον· ὅτι ἦλθες σοι ἐκεῖνος, ἐὸν, 31 θερίσατε, ὅτι ἤφημάνθη ὁ θερισμὸς τῆς γῆς.
32 καὶ ἐβάλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἔθερισθή ἡ γῆ.
34 αἰσχραίνεται ἐπὶ τοῦ θεοῦ καὶ θαυμαστῶν, ἀγγέλους ἐπὶ τὰ ἐρχόμενα πληγάς ἐπὶ τὰς ἐσχάτες, ὅτι ἐν αὐτοῖς ἐτε- 35 λέσθη ὁ θυμὸς τοῦ Θεοῦ.
36 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμάστων, ἀγγέλους ἐπάνω ἐρχόμενα πληγάς ἐπὶ τὰς ἐσχάτες, ὅτι ἐν αὐτοῖς ἐτε- λέσθη ὁ θυμὸς τοῦ Θεοῦ. 37 Καὶ εἶδον ὄς ἠλάσασαν ὑπάνθην μεμιγμένην 38 πυρὶ, καὶ τοὺς νικόντας ἐκ τοῦ θηρίου καὶ ἐκ ἡς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐ- 39 τοῦ, ἐστώτας ἐπὶ τὴν ἠλάσασαν τὴν ὑπάνθην, ἐχο- 40 τὰς κιθάρας τοῦ Θεοῦ. καὶ ἀδωσεν τὴν φω- 41 Ἐσθος τού* δούλου τοῦ Θεοῦ, καὶ τὴν φόλην τοῦ ἄρνιον, λέγουτες, Μεγάλα καὶ θαυ-
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vellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints.

4 Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.

5 And after that I looked, and behold, the Temple of the tabernacle of the testimony in heaven was opened:

6 And the seven Angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

16 And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second Angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third Angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink: for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

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vellous are thy works, O Lord God, Almighty; righteous and true are thy ways, thou King of ages. Who shall not fear, O Lord, and glorify thy Name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

6 And there came out from the temple the seven Angels, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles.

7 And one of the four living creatures gave unto the seven Angels seven golden bowls full of the wrath of God, which liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven Angels should be finished.

16 And I heard a great voice out of the temple, saying to the seven Angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.

5 And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink: for they are worthy.

7 And I heard another say, Yea, O Lord God, the Almighty, true and righteous are thy judgments.
μαστὰ τὰ ἔργα σου, Κύριε ὁ Θεός ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναί αἱ ὁδοὶ σου,
4 ὁ βασιλεύς τῶν ἄγωντων, τις οὖν μὴ φοβηθῇ σε. Κύριε, καὶ δοξάση τὸ ὄνομά σου; ὅτι
μόνος ἀδικοὶ ὁ θεὸς πᾶντα τὰ ἐδώχῃ ἤξωσεν καὶ προσκυνήσουσιν εὐνόμων σου, ὅτι τὰ δικαιώ
ματά σου ἐφανερώθησαν.
5 Καὶ μετὰ ταῦτα εἶδοι, καὶ ὦθος ᾧ ἡρωὴ ὁ
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐ-
6 θῷ, καὶ ἐξῆλθον αἱ ἐπτὰ ἄγγελοι ἐξουστε
τὰ ἐπτὰ πληγῆς ἐκ τοῦ ναοῦ, εὐδεδυμένοι
ἵναν καθήρων καὶ λαμπρῶν, καὶ περεξώσ-
7 τοῦ περὶ τὰ στῆθη ξύνον χρυσάς. καὶ ἐν
ἐκ τῶν τεσσάρων ξύων ἐξώκε τοὺς ἐπτὰ ἀγ-
γέλιας ἐπτὰ φιώλας χρυσάς γεμοῦσας τοῦ
θυμοῦ τοῦ Θεοῦ τοῦ ξύντος εἰς τοὺς αἰῶνας
8 τῶν ἀιώνων, καὶ ἐγεμίζθη ὁ ναὸς κατονοῦ
ἐκ τῆς δύναμος τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως
αὐτοῦ· καὶ οὐδεὶς ἥδυνατο εἰσελθεῖν εἰς τῶν
ναῶν, ἄμφι τελεσθῶσιν αἱ ἐπτὰ πληγά τῶν
ἐπτὰ ἀγγέλων.
16 Καὶ ἦκοςα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,
λεγούσης τοῖς ἐπτὰ ἄγγελοις, Ὕπαγετε, καὶ
ἐκχειτε τοῖς φιώλας τοῦ θυμοῦ τοῦ Θεοῦ
1 ἐις τὴν γῆν.
2 Καὶ ἀπῆλθον ὁ πρῶτος, καὶ ἐξῆλθε τῇ
φωλὴν αὐτοῦ ἐπὶ τῇ γῆν καὶ ἐγένετο
ἐκεῖ, καὶ ποιήματος ἐν τοῖς ἀνθρώ-
ποισιν τοὺς ἐκουσας τὸ χύραμα τοῦ θηρίου,
καὶ τοῖς τῇ ἕκοιν αὐτοῦ προσκυνήσωσιν.
3 Καὶ ὁ δεύτερος ἄγγελος ἐξῆλθε τῇ φωλ-
ὴν αὐτοῦ εἰς τὴν θλίψαντα· καὶ ἐγένετο
αἷμα ὑπὲρ κράτους, καὶ πᾶσα ψυχή ἥσσα
ἐπέθεσαν εἰς τῇ θλίψαιν.
4 καὶ ὁ τρίτος ἄγγελος ἐξῆλθε τῇ φωλὴν
αὐτοῦ εἰς τοῖς ποταμοῖς καὶ εἰς τὸ ἐπὶ τῆς
γῆς
5 τῶν ὑδάτων· καὶ ἐγένετο ἀἷμα. καὶ ἦκοςα
τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος,
Κύριε, ἐδώκα τὸ ἄδικον τοῖς αἰῶνας καὶ ἀἰῶ-
6 νοις; ὅτι ταῦτα ἔκρινας ὅτι αἷμα ἀγαθὸν
να καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτῶν ἔδω-
7 καὶ πίειν ἄδικον γάρ εἰς. καὶ ἦκοςα
ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος. Ναι,
Κύριε ο Θεός ο παντοκράτωρ, ἀληθιναί καὶ
dικαιαί αἱ κρίσεις σου.
8 And the fourth Angel poured out his vial upon the Sun, and power was given unto him to scorch men with fire.  
9 And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not, to give him glory.

10 And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,  
11 And blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.  
12 And the sixth Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.  
14 For they are the spirits of devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.  
16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh Angel poured out his vial into the air, and there came a great voice out of the Temple of heaven, from the throne, saying, It is done.  
18 And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.  
19 And the great City was divided into three parts, and the Cities of the nations fell: and great Babylon came in remembrance before God, *to give unto her the cup of the wine of the fierceness of his wrath.

8 And the fourth poured out his bowl upon the sun; and it was given unto him to scorch men with fire.  
9 And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not, to give him glory.  
10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,  
11 And blasphemed the God of heaven, because of their pains and their sores; and they repented not of their works.  
12 And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the north.  
13 *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne,  
18 saying, It is done: and there were lightnings, and voices, and thunders: and there was a great earthquake, such as was not since the men were upon the earth, so mighty an earthquake, and so great.  
19 And the great City was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

8 Or, him.  
9 Or, burned.  
10 Gr. demons.  
11 Or, upon.  
12 Gr. inhabited earth.  
13 Some ancient authorities read there was a man.
Καὶ οἱ τέταρτοι ἀγγέλοι ἔξεχε τὴν φωλὴν αὐτοῦ ἐπὶ τὸν ἑλίου καὶ ἐδόθη αὐτῷ
καυματίσας τοὺς ἀνθρώπους ἐν πυρί καὶ ἐκαμμάτῳσθησαν οἱ ἀνθρώποι καῦμα μέγαν καὶ ἐξλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἑγουσίων ἐξοφίλοις ἐπὶ τὰς πληγάς ταῦτας καὶ οὐ μετενόησαν δοῦνα αὐτῷ δοξάν.

Καὶ οἱ πέμπτοι ἀγγέλοι ἔξεχε τὴν φωλὴν αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη καὶ ἐμαυσώκησε τὰς γλώσσας αὐτῶν ἐκ τοῦ πονεύοντος τοῦ θεοῦ τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἄλκων αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

Καὶ οἱ ἐκτόσι ἀγγέλοι ἔξεχε τὴν φωλὴν αὐτοῦ ἐπὶ τὸν ποταμὸν τῶν μεγάν τοῦ Εὐφράτην καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ ἦν ἐτοιμασθῇ ἡ ὄδος τῶν βασιλεῶν τῶν ἀπὸ ἀνατολῶν ἦλιου καὶ ἐδοθεὶ ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοφόρου πνεύματα τρία ἀκαθαρτὰ ὁμοία βασιλέως εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα ἀ ἐκπορευέται ἐπὶ τοῖς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ἔλης συμμαχεῖαν αὐτοὺς εἰς τῶν πόλεσιν τῆς ἡμέρας ἑκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος ἦν θαυμάτωσιν αὐτοῦ καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τῶν καλούμενον Ἐβραίστι Ἀμμαγεδῶν.

