

# WYCLIFFE'S NEW TESTAMENT

*Translated by*

JOHN WYCLIFFE  
*and* JOHN PURVEY

*A modern-spelling edition  
of their 14<sup>th</sup> century Middle English translation,  
the first complete English vernacular version,  
with an Introduction by*

TERENCE P. NOBLE  
(Editor and Publisher)

for  
QUYNH M. DANG,  
whose encouragement, support, and  
patience, made this book  
a reality.

*in memory of*  
LOUIS

Published by Terence P. Noble

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## Introduction

*Then Jesus spake to the people...*

By the sea or on a hilltop, in the temple or at the well, to individuals and to multitudes alike, when Jesus walked the earth, he spoke to people in words they could understand.

Paul's actual letters were written in Greek, the everyday language of those to whom they were sent. Thirty years later, the same would be true of the original Gospels.

1300 years later, in England, the Word of Truth was written only in Latin, a foreign language to 99% of that society. Indeed, Latin was only understood by some of the clergy and the well-off, and the relatively few who were university-educated. As well, the Church's "Divine Commission" – to preach the Word and save souls – had been transformed into a more temporal undertaking: the all-consuming drive to wield authority over every aspect of life and, in the process, to accumulate ever-greater wealth.

John Wycliffe, an Oxford professor and theologian, was one of those few who had read the Latin Bible. Though a scholar living a life of privilege, he nevertheless felt a special empathy for the poor and the uneducated, those multitudes in feudal servitude whose lives were "short, nasty, and brutish". He challenged the princes of the Church to face their hypocrisy and widespread corruption – and to repent. He railed that the Church was no longer worthy to be The Keeper of the Word of Truth. And he proposed a truly revolutionary idea:

"The Scriptures," Wycliffe stated, "are the properly of the people and one which no party should be allowed to wrest from them...Christ and his apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English."

Wycliffe believed that with the Word of Truth literally in hand, each individual could work out his or her own salvation, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, translated Jerome's Vulgate, the "Latin Bible", into the first English Bible. Their literal and respectful translation was hand-printed around 1382. Historians refer to this as the "Early Version" of the "Wycliffe Bible".

The Church princes, long before having anointed themselves sole (soul?) arbitrator between God and man, condemned this monumental achievement as heretical – and worse:

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“This pestilent and wretched John Wycliffe, that son of the old serpent...endeavoured by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel is scattered abroad and trodden underfoot by swine.”

*(Church Chronicle, 1395)*

The Church princes decreed that Wycliffe be removed from his professorship at Oxford University, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe’s death, his friend John Purvey revised their Bible. The complete text, including Purvey’s “Great Prologue”, appeared by 1395. But portions of that revision, in particular the Gospels and other books of the New Testament, were likely circulated as early as 1388.

Historians refer to this as the “Later Version” of the “Wycliffe Bible”. This vernacular version retained most, though not all, of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-written (Gutenberg’s printing press would not be invented for more than half a century), but this did not deter widespread distribution. The book you now hold in your hands is that Bible’s New Testament (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom until he recanted of his “sin” – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, eventually the co-author of the first English Bible disappeared into obscurity and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe’s bones were dug up – and burned. Wycliffe’s writings were gathered up – and burned. All unauthorized Bibles – that is, those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, “traded a cart-load of hay” for part of one, were imprisoned. And those faithful souls, who refused to “repent” the “evil” that they had committed, were burned at the stake, the “noxious” books they had penned hung about their necks to be consumed by the same flames. In all, thousands were imprisoned and many hundreds executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. This Bible.

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But the spark that John Wycliffe, John Purvey, and their followers had ignited would not, could not, be extinguished. The Word of Truth was copied, again, and again, and again. The Word of Truth was shared, from hand, to hand, to hand. The Word of Truth was spoken, and read, and heard by the common people in their own language for the first time in over 1300 years. At long last, the Word of Truth had been returned to simple folk who were willing to lose everything to gain all.

*And so the pearl of the Gospel was spread abroad and planted in their hearts by the servants of God...*

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (sparking the Protestant Reformation) and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

In their preface, "The Translators to the Reader", in the 1<sup>st</sup> edition of the KJV, the 54 translators detail many sources utilized and arduous efforts undertaken to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey. It is not my desire or intention here to speculate on the politico-ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have either ignored, dismissed or denigrated John Wycliffe and John Purvey's contributions to, and influences upon, that ultimate translation, the KJV. To wit:

"The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations...Tyndale's return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date."