Καὶ οἱ ζωοῖοι ἀγγέλοι ἔξεχε τὴν φωλὴν αὐτοῦ εἰς τὸν ἑρέα καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ καὶ τοῦ θρόνου, λέγουσα, Γέγονε καὶ ἐγένετο φως καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀρ′ οὐ οἱ ἀνθρώποι ἐγένετο ἐπὶ τῆς γῆς τῇ πλημμύρᾳ τῆς γῆς, τῇ πλημμύρᾳ τῇ πλημμύρᾳ τοῦ ναοῦ τοῦ θρόνου τῆς ἡράκλεις αὐτῶν.
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20 And every island fled away, and the mountains were not found.
21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

17 And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great Whore, that sitteth upon many waters:
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
3 So he carried me away in the Spirit into a wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
4 And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her fornication.
5 And upon her forehead was a name written, MYSTERY, Babylon THE GREAT, THE MOTHER OF Harlots, And Abominations Of The Earth.
6 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.
7 And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.
9 And here is the mind which hath

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20 And every island fled away, and the mountains were not found.
21 And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail: for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her fornication, and upon her forehead a name written, MYSTERY, Babylon THE GREAT, THE MOTHER OF THE Harlots And of the Abo Minations of the Earth. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus. And when I saw her, I wondered with a great wonder.
7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.
8 The beast that thou sawest, was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.
9 Here is the mind which hath

1 Or, names full of blasphemy
2 Gr. gilded.
3 Or, and of the unclean things
4 Or, a mystery, Babylon the great
5 Or, witnesses
6 Some ancient authorities read and he goeth.
7 Gr. or.
8 Gr. shall be present.
9 Or, meaning
20 καὶ πάσα νῆσος ἐφυγε, καὶ ὅρη ὦν εἰρέτει.
21 θῆσαν. καὶ χάλαζα μεγάλη, ὡς ταλαντιαία, καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωποις καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τῶν Θεῶν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτε μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφάδρα.

17 Καὶ ἤλθεν εἰς ἑκ τῶν ἐπτά αἴγελον τῶν ἐξόντων τὰς ἐπτὰ φώλας, καὶ ἔλαθεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν μεθ' ἐς ἐπόρισεν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ συναρτητέοι τῆς γῆς. 3 κατακούντες τὴν γῆν. καὶ ἀπήνεγκε με ἐις ξηροῖν ἐν Πνεύματι καὶ εἶδον γυναίκα καθημένην ἐπὶ θηρίων κύκκων, γέμον ὄνομάτων βλασφήμιας, ἔχουσα κεφάλας ἐπτὰ καὶ κέρατα δέκα. καὶ ἤ γυνὴ ἤν περιβλημένη πορφύρα καὶ κοκκίνος, καὶ κεχυρωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίτας, ἔχουσα χρυσόν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμων βδελυγμάτων καὶ ἀκαθάρτητων πορνείας αὐτῆς, καὶ ἐπί τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βασιλέων, ἡ ἐπόρισε τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς, καὶ εἶδον τὴν γυναίκα μεθύνοντα ἐκ τοῦ αἵματος τῶν ἄγων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἔδαυν μασα, ἱδὼν αὐτὴν, θαῦμα μέγα. καὶ εἶπέ μοι ὁ ἄγγελος, Διατέ ἐδάυμασας· ἐγὼ σοι ἔρωτος τοῦ μυστηρίου τῆς γυναικός καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἐχουσοῦ τὰς ἐπὰ τὰ κέφαλα καὶ τὰ δέκα κέρατα. τοῦ θηρίου, ὁ εἶδες, ἢν, καὶ οὐκ ἔστι, καὶ μελλεῖ ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ψάγεις, καὶ βασιλεύσουσι τοιαύτατοι κατακούντες ἐπὶ τῆς γῆς, ὅπως οὐ γέγραπται τὰ ὄνοματα ἐπὶ τὸ βασιλείον τῆς γῆς ὑπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὥς, τι ἢ, καὶ οὐκ ἔστι, καὶ πατρὶ ἔστιν. τὸν νοῦν ὁ ἐχὼς καὶ παρέσται.
wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: *For he is Lord of Lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great City which reigneth over the kings of the earth.

8 And after these things, I saw another Angel come down from heaven, having great power, and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird:

3 For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich through the abundance of her delicacies.

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10 woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast.

13 the beast, for one hour. These have one mind, and they give their power and authority unto the beast.

14 These shall make war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.

2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For she is the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonmess.
18 Καὶ μετὰ ταῦτα ἔδωκεν ἄλλον ἀγγέλον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχοῦσαν εὐφωνίαν μεγάλην καὶ ἡ γῆ ἐφοτίσθη ἐκ τῆς δόξης αὐτοῦ, καὶ ἔκραξεν ἐν ἀσχολίᾳ, φωνῇ μεγάλῃ, λέγων ἐπεσεν ἐπέσε Βαβυλῶν ἡ μεγάλη, καὶ ἔγειτο κατοικητήριον δαμασκόν καὶ ἀκαθάρτου, καὶ ἀκαθάρτου ποντός πνεύματος ἀκαθάρτου, καὶ οἱ μεμισημένοι. ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέποκε πάντα τὰ ἔθη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπώμευσαν, καὶ οἱ ἐμποροί τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στράτου αὐτῆς ἐπλοῦτησαν.
4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the Merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all 各样 Thyine wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And Cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bondmen, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

15 The Merchants of these things,  

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4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the Merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all 各样 Thyine wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And Cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bondmen, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

15 The Merchants of these things,
4 Καὶ ἤκουσα ἀλλήν φωνὴν ἐκ τοῦ οὐρανοῦ,
legatean, Ἐξῆλθεν ἐξ αὐτῆς ὁ λαός μου,
τὰς ἁμαρτίας αὐτῆς, καὶ ἤνα μὴ λάβητε ἐκ τῶν πληγῶν
5 αὐτῆς· ὅτι ἐκκληθήσαν· αὐτῆς αὐτὲς ἡ ἁμαрτία ἀχρί τοῦ οὐρανοῦ, καὶ ἐμμημόνευσεν ὁ
6 θεός τὰς οὐκομήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς
καὶ αὐτὴ ἀπέδωκεν ὡμν 8 καὶ διπλώσατε αὐτῇ 9 διπλά κατὰ τὰ ἔργα αὐτῆς· εν τῷ
πονηρῷ ὃ ἐκέρασε κεράσατε αὐτῇ διπλοῦν,
7 οὐσα ἐδόθησεν ἐαυτὴν 11 καὶ ἐστηριξάσατο, το-
σοῦντον δότε αὐτῇ βασανισμοῦ καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει 12, Κάθημαι
βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
8 οὐ μὴ ἤδω. διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤχουσιν
αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ
λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἵσχυ-
9 ρός Κύριος 13 ὁ θεός ὁ κρίνων 14 αὐτὴν, καὶ
κλαίσονται αὐτὴν, καὶ κόψονται ἐπ’ αὐτῇ 10
οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνεύ-
σαντες καὶ στρηνάσαντες, ὅταν βλέπωσι
10 τῶν κατόν τῆς πυρώσεως αὐτῆς, ἀπὸ μακρό-
θεν ἐστηρικότες διὰ τῶν φόβων τοῦ βασανι-
σμοῦ αὐτῆς, λέγοντες, Οὐα, οὐαί, ἡ πόλις ἡ
μεγάλη Βαβδυλών, ἡ πόλις ἡ ἱσχυρά, ὅτι ἐν
11 μιᾷ ὡρᾳ ἤλθεν ἡ κρίσις σου. καὶ οἱ ἐμπο-
ροι τῆς γῆς κλαίσαντες καὶ πενθοῦντες ἐπ’
αὐτὴν 18, ὅτι τῶν γόμων αὐτῶν οὐδεὶς ἀγοράζει
12 οὐκέτι γόμων χρυσοῦ, καὶ ἄργυρου, καὶ
λίθου τιμίου, καὶ μαργαρίτου, 10 καὶ βύσ-
σου 20, καὶ πορφύρας, καὶ σηρίκου 21, καὶ κοκ-
cίνου καὶ πάν ξύλων βίων, καὶ πάν σκεῦων
ελεφάντων, καὶ πάν σκεύων ἐκ ξύλου τι-
μωτάτου, καὶ χαλκοῦ καὶ σιδήρου, καὶ
13 μαρμάρου καὶ κινάμωμος 22, καὶ βυβλίω-
τα, καὶ μύρων, καὶ λίζανον καὶ οἶνον καὶ
ξύλων, καὶ σεμίδιλων καὶ σίτου καὶ κτήνης,
καὶ πρόβατα καὶ ἵππων καὶ ῥεδῶν καὶ
14 σωμάτων καὶ ψυχῆς ἀνθρώπων καὶ ἢ
ὄψιμα τῆς ἐπιθυμίας τῆς ψυχῆς σου 24
ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ
τὰ λαμπρὰ ἀπῆλθεν 25 ὁπὸ σοῦ καὶ οὐκέτι
15 οὐ μὴ εὑρίσχησα αὐτὰ 26 οἱ ἐμποροὶ τοῦτον,
which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing;

16 And seeing, Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

20 Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

21 And a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee:

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for they merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24 And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honour, and power unto the Lord our God:

1831 who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as 2gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And a mighty Angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for they merchants were the princes of the earth: for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:

1 Gr. gilded.

2 Gr. work the sect.

3 Gr. one.

4 Some ancient authorities omit of whatsoever craft.
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τῶν φίδων τοῦ βασιλείου

16 αὐτῆς, κλαίοντες καὶ πενθοῦντες, καὶ ἐγνωσαί. Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβαλλομένη βύσσινοι καὶ πορφυρῶι καὶ κόκκινοι, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ μαργαρίταις· ὁτι μιᾷ ὀρῇ ἡμιμόθεν τὸ τοσοῦτον πλοῦτον. καὶ πᾶς κυ- βερνητής, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμ- λος, καὶ ναύται, καὶ ὅσοι τὴν ἁλασσαν ἐργαζομέναι, ἀπὸ μακρόθεν ἑστηκαν, καὶ ἐκρα- ζον, ὀρῶντες τῶν καπνῶν τῆς πυρώσεως αὐτῆς, λέγοντες, Τις ὀμοία τῇ πόλει τῇ με- γάλῃ; καὶ ἐξαλὼν χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἐκραζον κλαίοντες καὶ πενθοῦν- τες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ἡ ἐπλούσθηκαν πάντες οἱ ἐχοῦντες πλοῖα ἐν τῇ ἁλασσῇ ἐκ τῆς τιμωστοὺς αὐτῆς, ὐἱ; μιὰ ὀρῇ ἡμιμόθεν. εὐφραίνων ἐπ' αὐτὴν, σὺνέργει, καὶ οἱ ἄγοι ἀπόστολοι, καὶ οἱ προ- φήται, ὅτι ἐκρινεν ὁ Θεός τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

21 Καὶ ἔρευν εἰς ἀγγέλων λῃστρὶ λιθὸν ὃς μύλον μέγαν, καὶ ἐξαλὼν εἰς τὴν ἁλασσαν, λέγον, Οὕτως ὀρμήματι βληθήσεται Βαζύ- λων ἡ μεγάλη πόλει, καὶ οὐ μὴ εὑρέθη ἐτι. καὶ φωνὴ κιβορίδων καὶ μουσικῶν καὶ αὐ- λητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοι ἐτι, καὶ πᾶς τεχνής πάσης τεχνῆς οὐ μὴ εὑρέθη ἐν σοι ἐτι, καὶ φωνὴ μύλον οὐ μὴ ἀκουσθῇ ἐν σοι ἐτι, καὶ φωνὴ νυμφίων καὶ νυμφῆς οὐ μὴ ἀκουσθῇ ἐν σοι ἐτι, ὅτι οἱ ἐμποροὶ σου ἂν οἰκοτάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τα ἐθνοί, καὶ ἐν αὐτῇ ἁμαρτίᾳ προφητῶν καὶ ἀγίων εὑρήθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19 Καὶ μετὰ ταῦτα ἠκούσα ὁ χώλος τοῦ ἀγίων μεγάλῳ ἐν τῷ οὐρανῷ, λέγοντος, Ἄλληλοι, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμή καὶ ἡ δύναμις Κυρίω τῷ Θεῷ ἡμῶν· ἡμῶν.
2 For true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia: and her smoke rose up for ever and ever.

4 And the four and twenty Elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints.

9 And he saith unto me, Write, *Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him: and he said unto me, *See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, Worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.

13 And he was clothed with a vesture dipped in blood, and his name is called, The word of God.

14 And the armies which were in heaven, prepared as an army ready to go to war.
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2 ὁτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὁτι ἔκρυψε τὴν πόρνην τὴν μεγάλην, ἡτις ἔθεσε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἔξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς

3 χειρὸς αὐτῆς. καὶ δεύτεροι ἑηρηκαν, Ἀλληλουία· καὶ ὁ κατόν ἀναζαίνει εἰς τοὺς

4 αἴνασι τῶν αἰώνων. καὶ ἔπεσαν οἱ προσβυτεροί οἱ ἐκκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ξύλα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τοῦ βράτου, λέγοντες, Ἀμήν.

5 Ἀλληλουία· καὶ βοήθει τοῦ βράτου ἐξῆλθε, λέγουσα, Λυνεῖτε τὸν Θεόν· ἤμων πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβοῦμενοι

6 αὐτῶν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι. καὶ ἠκούσα ὁς φοβηθοῦν ὁ χίλου πολλού, καὶ ως φοβηθοῦν ὑδάτων πολλῶν, καὶ ως φοβηθοῦν βροντῶν ἢσχυρῶν, λέγοντας· Ἀλληλουία· ὅτι ἐβασιλεύει Κύριος ὁ Θεός· οἱ παντοκράτωρ.

7 χαίρομεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἤθελεν ὁ γάμος τοῦ ἁρνίου,

8 καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἐαντὴν. καὶ ἠθάνω αὐτῇ ἕνα περιβαλλήτα βύσσινον καθαρόν καὶ λαμπρόν· τὸ χίλιον βύσσινον τὰ

9 δικαιώματα ἐστὶ τῶν ἁγίων. καὶ λέγει μοι, Γράψω, Μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἁρνίου κεκλημένοι. καὶ λέγει μοι, Οὕτω οἱ λόγοι ἀληθινοὶ εἰσὶ τοῦ Θεοῦ.

10 καὶ ἔπεσον ἐμπροσθεν τῶν ποθῶν αὐτοῦ προσκυνήσας αὐτῷ· καὶ λέγει μοι, Ἐρα μή σύνιος σοι εἰμί καὶ τῶν ἀδελφῶν σου τῶν ἐχώντων τὴν μαρτυρίαν τοῦ· Ἰησοῦ· τῷ Θεῷ προσκύνησαν· ἕ γὰρ μαρτυρία τοῦ· Ἰησοῦ· ἐστὶ τὸ πνεῦμα τῆς προφητείας.

11 Καὶ εἶδον τῶν οὐρανῶν ἀνεφελμένου, καὶ ἰδοὺ, ἐποτε λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτῶν, καὶ λαμπρόνος· πιστὸς καὶ ἀληθινός, καὶ ἔν

12 δικαιοσύνης κρίνει καὶ πολεμεῖ. οἱ δὲ ὄφρακται· μοι αὐτὸν ὡς ἄλλος πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχουν ὅσοι καὶ γεγραμμένον ὁ οὐδεὶς οἶδε· εἰ μὴ αὐτὸς,

13 καὶ περιβεβλημένοι ζωάτοι βεβαμένοι· αἰ-ματι καὶ καλεῖται· τὸ ὅνομα αὐτοῦ, ὁ λό-

14 γος τοῦ Θεοῦ· καὶ τὰ στρατεύματα τὰ ἐν

7 om. τῆς
8 om. καὶ (εἰκοσιτέσσαρες)
9 τῷ θρώνῳ
10 ἀπὸ τῷ Θεῷ
12 om. καὶ
13 λεγοντων
11 add ἢμῶν
15 ἀγαλλιώμενεν
15 (-ματα) τῶν ἁγίων εἴστι
18 (-νολ) τοῦ Θεοῦ εἰσί
19 om. τοῦ
20 Ἔριπν τοῦ Θεοῦ εἰσί
20 Ἔριπν τοῦ Θεοῦ εἰσί
20 om, καλούμενος
21 om, ἄστι
22 ἔραπταιμένον text, not marg.
23 κέκληται
heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierce ness and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh a name written: * KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:

18 That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

19 And I saw the beast, and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

20 And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
καὶ θαρών, καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομβαία ὀξεία, ὡν ἐν αὐτῇ πατάσσῃ τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ αὐτοῦς ἐν ὑβρίδω σέβηρα καὶ αὐτὸς πατεῖ τὴν ληστὴν τοῦ ὀἴνου τοῦ θυμοῦ καὶ τὸ παπακρατορός, καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τῶν μηρῶν αὐτοῦ Ὀνομα γεγραμμένων, Βασιλεὺς Βασιλείων καὶ Κύριος κυρίων,

17 Καὶ εἶδον ἕνα ἀγγέλον ἑστῶτα ἐν τῷ ἡλίῳ καὶ ἐκραζὲ φωνὴ μεγάλη, λέγων πάσι τοῖς ὀρνέοις τοῖς πεπωμένοις ἐν μεσουρανηματι, δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου

18 Θεοῦ, ὥσπερ φάγητε σάρκας βασιλείων, καὶ σάρκας Χιλιάρχων, καὶ σάρκας ἱσχυρῶν, καὶ σάρκας ἱππῶν καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθεράν τε καὶ δουλῶν, καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιοῦσα πολέμοι μετὰ τοῦ καθημένου ἐπὶ τοῦ ἱπποῦ, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ, καὶ ἐπιάσθη τὸ θηρίον καὶ μετὰ τοῦτον ψευδοπροφήτης ὁ ποιησα τὰ σημεῖα ἐνώπιων αὐτοῦ, εἰς ἐπιλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦσαν τῇ εἰκώνι αὐτοῦ ζώντες ἠθέθμησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καλομένην ἐν τῷ ἑδώ καὶ οἱ λυποὶ ἀπεκτάνθησαν ἐν τῇ ῥομβαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἱπποῦ, τῇ ἐκπορευμένη  ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν εἰς τῶν σαρκῶν αὐτῶν.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἀλλον μεγάλην ἐπὶ τὴν χείρα αὐτοῦ. καὶ ἐκράτησε τῶν δράκοντα τῶν ὀφιν τῶν ἀρχαίων, ὡς ἐστὶ διάβολος καὶ Ἰατάνᾶς, καὶ ἐδέχεται αὐτῶν χίλια ἐτή, καὶ ἐβαδεῖν αὐτῶν εἰς τὴν ἄβυσσον, καὶ ἐκλείσειν αὐτῶν, ἐνα μὴ πλανήσῃ τῇ ἤθη ἐπὶ, ἀχρί τελεσθῇ τὰ χίλια ἐτή

21 τὸ ἁγίον τὰς ἱεραίς καὶ ἀποκάλυψαν τοῖς εὐαγγελισμοῖς αὐτῶν Ὀμοίως μεγαλώσαν τοῖς ἄγγελοι τοῖς ἐν τῷ οὐρανῷ καὶ τοῖς ἀγγέλοις τοῖς ἐν τῇ γῇ καὶ τοῖς ἀνθρώποις.
And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hades gave up the dead which were in them: and they were judged every man according to their works.
4 Καὶ ἐδόν θρόνους, καὶ ἐκάθισαν ἐπ’ αὐτοῖς, καὶ κρίμα ἐδώθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκασμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ ὠτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὕτε θην εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτοπον αὐτῶν, καὶ ἐπὶ τὴν χειρὰ αὐτῶν καὶ ἔβρισαν, καὶ ἐβασιλεύσαν μετὰ Ἰχριστοῦ ὥσ᾿ αὐτοῦ τὰ ἀλώνια τῆς ἡλίας ἔτη.

5 αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος καὶ ἀγιός ὁ Ἐχον μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ ἐπὶ τοῦτον ὁ θάνατος ὁ δεύτερος ὁ ἑκάστης ἕξες, καὶ ἔσται ἔρευς τοῦ Θεοῦ καὶ τοῦ Ἰχριστοῦ, καὶ βασιλεύσουσι μετ᾿ αὐτοῦ τὰ ἀλώνια ἔτη.