*(Cambridge History of the Bible, Vol. 2, p. 414.)*

When you finish reading this present volume, you may reach a different conclusion.

### **Regarding *Wycliffe's New Testament***

*Wycliffe's New Testament* comprises the New Testament found in extant copies

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of the “Later Version” of the “Wycliffe Bible”, with modernized spelling, placed alongside the King James Version, for handy reference and easy comparison. For more than 99% of *Wycliffe’s New Testament*, word order, verb forms, words in *italics*, and punctuation are as they appear in the “Later Version”. In addition, words and phrases found only in the “Early Version” are presented within square brackets, “[ ]”, to provide more examples of Wycliffe’s and Purvey’s groundbreaking scholarship, as well as to often aid reader comprehension and improve passage flow (more on this below).

Authorship of both versions of the “Wycliffe Bible” is still debated in some circles. In *Wycliffe’s New Testament*, the up-dated “Later Version” is respectfully titled “Wycliffe-Purvey” to acknowledge the essential contributions of John Wycliffe and John Purvey in the effort to bring the English Bible to the English people. The late date of “1395” was chosen to indicate that the text is drawn from many variant copies produced over the extended period of revision.

### *Middle English*

The “Wycliffe Bible” was written in Middle English in the last two decades of the 14<sup>th</sup> century. “Middle English” is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into “Early Middle English” and “Late Middle English”. During the time of Late Middle English, there were 5 regional dialects in England (with London itself eventually developing a sixth distinct dialect). Elements of at least three dialects can be found in the “Later Version” of the “Wycliffe Bible”.

What does one encounter reading the “Later Version”? An alphabet with a widely used 27<sup>th</sup> letter, “ȝ”. A myriad of words which today are obsolete (“disparple”: “to scatter”), archaic (“culver”: “dove”), or at best, strangely spelled (“vpsedoun”: “upside-down”). Spelling and verb forms that are not standardized because they are phonetic to different dialects. (The word “saw” is spelled a dozen ways, and differently for singular and plural nouns; similarly the word “say”. “Have take” and “have taken” are found in the same sentence, as are “had know” and “had known”.) Prepositions and pronouns that often seem misplaced and incorrectly used. (“In”, “of”, “to”, “what”, “which”, and “who” again and again seem wrongly situated. “Themselves” and “themselves”, and “yourselves” and “yourselves”, regularly appear in the same sentence.) Capitalization, punctuation, and other grammatical conventions that are rudimentary by today’s standards and vary greatly from sentence to sentence. (For example, *past tenses* are made by adding nothing to the present tense, or an “e”, “en”, “id”, “ede”, and still other suffixes.) One encounters, in short, a seemingly incomprehensible challenge within (what will become) a single verse of scripture.

And so the reason for “Wycliffe-Purvey”. “Wycliffe-Purvey” is the “Later Version” of the “Wycliffe Bible” with irregular spelling deciphered, verb forms comprehended and made consistent, and numerous grammatical variations

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standardized. “Wycliffe-Purvey” is the key that unlocks the amazing secrets found within the “Wycliffe Bible”.

### *Three types of words: obsolete, archaic and precursors*

As indicated above, when the spelling is modernized, three types of words are discovered in the “Later Version”: **obsolete** (“dead”, unknown and unused for centuries), **archaic** (old-fashioned, now chiefly used poetically), and, the vast majority, “**precursors**”, that is, strangely spelled forerunners of words that we use today. To comprehend the text, each group of words must be dealt with in a particular way.

### *Obsolete Words*

Approximately 5% of the words in the “Later Version” are “dead” words that are neither presently used, nor found in current dictionaries. To fully understand the text, these obsolete words must be replaced. (In a handful of instances, the KJV follows the “Later Version” in the use of an obsolete or archaic word – words such as “holden”：“held”; “washen”：“washed”; “wot”：“know”; “wist”：“knew”; “anon”：“at once”; and “let”：“to hinder” – and “Wycliffe-Purvey” follows suit. In most other instances, the obsolete words have been replaced.)