7 Καὶ οἶκται τὴν τῆς ἡλίας ἔτη, λυθήσεται

8 οὗ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ξε- λεύσεται πλανήτη τὰ ἔθνη τα ἐν ταῖς τέσσαρες γωνίαις τῆς γῆς, τῶν Γόγ καὶ τῶν Μαγωνοῦ, συναγαγεὶ ἀυτοὺς εἰς τόλμην ὁ ἀριθμὸς. ὡς ἡ ἄμμος τῆς θαλάσσης.

9 καὶ ἔβρισαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πολύν τὴν ἁγιαμένην καὶ κατέβη πύρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ ὑδατοῦ, καὶ ἔκρυσεν αὐτοὺς καὶ ὁ δύσβολος ὁ πλανῶν αὐτοὺς ἔβληθε εἰς τὴν λιμήν τοῦ πυρὸς καὶ θείου, ὅπου ὁ θηρίον καὶ ὁ ψευδο- προφήτης καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 Καὶ ἐδόθην θρόνοι ἡμῶν μέγαν, καὶ τὸν κατήμενον ἐπὶ αὐτὸν, οὐ ἀπὸ προσώπου ἅψυχην ἐν τῇ γῇ καὶ ὁ οὐρανός, καὶ τόπος οὐχ ἐρήθη αὐτοῖς. καὶ ἐδόθην τοῖς νεκροῖς, μικροῖς καὶ μεγάλοις, ἐστάτοις ἐνώπιοι τοῦ Θεοῦ καὶ βιβλία ἡμῶν καὶ βιβλίαν ἄλλο ἡμῶν ἔλαη, διὰ τῆς ἡμῶν καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν, καὶ ἔδωκεν Ἰχριστός τὰν βάλασαν τοῖς ἐν αὐτῇ νεκροῖς, καὶ ὁ θανάτος καὶ ὁ ᾠδής ἐδώκαν τοῖς ἐν αὐτοῖς νεκροῖς καὶ ἐκρίθησαν ἑκάστος κατὰ τὰ ἔργα αὐτῶν.
1611 14 And death and hell were cast into the lake of fire: this is the second death.
15 And whosoever was not found written in the book of life, was cast into the lake of fire.

21 And *I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.
2 And I John saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 *And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne, said, *Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
6 And he said unto me, It is done: *I am Alpha and Omega, the beginning and the end. *I will give unto him that is athirst, of the fountain of the water of life, freely.
7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.
8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife.
10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
11 Having the glory of God: and

1881 14 And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.
21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.
2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.
3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God.
4 And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.
5 And he said unto me, They are come to pass, I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life, freely.
7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.
8 But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.
9 And there came one of the seven angels who had the seven bowls who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God,
καὶ οἱ δάνατος καὶ οἱ ἀδὲς ἐξῆλθήσαν εἰς τὴν λίμνην τοῦ πυρὸς· οὕτως ἦστιν ὁ δεύτερος

15 ὀδυνάτος, καὶ εἶ τις οὐχ ἐφεύρη ἐν τῇ βίβλῳ τῆς ξοῆς γεγραμμένου, ἐξῆλθή εἰς τὴν λίμνην τοῦ πυρὸς.

21 καὶ εἶδον οὐρανόν καὶ γῆν καὶ φύσιν·

οὐ γὰρ πρῶτος οὐρανός καὶ ἡ πρώτη γῆ·

παραλήθη, καὶ ἡ βάλλαστα οὐκ ἦστιν ἐτί.

2 καὶ ἐγὼ Ἰωάννης ἐδίδων τὴν πύλην τὴν ἀγίαν, Ἰερουσαλήμ καὶ φύσιν, καταβαίνουσαν ἀπὸ τοῦ Θεοῦ· καὶ τοῦ οὐρανοῦ, ἤτοι οὐκ ἦσσεν κακοσμήμενων·

καὶ ἦσσε τῷ ἀνδρὶ αὐτῶν ἴδιον καὶ καὶ τοῖς ἱερείς, ἴδιον Ἡσυχίαν χρωμάτων·

3 τῆς. καὶ ἦσσε πρῶτος οὐρανός καὶ λεγομένων·

ἐνδυμαζόμενος ἔτει τοῦ Θεοῦ· καὶ καὶ τοῖς ἱερείς, ἴδιον Ἡσυχίαν χρωμάτων·

καὶ τῆς ἱεροπλοίου καὶ τοῖς ἱερείς, ἴδιον Ἡσυχίαν χρωμάτων·

καὶ τοῖς ἱερείς, ἴδιον Ἡσυχίαν χρωμάτων·

καὶ τοῖς ἱερείς, ἴδιον Ἡσυχίαν χρωμάτων·
1611

her light was like unto a stone most precious; even like a jasper stone, clear as crystal.
12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.
13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.
14 And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.
15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.
16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.
17 And he measured the wall thereof, an hundred, and forty, and four cubits, according to the measure of a man, that is, of the Angel.
18 And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass.
19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second Saphire, the third a Chalcedony, the fourth an Emerald.
20 The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst.
21 And the twelve gates were twelve pears, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.
22 And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it.
23 And the city had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

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her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel.
13 On the East were three gates; and on the North three gates; and on the South three gates; and on the West three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
15 And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.
16 And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel.
18 And the building of the wall of it was of Jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was Jasper; the second, Saphire; the third, Chalcedony; the fourth, Emerald; the fifth, Sardonyx; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the ninth, Topaz; the tenth, Chrysoprasus; the eleventh, Jacinth; the twelfth, Amethyst.
21 And the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. And I saw no Temple therein: For the Lord God the Almighty, and the Lamb.
22 And the city had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
24 is the Lamb. And the nations that walk shall walk 7 amidst the light
ο φωστήρ αυτής ομοίως λίθω τιμωτάτω,
12· οί λίθοι λάσπει διακρισίλαξοντι, ἐχουσάν
τε21 τείχος μέγα καὶ ψηλόν, ἐχουσάν22 πυλ
λώνας δώδεκα, καὶ επὶ τοῖς πυλώσι πάγω
γέ
λους δώδεκα, καὶ ὀψὶματα ἑπεγεγραμμένα,
α ἐστὶ τοῖς δώδεκα φυλώ τῶν23 νῦν Ἰσ
13· ῥαβ. ἀπ’ ἀνατολῆς, πυλώνες τρεῖς, ἀπὸ
βορρᾶ, πυλώνες τρεῖς· ἀπὸ νότου, πυλώνες
tρεῖς· καὶ ἀπὸ δυσμῶν, πυλώνες τρεῖς.
11· καὶ τὸ τείχος τῆς πύλεως ἔχου25 θεμελίων
dώδεκα, καὶ ἐν αὐτοῖς26 ἀπὸματα τῶν δώ
dékα ἀποστόλων τοῦ ἀρνίον. καὶ ὁ λιμών
μετ’ ἐμοῦ εἰς28 κάλαμον χρυσόν, ἵνα με-
τρήσῃ τὴν πολίν, καὶ τοὺς πυλώνας αὐτῆς,
16· καὶ τὸ τείχος αὐτής, καὶ ἡ πύλη τετράγω
νος κείται, καὶ τὸ μήκος αὐτῆς τοσοῦτον
ἐστὶν29 ὡσον καὶ10 τὸ πλάτος. καὶ ἐμέτρησε
τὴν πύλην τῷ κυλίμῳ ἐπὶ σταθεὶ δώδεκα
χλωδων’ τὸ μήκος καὶ τὸ πλάτος καὶ τὸ
17· ἔψος αὐτῆς ἦσα ἐστὶ. καὶ ἐμέτρησε τὸ
tείχος αὐτῆς ἐκατὸν τεσσαρακονταετάρων
πηχῶν, μέτρον ἀνθρώπουν, ὁ ἐστὶν ἀγγέλου.
18· καὶ ἦν11 ἡ ἐνδόμησις12 τοῦ τείχεω αὐ-
tῆς, ἑαυτῆς’ καὶ ἡ πύλη χρυσόν καθαρόν,
10· ὀμοία13 ἕπι σαραφός. καὶ14 οἱ θεμελίων τοῦ
tείχους τῆς πύλεως πατὶ λίθῳ τιμῷ κε-
κοσμημένοι, οἱ θεμελίων οἱ πρῶτοι, ἑαυτῆς’
ὁ δείτερος, σάπφειρος’ ὁ τρίτος, χαλκηδῶν.’
29· ὁ τέταρτος, σμάραγδος’ ὁ πέμπτος, συρδέ
νυξ’ ὁ ἐκτός, σάρδειος15· ὁ ἐβδομος, χρυ-
σάλατος’ ὁ ἀγάθος, βῆρυλλος’ ὁ ἐκατό
τοπάξιον’ ὁ δέκατος, χρυσόπρασος’ ὁ ἐνδε-
κατός, νάκυβος’ ὁ δωδέκατος, ἀμεθυστος.
21· καὶ οἱ δώδεκα πυλώνες, δώδεκα μαργαρίται
ἀνά εἰς ἐκατότον τοις πυλώνων ἦν ἐξ ἐνω
μαργαρίτων’ καὶ ἡ πλατεία τῆς πύλεως χρυ-
22· σίον καθαρόν, ὡς τάλος διαφανής16· καὶ
νάον οὐκ εἶδον ἐν αὐτῇ’ ὁ γὰρ Κύριος ὁ
Θεὸς ὁ παντοκράτωρ ναοὶ αὐτῆς ἐστὶ, καὶ τὸ
13· ἀρνίον. καὶ ἡ πύλης οὐ χρείαν ἔχει τοῦ
ηλίου, οὐδὲ τῆς σκέλησι, ἵνα φαινώσωι ἐν15
αὐτῇ’ ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,
21· καὶ ὁ λύχνος αὐτῆς18 τὸ ἀρνίον. καὶ τὰ ἔθνη
tῶν σωζόμενων ἐν τῷ φωτὶ αὐτῆς περιπατή-

31· ἐχουσάν 32· ἐχουσάν
33· ἔψον 34· ἐντὸς
35· ἐχουσάν 36· ἐντὸς
37· ἐντὸς 38· ἐντὸς
39· ἐντὸς 40· ἐντὸς
41· ἐντὸς 42· ἐντὸς
43· ἐντὸς 44· ἐντὸς
45· ἐντὸς 46· ἐντὸς
47· ἐντὸς 48· ἐντὸς
49· ἐντὸς 50· ἐντὸς

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of it: and the kings of the earth do bring their glory and honour into it.
25 *And the gates of it shall not be shut at all by day: for there shall be no night there.
26 And they shall bring the glory and honour of the nations into it.
27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

22 And he shewed me a pure river of water of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb.
2 In the midst of the street thereof, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
3 And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.
4 And they shall see his face, and his name shall be in their foreheads.
5 *And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.
6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done.
7 Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.
8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things.
9 Then saith he unto me, *See thou do it not: for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God.
10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
σουτ.40 καὶ οἱ βασιλεὺς τῆς γῆς φέρουσι τὴν δοξάν καὶ τὴν τιμήν.40 αὐτῶν εἰς αὐτὴν.
25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας (νῦν γὰρ οὐκ ἔσται ἐκεῖ) καὶ οὐσοῦσι τὴν δοξάν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν.
27 τὴν καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πάντων κοινοῦν,41 καὶ ποιοῦν42 βούλευμα καὶ σφέδους εἰς μὴ οἱ γεγραμμέναι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἱεροῦ τοῦ Θεοῦ καὶ τοῦ ἱεροῦ, εἰς μέσῳ τῆς πλατείας αὐτῆς.2 καὶ τοῦ ποταμοῦ ἐντεύθεν καὶ ἐντεύθεν3 εὔλογος ζωῆς, ποιοῦν καρποὺς δόξακα, κατὰ μιᾶν ἑνά,41 ἕκαστον ἀποδιδούν τῶν καρπῶν αὐτοῦ καὶ τὰ φύλλα του ἐλεφαντεύειν τῶν ἐθνῶν. καὶ πάν κατανάθεμα45 οὐκ ἔσται ἐπὶ καὶ οἱ θρόνοι τοῦ Θεοῦ καὶ τοῦ ἱεροῦ εἰς αὐτὴν ἔσται καὶ οἱ δούλοι αὐτοῦ ἐν τῷ ἱερῷ εἰς τὸ ὅνομα αὐτοῦ ἐπὶ τῶν αὐτῶν τῶν ἐθνῶν.

καὶ εἴπε μοι, ὦ Θεοῦ, ὦ θεὸς τῶν ἀγίων,12 προφητῶν,11 ἀπέστειλε τῶν ἀγγέλων αὐτοῦ δείξας τοὺς δούλους αὐτοῦ ἀ δεὶ γενέσθαι ἐν τῇ ἑβδομῇ,13 έξοψάτως, ἔχομαι ταχὺ. μακάριος ὁ θεοῦ τῶν λόγων τῆς προφητείας τοῦ βιβλίου τοῦ.

8 καὶ ἔγω Ἱωάννης ὁ βλέπων ταῦτα καὶ άκούων11. καὶ οὗ ἡκούσα καὶ έξελέγα, ἐπέσαν προσκυνήσατε ἐμπροσθὲν τῶν πολίων τοῦ ἀγγέλου τοῦ διεκκινήτος μοι ταῦτα.
9 καὶ λέγει μοι, "Ορα μὴ σύνδουλός σου γὰρ,15 εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηροῦντος τῶν λόγων τοῦ βιβλίου τοῦ τῷ Θεῷ προσκύνησον.
10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦ τοῦτος ὅτι15 ὁ καρός17 ἐγγὺς ἐστιν.15 om. ὅτι 17 add γάρ
1611

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, *to give every man according as his work shall be.

13 I am Alpha and Omega, *the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine Angel, to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. *And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

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11 He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

12 Behold, I come quickly; and my reward is with me, to render to each man according as his work was.

13 I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes, that they may have the right to come into the city of the圣者, and they shall enter into by the gates into the city.

15 Without are dogs, and sorcerers, and idolaters, and every one that loveth and maketh a lie.

16 I Jesus have sent mine Angel, to testify unto you these things for the Churches. I am the root and the offspring of David, the bright, the morning star.

17 And the Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues which are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the city of the圣者, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

1 Or, yet more

2 Or, wages

3 Or, the authority over

4 Gr. portals.

5 Or, doth

6 Gr. over.

7 Or, Both

8 Gr. upon.

9 Or, even from the things which are written

10 Some ancient authorities add Christ.

11 Two ancient authorities read with all.
ΑΠΟΚΛΑΥΜΑΙ ΙΩΑΝΝΟΥ.

11 ὁ ἀδικῶν ἀδικησάτω ἔτε καὶ ὁ ῥυπῶν ῥυπω-

σάτων ἔτε καὶ ὁ δίκαιος δικαιοφθέτων ἔτε.

12 καὶ ὁ ἄγνοος ἀγιασθῆτω ἐτι. καὶ οὐδοὺ, ἔρ-

χωμα ταχύ, καὶ ὁ μαθητὸς μοι μετ᾿ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὁς τὸ ἔργον αὐτῶν

13 ἔσται. ἐγὼ εἰμὶ ὁ Λ. καὶ τὸ Ὀ, ἀρχὴ

14 καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχατός. μα-

κάρια οἱ ποιοῦντες τὰς ἐντολὰς αὐτῶν, ἐντὸς τὸ ἔξων τῆς ζωῆς, καὶ τῶν πυλῶν εἰς ἐκκλησίας ἐν

15 τὴν πολιάν. ἐξω δὲ ὁ κόσμος καὶ οἱ φαρ-

μακοὶ καὶ οἱ πόρμαι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἐπεμψά τὸν ἀγγέλον μου

μαρτυρήσαι ὑμῖν ταῦτα ἐπὶ τὰς εἰκονίας, ἐγὼ εἰμι ἡ ἥλιος καὶ τὸ γένος τοῦ 22 Δαυίδ, ὁ ἀστήρ ὁ λαμπρός καὶ 27 ὁρθινός 22.

17 Καὶ τὸ Πνεῦμα καὶ ἡ νῦσθη λέγουσιν,

'Ἐλθε' 23 καὶ ὁ ἀκούων ἐπιτάσσω, Ἐλθε' 23 καὶ

ὁ δύσων ἐλθέτω 30 καὶ 21 ὁ θέλων λαμβάνετω

τὸ 22 ὑπὸ ἱερὴς δωρεάς.

18 Συμμαρτυροῦμαι γὰρ 32 παντὶ 34 ἀκούοντι

τοὺς λόγους τῆς προφητείας τοῦ βιβλίου

τοῦτον. Ἐν οἷς τὸν ἐπιθυμεῖν ἄδημον, ἐπι-

θείσαι ὁ Θεὸς ἐπὶ αὐτῶν τὰς πληγὰς τὰς

γεγραμμένας ἐν 31 βιβλίῳ τοῦτον καὶ ἐν τὴν ἀφαιρῆσαι ἀπὸ τῶν λόγων 35 τῆς προ-

φητείας ταύτης, ἀφαιρήσει 36 ὁ Θεὸς τὸ μέ-

ρος αὐτῶν ἀπὸ τοῦ βιβλίου 30 τῆς ζωῆς, καὶ ἐκ τῆς

πύλης τῆς άγιας, καὶ 11 τῶν γεγραμμένων

ἐν 32 βιβλίῳ τοῦτον.

19 Λέγει ὁ μαρτυρῶν ταύτα, Ναὶ, ἔρχομαι

ταχύ. ἀμήν. Ναὶ 34, ἔρχομαι, Κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

στοῦ καὶ τὰ πάντων ψωλῶν, ἀμήν.
APPENDIX

(See Preface, p. xxv)

Containing a list of the passages (marked *) in the Greek text of this volume, wherein the readings of Beza’s N. T. 1598 are departed from, to agree with those adopted by the Authorised Version on the authority of certain earlier Greek editions.

ABRIDGEMENTS.

Compl. Complutensian N. T. 1514.
Er. Erasmus’s (1516, 1519, 1522, 1527, 1535).
Ald. Aldus’ 1518.
Col. Colinæus’ 1534.
St. Stephanus’ (1546, 1549, 1550, 1551).

Plant. Plantin (Antwerp Polyglott) 1572.
Bez.’s (1560, 1565, 1582, 1589, 1598).
Vulg. Vulgate Latin.
Tynd. Tyndale’s English 1526.
A. V. Authorised Vers. 1611.

N.B. The readings of the Greek Text of this volume are placed first, followed by the authorities on which they rest: next come the readings of Beza 1598, and the authorities (if any) which support them. If no numerals follow Er. St. Bez., the reading given is the same in all the editions of their respective works.

Matth. i. 8, 9 Ὀτίαν Ὀτίας ceteri omnes: Ὀτίαν Ὀτίας Er. Ald. Bez. 2. 3. 4. 5.
ii. 11 εἰςον] Compl. Col. εὑρω Bez. ceteri omnes.
iii. 3 Ἡρακλου] sic Bez. οἰκεῖ: Ἡρακλ. iii. 3; iv. 14; xii. 17 tantum in Bez. 2. 3. 4. 5.
x. 10 ἐρχον] Compl. ἐρχον Bez. ceteri omnes.
25 Ἡρακλεόθει Compl. hic tantum, Vulg. passim, Tynd. Ηρακλεόθει Plant. Bez. ceteri omnes.


Mark i. 21 τνω συναγηζην] om. τνω Bez. 2. 3. 4. 5.

iv. 18 οι των λόγων] Compl. ουτοι εισιν οι των λόγων Plant. Bez. ceteri omnes.


x. 46 Ἰερχως εις] Bez. hic tantum Ἰερχως.


xiv. 21 τοις ἄθρωμα] om. τοις St. 4. Bez. 2. 3. 4. 5.


xvi. 14 ουστερον] Bez. 2. 3. 4. 5 add. δε.


Luke i. 26 Ναζαρετ] Ναζαρετ Bez. Sic etiam ii. 4. 39, 51; iv. 16;
Acts x. 38. Alias -θα.