Fortunately for our purposes, the “Wycliffe Bible” was created at an exciting time of transition, just as the nascent language was beginning to blossom into the English that we know today. So, frequently, a modern equivalent of an obsolete word is present in the “Later Version”, already in use alongside its soon to be discarded doublet. These “in-house” replacement words include “know”, “follow”, “praise”, “with”, “scatter”, “harm”, “commandment”, “reckon”, “ignorance”, “ignorant”, “offence” and many others (including even “that” and “those”, derived from either “the”+“ilk” or “thilke”). More than half of the obsolete words in the “Later Version” were replaced with these “in-house” substitutions. Somewhat surprisingly, a number of the modern replacement words were found only in the “Early Version” of the “Wycliffe Bible”. In these instances, which are not infrequent, it is the “Later Version” that utilizes only the older, soon-to-be defunct, term.

For the remaining obsolete words, reference works were consulted and the appropriate word chosen and utilized. Older words, in use as close in time to the “Later Version” as possible, were favored over more modern words. And, as often as possible, when selecting a replacement word not already found in the text, one different from that used in the KJV was chosen, so as not to artificially produce similar phraseology. Sometimes, however, the only appropriate replacement word was that which the KJV also used.

When an obsolete word was replaced, the effort was made to use the same replacement word as often as possible to reflect word usage in the “Later Version”. However, words often have more than one meaning and readability

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itself sometimes required multiple renderings. So, a word usually rendered “suitable”, also became “opportune”; one rendered “grumble”, also became “grudge”; one rendered “except”, also become “without”; one rendered “of kind” or “by kind”, occasionally became “naturally”; one rendered “part” (i.e., “to divide”), also became “separate”; one rendered “cause to stumble”, also became “offend”; one rendered “rush”, also became “force”; one rendered “household”, also became “family” and “members”; and so on.

In all, approximately 240 replacement words (and their various forms) were utilized. Some replacement words (“parched”, “wrenched”, “physician”, etc.) were used infrequently; other replacement words (“call”, “ascend”, “promise”, etc.) were used repeatedly.

### *Archaic Words*

More than 10% of the words used in the “Later Version” are today considered “archaic”, that is, not presently or widely used, but still found in good, current dictionaries. Words in this category include “youngling” (young person), “ween” (suppose), “trow” (trust/believe), “cloth” (cloak; also singular of clothes, and so, a garment), “swevens” (dreams), “strand” (stream), “querne” (hand-mill), “repromission” (promise), “principat” (principality), “comeling” (stranger/new-comer), “livelode”/“lifelode” (livelihood), “knitches” (bundles), “anon” (at once), “culver” (dove), “soothly” (truly), and “forsooth” (for truth). Once understood, these words are valid, vital, and provide a sense of the times and atmosphere in which the “Later Version” was written. Most archaic words have been retained. For definitions, refer across the page to the KJV, or to the Glossary at the back of the book, or to your own dictionary.

In numerous instances within the “Later Version”, archaic words also have their own more modern equivalents. So within “Wycliffe-Purvey”, following the “Later Version”, you will find both “again-rising” and “resurrection”; “again-buying” and “redemption”; “gobbets” and “pieces”; “meed” and “reward”; “volatiles” and “birds”; “wem” and “spot”; “virtue” and “power”; “leaveful” and “lawful”; “maumet” and “idol”; “simulacra” and “idols”; “comprehend” and “apprehend” (i.e., to physically catch, lay hold of, or to grasp); and numerous other doublets of archaic and “modern” words.

### *Precursors*

But the vast majority of words in the “Later Version”, 85% or more, though often spelled quite differently, are nevertheless the direct precursors of words that we use today. Their spelling modernized, they are comprehensible – with a few caveats.

Within “Wycliffe-Purvey”, you will encounter familiar words in unfamiliar settings: “health” in place of “salvation”; “enhance” in place of “exalt”; “clarity” and “clearness” in place of “glory”; “deem” in place of “judge”; “doom” in place

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of “judgment”; “defoul” in place of “defile”; “virtue” in place of “power”; “dread” in place of “fear”; “either” in place of “or”; “charity” in place of “love”; “take” in place of “receive”; “and” in place of “also”; and so forth. Consult a dictionary. Even as defined in the year 2001, these words remain relevant in their particular context. Their use in favorite and well known passages breathes new life into these verses and can bring fresh insight and illumination.

In some instances, however, words that we recognize have significantly changed definition in the intervening six centuries. Confusion would result if these words were retained in “Wycliffe-Purvey”. So they were replaced. Words in this category include “wood” (meaning “mad”); “behest” (meaning “promise”); “let” (meaning “hinder”); “cheer” (meaning “face”); “anon” (meaning “at once” or “immediately”, not the more modern “by and by”); “sick” (meaning “weak” or “frail”); “sad” (meaning “firm”); “cloth” (meaning cloak); “lose” (meaning “to destroy”, active sense); “lost” (meaning “destroyed”, active sense); “leech” (meaning “physician”); “leave” (meaning “dismiss” or “send away”); “left” (meaning “dismissed” or “sent away”); and so forth. About twenty words comprise this group and about half of their replacements were found already in the “Later Version”. For more information regarding these words, consult the Glossary.