50 το τελεσ] om. το St. 4. Bez. 2. 3. 4. 5.1

iii. 30 Σωμεών] Er. Σωμεών St. Bez. Vulg.


45 εὐσεβειν] ceteri omnes. εὐσεβειν Bez. 4. 5. Vulg.

1 Too uncertain to be accepted is the reading of Er. 1. 2. 3. Ald. Vulg. Clementine, ἄθρωμος in Luke ii. 14, which Tynd. Coverdale and the Great Bible render "unto men." The Genevan N. T. of 1557, by changing the "unto" into "towards," which A.V. retains, may have adopted εν ἄθρωμος from Compl. Er. 4. 5. Col. St. Beza's Latin (1556): and so reads Beza's Greek.
APPENDIX.

Luke viii. 5 ὃ μὲν] ceteri omnes: ὃ μὲν Bez. 2. 3. 4. 5.
31 παρεκάλων] ceteri omnes: παρεκάλει St. 4. Bez.
ix. 15 ἄνευς] ceteri omnes: ἄπανες Bez. 4. 5.

Acts. Title. Bez. add. ΑΠΟΣΤΟΛΩΝ ante ΑΠΟΣΤΟΛΩΝ.
2. 3. 4. 5. Col. Bez. Tynd.
Acts iv. 27 ἐπ’ ἀληθείαν] Compl. Er. Col. St. 3. 4. add. ἐν τῇ πόλει ταύτῃ St. 1. 2. Bez. 3. 4. 5. Vulg.
36 Ἡσυχὴς ceteri: Ἡσυχὴν Bez. 3. 4. 5. Vulg.

vii. 2 ἡμῶν] ceteri omnes: ὑμῶν Bez. 2 (foliis, non 8°). 3. 4. 5.
Gr. non Lat.


28 ἠγείρωσε] Compl. St. 1. 2. καὶ ἠγείρωσε διὰ St. 3. 4. Bez. ceteri omnes.

xvi. 7 Πρεσβύτερος] ceteri omnes: add. Ἱησοῦ Θεοῦ Bez. 3. 4. 5. Vulg.
17 ἡμῶν] ceteri omnes: ὑμῶν Bez. 3. 4. 5. Vulg.

xxi. 3 ἀναφάντατες] Er. St. 3. 4. Bez. 1. ἀναφάντασές Compl. Ald. St. 1. 2. Bez. 2. 3. 4. 5. ἀναφάνταστον Col.

11 τε αὐτοῦ] om. Bez. 2. 3. 4. 5.
xxiv. 8 τοῦτων] om. Bez. 2. 3. 4. 5.
14 τοῖς προφήταις] ceteri omnes: ἐν τοῖς πρ. Bez. 2. 3. 4. 5. (A. V. 1762).
22 ὁ Πύλει] om. ὁ Bez. 2. 3. 4. 5.

xxv. 6 πλεονεξία] ceteri omnes: οὗ πλεονεξίας Bez. 3. 4. 5. Vulg. (A. V. marg.).

xxvi. 8 τῇ] ceteri omnes: τῇ; Bez. 2. 3. 4. 5.

xxvii. 3 τοῖς φίλοις] Compl. Er. Ald. Col. Bez. 1. om. τοῖς St. Bez. 2. 3. 4. 5.
12 κατὰ χώραν] om. κατὰ Bez. 3. 4. 5.
13 ἀσσόν] Er. (Gr.) Ald. Col. St. 1. Bez. 1. ἀσσόν Er. (Lat.) St. 3. 4. Vulg. Tynd. ἄσσων St. 2. Bez. 2. 3. 4. 5. (propio).
17 σοφίαν] St. 2. 3. Bez. 1. Plant. σοφίαν Compl. Er. Ald. Col. St. 1. Σοφίαν St. 4. Bez. 2. 3. 4. 5. Tynd.

Rom. Title. ὍΛΟΣ ΑΠΟΣΤΟΛΟΤ] om. ὍΛΟΣ Bez.

i. 29 πορεία, πονηρία, πλεονεξία, κακία] ceteri omnes: κακία, πορεία, πονηρία, πλεονεξία Bez. 3. 4. 5. (πλεον. πον. Vulg. Tynd.).

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APPENDIX.

Rom. v. 17 τῷ τοῦ ἐνδός] ceteri omnes: τῷ ἐν δι Βεζ. 3. 4. 5. (A.V. marg.).

viii. 20, 21 ἐπὶ ἐπείδη ὅτι] Compl. Er. 3. 4. 5. Ald. Col. St. Bezd. 1. Tynd. ἐπὶ ἐπείδη ὅτι Er. 1. 2. Bezd. 2. 3. 4. 5.

xi. 28 μὲν] add. ovis Col. Bezd. 3. 4. 5. Vulg.

i Cor. ii. 11 οἶδεν ἢς] οἶδεν Bezd. 2 (Gr.). (non ita 1. 3. 4.) 5 (Gr.). Confer Rev. xix. 12.

iii. 3 ὑμῶν] ἡμῶν Bezd. 4. 5 (Gr.).

vii. 5 προσευχῆ] προσευχῆ Bezd. 2. 3. 4. 5. Vult etiam αὐτέρας. Confer notam.


x. 28 καὶ τῆς συνείδησιν] ceteri omnes: om. καὶ Bezd. 4. 5 (Gr.).


xii. 23 ἀτιμώτητα] ἀτιμώτητα Bezd. 3. 4. 5. Elzevir 1624 (ἀτιμώτητα Bezd. 4. 5).

xiii. 3 θυμίζασθα] θυμίζασθα Bezd. 2. 3. 4. 5. Elz. 1624.


xv. 55 τὸ κέντρον...τὸ νῖκος;] ceteri omnes: τὸ νῖκος...τὸ κέντρον; Bezd. 3. 4. 5. Vulg. Confer Bezd. notam.

v. Cor. 6 τῆς ἐνεργουμένης...πᾶσχομεν] εἰτέ παρακαλοῦμεθα ceteri 1; εἰτε παρακαλοῦμεθα, ὑπὲρ τῆς ύμῶν παρακλήσεως (om. καὶ ωμήριας), τῆς ἐνεργουμένης εἰν ύπομονῇ...πάσχομεν Bezd. 3. 4. 5. Vulg. MSS.


x. 6 ἡ ὑπακοή] om. ἡ St. Bezd. 2. 3. 4. 5.

xi. 1 τῆς ἄφροσύνης] Compl. Er. Ald. St. Bezd. 1. τῆς ἄφροσύνης Bezd. 2. 3. 4. 5. Vulg. τῆς ἄφροσύνης Col.

Gal. Title. ΠΑΣΛΟΥΤ] Er. St. τοῦ (om. τοῦ Bezd. 1) ΑΠΟΣΤΟΛΟΤ add. Bez. τοῦ ἀγίου Παύλου Compl.

iv. 17 ἡμᾶς second.] ceteri omnes: ἡμᾶς Bezd. 1. 2 (Lat.). 3 (Lat.). 4. 5. (A.V. marg.). Confer Bezd. not.

Eph. v. 31 τῶν πατέρα] om. τῶν Bezd. 2. 3. 4. 5.

Phil. i. 23 τολμᾶ] Col. Bezd. (non Bezd. 1 Gr.) add. γὰρ. Confer Bezd. not.


ii. 24 εὐλαβεῖσθαι] ceteri omnes: Bezd. 3. 4. 5. Vulg. add. πρὸς υἱᾶς.

1 καὶ η ἐὰν ἡμῶν βεβαιὰ ὑπὲρ ὑμῶν are placed by Compl. Er. 1. Ald. Col. after πᾶσχομεν.
Phil. iii. 20 γὰρ | ceteri omnes: ἔδε Βεζ. 4. 5. Vulg. Tynd.
δὲ St. 3. 4. Bez.
Col. i. 2 εṁ Χριστῷ | ceteri omnes: Bez. 3. 4. 5. Vulg. add. Ίησοῦ.
1 Thess. i. 4 ἡγαπημένου, ὑπὸ Θεοῦ | Er. 4. 5. (Lat.) St. Bez. 1. 2. 3. ἡγαπημένου ὑπὸ Θεοῦ, Compl. Bez. 4. 5. Tynd.
eχομεν St. 3. Bez.
2 Thess. iii. 5 τὸν ὑπομόνη | Compl. Er. Ald. Col. St. 1. 2. om. τὴν St. 3. Bez. Tynd.
1 Tim. i. 2 Ἰησοῦ Χριστοῦ | Er. Ald. Tynd. Χριστοῦ Ησοῦ Compl. Col. St. Bez.1
vi. 15 ἓν | ὅν Bez. 3. 4. 5.
2 Tim. i. 5 Εὐαγγ.] Εὐαγγ. St. Plant. Bez.
i. 22 Κήρου] ceteri omnes: Χριστὸν Bez. 2. 3. 4. 5.
Titus. Title. ΠΑΤΑΓΟΥ] Er. St. ΤΩΤ (om. ΤΟΤ Bez. 1) ΑΠΟ-
ΣΟΛΟΤ add. Bez. τοῦ ἄγιου Πάπου Compl.
2. 3. 4. 5. Vulg. Tynd.
Philémon. Title. ΠΑΤΑΓΟΥ] Er. St. Tynd. ΤΟΤ (om. ΤΟΤ Bez. 1)
ΑΠΟΣΟΛΟΤ add. Bez.
Bez.
Hebr. vii. 1 τοῦ ψυχε] Er. Ald. Col. St. 1. 2. 3. Plant. om. τοῦ
Compl. St. 4. Bez.
1. 2. Bez. 3. 4. 5. Vulg. Tynd.
x. 2 ἐπεί οὐκ ἂν ἐπαινῄσκον προσφερόμεναι...κεκαθαρµένους: | Er. Ald. Col. St. Bez. 2. Vulg. MSS. Tynd. ἐπεὶ ἂν ἐπαινῄσκον προσφερόμενα, ...κεκαθαρµένους. Compl.
Bez. 3. 4. 5. Vulg. Clementine (A.V. marg. 1762).
22 πονηρᾶς, καθαρῷ] πονηρᾶς καθαρῷ, Bez. 2. 3. 4. 5.

Titles of James, 1 and 2 Peter, 1, 2, 3 John, Jude: addit post nomen proprium ΤΟΤ ΑΠΟΣΟΛΟΤ Bez. 2. 3. 4. 5. (ΑΠΟ-
ΣΟΛΟΤ Bez. 1 in 1, 2 Pet. 1, 3 John).

1 The same transfer is made by Tynd. A.V., apparently through inadvertence, in Rom. vi. 11; Gal. ii. 16 (second); iii. 14; and with the Vulg. in Phil. ii. 21. In Rom. vi. 3 Tynd. 1526 has "Christ Jesu" rightly, but Tynd. 1534 "Jesu Christ" with A.V.
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iii. 6 τῆς γενέσεως] add ἡμῶν Bez. 4. 5. Vulg.
v. 9 ὁ κρυφός] Compl. Ald. Er. Col. St. 1. 2. om. ὁ St. 3. 4.
Plant. Bez.
1 Pet. iii. 20 τοῦτο ἐστὶν ὅκτω ψυχαὶ,] ceteri: (τονῦστιν ὅκτω) ψυχαὶ
Plant. Bez. 2. 3. 4. 5.
Bez. 1. 4. 5.
2 Pet. i. 1 Σήμων] Compl. Vulg. Σήμων Er. (Σήμων Ald. Col.)
St. Bez.
ii. 9 πειρασμοί] Compl. πειρασμοῖς ceteri omnes.
1 John i. 5 ἁγγελία] Col. Vulg. (tyndinges Tynd.). ἐπαγγελία ceteri
omnes. Confer ii. 25 cum iii. 11.
ii. 23 ὁ ὀμολογὸς τῶν ἀδικῶν καὶ τῶν πατέρας] om. Compl.
Habent Col. Bez. 4. 5. Vulg. ὁ ὀμολογὸς τῶν πατέρας
καὶ τῶν ἀδικῶν ἔχει Bez. 3.
2 John 9 τῷ διδάσχῃ] om. τῷ Bez. 2. 3. 4. 5.
Jude 12 συνεωςχούμενοι ἐμῖν] Compl. Bez. (Lat.). om. ἐμῖν ceteri
omnes.
(add ἀποστόλου καὶ ἐναγγελιστοῦ Compl.),
St. Bez. (Gr.) Tynd.
ii. 23 ὁ ἐρευνῶν] om. ὁ Bez. 2. 3. 4. 5.
Compl. Bez. 2. 3. 4. 5. (adorabant Vulg. Tynd.).
Vulg. Clem. Tynd.). βαλοντι Bez. 2. 3. 4. 5. Vulg.
MSS.
vi. 12 ἡ σελήνη] ceteri omnes: add. δόξη Bez. 1 (Lat.). 2 (Lat.).
3 (Lat.). 4. 5. Vulg.
om. οἱ bis Ald. Col.
ix. 11 ἐπὶ αὐτῶν] Compl. Er. Ald. Col. Bez. 1. ἐφ' αὐτῶν
St. Plant. Bez. 2. 3. 4. 5.
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xii. 4 αἰ δὲ λευχαία] Compl. Plant. only. So perhaps vi. 14 ὁ ὀφειαὶ: ix. 16 τῶν στρατευμάτων: x. 8 τού ἀγγέλου: xi. 8 τῆς πόλεως: xiii. 8 τοῦ ἐσφαγμένου where Compl. (with Plant.) alone has the article. A.V. expresses the absence of the article in xi. 19; xii. 14. In xxi. 8 idiom rather than reading (τοῖς δὲ δεσδοῖς Compl.) prevails.

xv. 3 τῶν δολῶν: xvi. 14 τῶν πολεμῶν: xvii. 8 τοῦ θηρίου] Here again Compl. and Plant. alone have the article.


xviii. 1 ἀλλών ἄγγελων] Compl. Er. i. 2. 3. 4. Ald. Col. Vulg. Tyndl. om. ἄλλων Er. 5 (Gr.). St. Bez.


xix. 12 οἴδει] εἶδει Bez. 2. 3. 4. 5 (Gr.). Confer i. Cor. ii. 11.


N.B. μαμωνᾶ is read for μαμωνᾶ by Compl. Plant. only in Matth. vi. 24, though all editions have that form in Luke xvi. 9, 11, 13. The Antwerp Polyglott of 1572 and Plantin’s smaller editions which followed it closely resemble the Complutensian, and in all the passages examined for this Appendix agree with its readings, except in the 13 or 14 places expressly noticed as differing in the two Polyglotts.

The text of Beza 1598 has been left unchanged when the variation from it made in the Authorised Version is not countenanced by any earlier edition of the Greek. In the following places the Latin Vulgate appears to have been the authority adopted in preference to
APPENDIX.

Beza. The present list is probably quite incomplete, and a few cases seem precarious. It is possible that some of the readings for which Compl. Vulg. have been cited above, were derived from Vulg. rather than from Compl. The same may be said of Col. Vulg. in 1 Cor. xiv. 19; 1 John i. 5.


ΤΩΝΩΝ ΔΟΞΗ.
List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xi.

CLASSES OF PASSAGES.

I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 29) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 5; iv. 14; vii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt." ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 13, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 15; xxii. 28; John viii. 6; Acts v. 9; x. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δέιμων, δειμων); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, in" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15—17.

XI. Wherever "patience" occurs as the rendering of πάθος, add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let δαναραν (Matt. x. 29; Luke xii. 6) be translated "penny," and δηρανον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, God and the Father" etc.; viz in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, God and our Father," viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, God and his Father," viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.
MATTHEW III. 7—LUKE III. 20.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, for baptism 10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. our bread for the coming day, or our needful bread. So in Luke xi. 3. 27 For "his stature" read "the measure of his life" (with marg. Or, his stature) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go" 1X. 6, 8 For "power" read "authority" (see marg. 5) So in Mark ii. 19; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvi. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [Comp. John iv. 29.] 51 "unto men" strike out the marg.

XIV. 14 For "of such is" read "to such belongeth" with marg. Or, of such is So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was" 22 For marg. 5 read "Many ancient authorities read saying."

XXIII. 9 For "Father, which is in heaven" read "Father, even he who is in heaven." 23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Praetorium" with marg. Or, palace [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, pallet So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

II. 4 For "wash" read "bathe" [Comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15. 32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. received.

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, liquid nard), and omit marg. 5 So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising" 37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse any one wrongfully" and omit marg. 5

20 For "added yet this above all" read "added this also to them all"
IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
V. 16 For "was the traitor" read "became a traitor"
VIII. 3 For "Chuza" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"
IX. 12 For "provisions" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"
XI. 38 For "washed" read "bathed himself" [Comp. Mark vii. 4.]
XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, how I would that it were already kindled.)
XIII. 32 "I am perfected" add marg. Or, I end my course
XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read have been filled.)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."
11 For "through the midst of" read "along the borders of" and substitute the present text for marg. 4
XVIII. 5 "lest she wear me" etc. add marg. Or, lest at last by her coming she wear me out
7 For "and he" etc. read "and yet he" etc. with the marg. Or, and is he slow to punish on their behalf?
XIX. 29 For "the mount of Olives" read "Olivet". So in xxi. 37; see Acts i. 12.
42 "day" add marg. Some ancient authorities read thy day.
peace add marg. Some ancient authorities read thy peace.

XX. 29 "rule" add marg. Or, ruling power
XXII. 34 For "is accounted" read "was accounted"
70 For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.
XXIII. 2 "Christ a king" omit the marg.
15 "he sent him" etc. add marg. Many ancient authorities read I sent you to him.
23 For "instant" read "urgent"
46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking it he gave to them"
38 For "reasonings" read "questionings"

JOHN.

I. 8, 10, 17 Substitute the marginal rendering for the text.
II. 17 For "The zeal of thine house" read "Zeal for thy house"
III. 29 For "ill" read "evil" So in v. 29.
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]
V. 27 Substitute the marginal rendering for the text.
VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add yet.
21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
23 "a man every whit whole" add marg. Gr. a whole man sound.
53 For "out of his belly" read "from within him" (with marg. Gr. out of his belly.)
VIII. 24, 25 "I am he" omit marg. (and the corresponding portion of marg.)
So in xiii. 19.
25 Substitute for the present marg. Or, Altogether that which I also speak unto you.
26 "unto the world" omit marg. Gr. into.
44 For "stood" read "standeth" and omit marg.
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58]
58 For "was" read "was born" and omit marg.

X. 8 "before me" add marg. Some ancient authorities omit before me.

XII. 43 For "the glory of men...the glory of God" read "the glory that is of men...the glory that is of God"

XIV. 1 Let marg. and the text exchange places.
14 For "shall ask me anything" read "shall ask anything" and let marg. read Many ancient authorities add me.

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest it, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, had on his undergarment only

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read Many ancient authorities read suffered he their manners.

XIV. 9 "made whole" omit marg.

XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)

XX. 23 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest mss., read God.)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read against the man on their part, I sent him to thee, charging etc. 35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, In a little time
29 "whether with little" etc. add marg. Or, both in little and in great, i.e. in all respects

XXVII. 37 Omit marg. 2
ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. sinned.
13 For "a law" read "the law"
14 For "which have no" read "that have not the"
   For "having no" read "not having the"
15 Enclose in a parenthesis.
16 "their thoughts" etc. add marg. Or, their thoughts accusing or else
   exciting them one with another
13 In marg. at "proves!" read "dost distinguish"
12 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
22 "have sinned" add marg. Gr. sinned.
23 "set forth" omit marg. 4 ("purposed")
   For "by his blood" read "in his blood" (retaining the comma after
   "faith") and omit marg. 9
21 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "hath found according
   to the flesh" and put the present text into the margin.