To aid comprehension and readability, two separate words in the “Later Version” are often joined together in “Wycliffe-Purvey”. Examples include “in+to”, “with+out”, “-+self”, “-+selves”, “no+thing”, and a few others. Conversely, many unfamiliar compound nouns found in the “Later Version” are hyphenated in “Wycliffe-Purvey” (although no hyphens are found in the “Later Version”). So, for example, “a<sup>z</sup>enrisynge” became “again-rising” (“resurrection”). For added comprehension, it is sometimes beneficial to reverse the order of hyphenated words, so “against-stand” can be read “stand against”, “against-said” can be read “said against”, and so on.

Occasionally an appropriate prefix or suffix was added to a familiar root word to aid understanding. These include “en” to make “engender”, “sur” to make “surpassingly”, “ac” to make “acknowledge”, “re” to make “restrained” and “requite”, “de” to make “deprived”, “ap” to make “approved”, and “ly” to make “mostly”. All of the prefixes and suffixes used were already found in abundance in the “Later Version”. Rarely, a comma was inserted to aid readability (its placement not indicated). Words not found in the original text that were added to aid reader comprehension and passage flow are placed in round brackets “( )” on the “Wycliffe-Purvey” side of the page. Most are inconsequential prepositions (“the”, “which”, “that” or “for”) or nouns such as “self” and “selves”. None are integral or determinate.

To summarize: More than 95% of the words you will read in “Wycliffe-Purvey” are modernized spellings of the original words (or their contemporary equivalents) found in the 14<sup>th</sup> century manuscript. Less than 5% of the words

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are “replacement” words, that is, appropriate words chosen to replace obsolete or “dead” words. Of this small group – less than 240 individual words and their various forms – about half are already found in the original text and half are my selections as replacements.

Ultimately, the presence of each word in “Wycliffe-Purvey” was decided by its fidelity to the source texts, as well as its aid to reader comprehension and passage flow.

### *Use of the KJV*

In transforming the “Later Version” into “Wycliffe-Purvey”, the KJV was followed in three aspects: Verse number, book order, and proper names.

Verses are not found in either version of the “Wycliffe Bible”. Each chapter consists of one unbroken block of text. There are not even paragraphs. In creating “Wycliffe-Purvey”, the “Later Version” was defined, word by word. Then, the KJV was placed alongside and used to divide each chapter into the traditional verses. (Verse divisions were established and numbered in the middle of the 16<sup>th</sup> century, 60 years before the KJV was printed. The King James translators copied what was already established.) As the blocks were broken up, there were many moments of astonishment, for time after time, John Wycliffe and John Purvey had written it first, written it right, more than two centuries before the King James translators.

New Testament book order to which we are accustomed long pre-dates the KJV: It appeared at least as early as the 5<sup>th</sup> century in some Latin Bibles, and was established as the accepted order at the same time the verse divisions were made, as stated, 60 years before the KJV was printed. The “Wycliffe Bible” follows that order with one exception: “Deeds of Apostles” (in some copies of both versions of the “Wycliffe Bible” titled “Actus Apostolorum”, Latin for “Acts of the Apostles”) is placed after Hebrews and before James. In “Wycliffe-Purvey”, “Deeds”/“Actus” is returned to its more familiar position between John’s Gospel and Paul’s Epistle to the Romans.

(As indicated, New Testament book names vary among copies of the “Wycliffe Bible”. But overall, they are more basic, and less formal, than those found in the KJV. To wit: “The Gospel of Luke” rather than “The Gospel according to Saint Luke”; “The Epistle of Paul to the Colossians” rather than “The Epistle of Paul the Apostle to the Colossians”; and so forth. “Wycliffe-Purvey” follows the simplicity of the “Wycliffe Bible”, rather than the more ecclesiastical KJV, in this regard.)

Proper names have been modernized in “Wycliffe-Purvey” to conform to those in the KJV and so aid in comparison purposes. However, where a name in the “Later Version” is significantly different from its counterpart in the KJV, it was not changed in “Wycliffe-Purvey”.