V. 1 For "let us have" read "we have" and in marg. 4 read Many ancient
   authorities read let us have. So in verses 2, 3 for "let us" read
   "we" (twice).
7 Omit marg. 6 ("that which is good")

VI. 7 "justified" add marg. Or, released

VII. 23 For "I myself with the mind serve" read "I of myself with the
   mind, indeed, serve"

VIII. 3 Let marg. 9 ("and for sin") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg. 2
24 For "by" read "in" (with marg. Or, by)
26 For "himself" read "itself"
24 For "shall condemn" read "condemneth"

IX. 5 For marg. 3 read Or, flesh: he who is over all, God, be blessed
   for ever
22 "willing" add marg. Or, although willing

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. belonging to the
    reason.
6 Omit marg. 9 ("the faith")
19 Let marg. 1 ("the wrath of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing... are being saved" read "perish... are saved"
   and put the present text into the marg.

II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
   For "are freely given to us by God" read "were freely given to us of
   God"
II. 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. 1
14 "natural" add marg. Or, unspiritual. Gr. psychical.

IV. 8 For "have reigned" read "have come to reign"
9 For "and to angels" read "both to angels" and substitute the present text for the marg.
21 For "meekness" read "gentleness"

V. 10, 11 Let marg. 3 and 6 and the text exchange places.

VII. 6 For "permission" read "concession"
21 Let marg. 2 ("may, even if") and the text exchange places.
25 For "faithful" read "trustworthy"
23 For "the present distress" read "the distress that is upon us"
31 For "abusing it" read "using it to the full" and omit the margin.

VIII. 3 For "of him" read "by him"
8 "commend" add marg. Gr. present.

IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "altogether" for the marg.
27 "have preached" add marg. Or, have been a herald

XI. 10 Omit marg. 1 ("have authority over")
19 For "heresies" read "factions" (with marg. Gr. heresies.)
27 For "unworthily" read "in an unworthy manner"

XII. 31 Read "And moreover a most excellent way" etc.

XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. 4 and 5
13 Omit marg. 6 ("but greater than these")

XIV. 3 For "comfort" read "exhortation"
33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg. 2 for the text (substituting "the word which" for "what").
8 For "as unto... time" read "as to the child untimely born"
19 Let marg. 4 and the text exchange places.
33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals" 34 For "Awake up" read "Awake to sobriety" and omit marg. 2
44, 46 "natural" add marg. Gr. psychical.
51 For "We shall not all" read "We all shall not" and put the present text into the marg.

**2 CORINTHIANS.**

I. 9 For "answer" read "sentence" (with marg. Gr. answer.)
15 For "before" read "first"
21 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.
15 For "are being saved... are perishing" read "are saved... perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg. 6 run Many etc. For if the ministration of condemnation is glory.
18 Let marg. 8 and the text exchange places.
Omit marg. 3 ("the Spirit which is the Lord")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it; though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read —wherefore.
GALATIANS I. 7—PHILIPPIANS IV. 19. 1101

GALATIANS.

I. 7 "which is not another gospel: only" etc. add the marg. Or, which is nothing else save that etc.
10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

II. 1 Strike out marg. (\textit{in the course of})
16 For "save" read "but" and omit marg. 2
20 For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg. 4

III. 22 For "hath shut up" read "shut up"
23 Omit marg. 1 \textit{(the faith)}
21 For "hath been" read "is become"

IV. 12 For "be" read "become"
For "I am as" read "I also am become as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"

V. 1 Substitute marg. 1 \textit{(For freedom)} for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg. 1 \textit{(parties)} for the text.

VI. 1 "in any trespass" add marg. Or, by
10 "as" add marg. Or, since
11 Let the marg. \textit{(write)} and the text exchange places.

EPHESIANS.

I. 15 For "and which ye show" read "and the love which ye show" and in marg. 2 for "insert" read "omit"

II. 2 For "power" read "powers" (with marg. Gr. \textit{power}.)

III. 13 For "ye faint not" read "I may not faint" (with marg. Or, \textit{ye})

VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, they that are moved by love do it
17 To "but the other" etc. add the marg. Or, but they that are factious proclaim Christ

22 Read in the text "if this shall bring fruit from my work" with marg. Gr. \textit{this is for me fruit of work.}
Omit marg. 3 \textit{(I do not make known)}

II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg. 4
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. 9
14 For "disputings" read "questionings"
15 For "may be" read "may become"

III. 8 Substitute marg. 6 \textit{(refuse)} for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. 1 for "apprehend . . . apprehended" read "lay hold . . . laid hold on"

13 For "apprehended" read "laid hold"

IV. 4 Omit marg. 1 \textit{(Parevelli)}
19 For "fulfil" read "supply" [Comp. \textit{Classes of Passages}, xiv.]
COLOSSIANS.
I. 26 For “from all” read “for”
II. 15 For “having put off from himself” read “having despoiled” and substitute the text for marg.
III. 5 For “Mortify” read “Put to death” and omit marg.
16 For “richly” read “richly;” and omit the semicolon after “wisdom” putting the present text into the marg.

1 THESSALONIANS.
II. 6 Let marg. run claimed authority, and then let the marg. and the text exchange places.
IV. 12 For “honestly” read “becomingly”
V. 22 Omit marg. (“appearance”)

2 THESSALONIANS.
II. 2 For “is now present” read “is just at hand”
10 For “are perishing” read “perish” with the text in the marg.
III. 2 Omit marg. (“the faith”)

1 TIMOTHY.
I. 16 For “hereafter” read “thereafter”
18 Substitute marg. (“led the way to thee”) for the text.
II. 4 Read “who would have all men to be saved”
15 Let marg. and the text exchange places.
V. 12 For “faith” read “pledge” (with marg. Gr. faith.)
VI. 9 For “desire” read “are minded”

2 TIMOTHY.
I. 10 For “incorruption” read “immortality” with marg. Gr. incorruption.
II. 26 Read “having been taken captive by him unto his will”; and let marg. run Or, by him, unto the will of God Gr. by him etc.

TITUS.
I. 2 “before times eternal” add marg. Or, long ages ago
II. 13 Let the text and marg. exchange places.
III. 10 For “A man . . . heretical” read “a factious man”

HEBREWS.
I. 7 Omit marg. (“spirits”) 9 To the first “God” add marg. Or, O God
II. 16 Let the text run “For verily not to angels doth he give help, but he giveth help to” etc. (with marg. Gr. For verily not of angels doth he take hold, but he taketh hold of etc.)
17 For “might be” read “might become”
III. 9 Let marg. (“Where”) and the text exchange places.
11 “As” add marg. Or, So So in iv. 3.
IV. 2 Let the text and marg. exchange places, reading in marg. “Many ancient authorities” etc.
7 Read “a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye” etc.
HEBREWS VI. 1—2 PETER II. 13. 1103

VI. 1 For "let us cease" etc. read "leaving the doctrine of the first principles of Christ, let us" with marg. Gr. the word of the beginning of Christ.
9 In marg. for "are near to" read "belong to"

VIII. 8 For "finding fault" etc. add marg. Some ancient authorities read finding fault with it he saith unto them.

IX. 4 Let marg. and the text exchange places. 9 For "parable" read "figure" So in xi. 19. Omit "now" 14 "the eternal Spirit" add marg. Or, his eternal spirit
17 Let marg. and the text exchange places.

X. 1 For "they can" read "can" (and for marg. read Many ancient authorities read they can.)
22. 23 Let the text and marg. exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"
34 For "ye yourselves have" read "ye have for yourselves" (and omit marg. letting marg. read Many ancient authorities read that ye have your own selves for a etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg. run Many ancient authorities read themselves.)
17 For "rejected (for ... of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, rejected (for he found no place of repentance), etc. Or, rejected; for ... of repentance etc.

XIII. 18 For "honestly" read "honourably"
20 For "the eternal" read "an eternal"
21 "They of" add marg. Or, The brethren from

JAMES.

I. 3 For "proof" read "proving"
17 For "bount" read "gift"

III. 1 For "many" read "many of you"

IV. 4 For "adulteresses" add marg. That is, who break your marriage vow to God.

1 PETER.

II. 2 In marg. for "reasonable" read "belonging to the reason."

V. 2 For "according unto God" read "according to the will of God" (and so in marg.). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. and the text exchange places.
7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. love of the brethren.
17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.
13 For "come" read "borne" and omit marg.

II. 13 For "love-feasts" read "deceivings" and in marg. read Some ancient authorities read love-feasts.
1 JOHN.

III. 19, 20 For "him, wheresoever ... because God" etc. read "him; because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg. 8 for the text, and add marg. 3 Some ancient manuscripts read him.

2 JOHN.

1 (and 5) "lady" add marg. Or, Cyria

3 JOHN.

4 dele marg. 2
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. Judas.

2 For "set forth" read "written of beforehand" putting the present text into the marg.

22 Against "And on some" etc. add the marg. Some ancient authorities read And some refute while they dispute with you.

REVELATION.

I. 8 Omit marg. 8 ("the Lord, the God")
13 Omit marg. 2 ("the Son of man")

III. 2 For "fulfilled" read "perfected"

IV. 6 "of the throne" add marg. Or, before [Comp. v. 6; vii. 17.]

V. 6 "in the midst of the throne" etc. add marg. Or, between the throne with the four living creatures, and the elders

VI. 6 "A measure" etc. add marg. [instead of marg. 4 and 5] Or, A chrenix (i.e. about a quart) of wheat for a shilling—implying great scarcity.

11 For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.

VII. 17 "of the throne" add marg. Or, before (Sec iv. 6.)

X. 6 Substitute marg. 4 ("delay") for the text.

XII. 4 For "stood ... was ... was ... might" read "standeth ... is ... is ... may"

XIII. 1 "he stood" add marg. Some ancient authorities read I stood etc., connecting the clause with what follows.

8 Let marg. 4 and the text exchange places. [Comp. xvii. 8.]

XIV. 6 For "an eternal gospel" read "eternal good tidings"

15 For "over-ripe" read "ripe" with marg. Gr. become dry.

XV. 2 For "that come" read "that come off"

XVI. 9 For "the God" read "God"

16 "Har-Magedon" add marg. Or, Ar-Magedon

XIX. 15 For "of Almighty God" read "of God, the Almighty"

XXII. 3 For "do him service" read "serve him"