Names of God are a special circumstance. In the “Later Version”, “God”,



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“Jesus”, “Christ”, and the “Holy Ghost” are always capitalized, while the “Father”, the “Son” (of God or of man), the “Spirit”, “Lord”, and “Saviour” are only sometimes capitalized. For consistency’s sake, all have been capitalized in “Wycliffe-Purvey”. Other appellations and adjectives for God and Jesus, such as “the word”, “the lamb”, “shepherd”, “master”, “prince”, “king”, “holy” and “just” are not capitalized in the “Later Version”, and remain not capitalized in “Wycliffe-Purvey”. “christian” is not capitalized in the “Later Version” nor in “Wycliffe-Purvey”. As always, the goal was to achieve a workable balance between comprehension on the one hand and an honest representation of the original texts on the other.

In *Wycliffe’s New Testament*, with the KJV side-by-side with “Wycliffe-Purvey”, you can readily compare one text to the other. Sometimes first reading “Wycliffe-Purvey”, then the KJV, you will see how the latter grew out of the former. Sometimes the KJV will help you to understand “Wycliffe-Purvey”. Sometimes the two are different, but related; sometimes just different. But often, you will find these two texts very similar or even identical.

Words in *italics* are as found in both original texts, and in each case signify words added by their respective translators to aid the reader’s understanding. The KJV contains many more words in *italics* than does the “Later Version” (and so “Wycliffe-Purvey”).

### *A Word Regarding the Primary Source*

Both versions of the “Wycliffe Bible” contain prologues (introductions to each book, mostly taken from Jerome) and marginal glosses (explanations of the text by the translators). These have not been reproduced in *Wycliffe’s New Testament*. If of interest, the reader is encouraged to locate a copy of the present volume’s primary source, Forshall & Madden’s *The Holy Bible by John Wycliffe and his Followers* (most likely found in a university library).

Twenty years in the making, this magnificent 4-volume opus is a monumental work of scholarship from the mid-19<sup>th</sup> century. In it, The Rev. Josiah Forshall and Sir Frederic Madden correlate 160 extant hand-written copies of the two versions of the “Wycliffe Bible” into two master texts. There are literally more than 100,000 footnotes, more than 25,000 pertaining to the New Testament alone (both versions). These footnotes delineate textual divergence – copy errors, omissions, and insertions – between the master text and each hand-written copy of the “Wycliffe Bible”. (A footnote can refer to a single extant copy or to multiple copies.) Close reading of these footnotes indicates that many times when a copy of either the “Early” or “Later” version was made, the source texts were also consulted. For time and again, words added to, or changed, in one phrase or another, produce a more accurate rendering of the original Greek. In creating “Wycliffe-Purvey”, many of these footnotes were utilized to provide the most precise translation of the New Testament found within all extant copies

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of the “Wycliffe Bible”. Footnotes were also used when a change created a more satisfying (i.e., balanced, rhythmic) read. However, with regard to the “Later Version”, no footnote was simply used to produce greater consistency with the KJV, nor were two footnotes combined within the same phrase (“between the commas”) for that purpose. With regard to the “Early Version”, noteworthy phrasing from two (or more) footnotes were often combined due to space limitations and to avoid needless repetition. These excerpts are marked with a plus sign in superscript, “<sup>+</sup>”; all other “Early Version” passages are from a single source. A forward slash, “/”, separates different renderings of the same phrase from two sources. It is significant to note that many textual variances indicated by footnotes for the “Early Version” appear within the KJV. This strongly suggests that the KJV translators consulted a variety of copies of the “Wycliffe Bible” as they accomplished their work (more on this below).

In creating “Wycliffe-Purvey”, textual errors that were found in the “Later Version” were not corrected (they are also part of the reality of this book); none are major, see which ones you can find. A handful of printing errors – reversed letters or misread vowels of prepositions, pronouns and adverbs – appear to have been discovered. They were confirmed by referring to the “Early Version”, which in each case agreed with the Greek and not the “Later Version”. In these instances, the “Early Version” phrases have been provided for comparison purposes.

### *Use of the “Early Version”*

The “Later Version” is the foundation upon which “Wycliffe-Purvey”, like the KJV itself, was built. Strictly speaking, “Wycliffe-Purvey” is not a composite of the “Early” and “Later” versions. However, as has already been touched upon, and now will be further detailed, the “Early Version” was utilized in a number of ways.

First, the “Early Version” was used to help define unknown words found in the “Later Version”. For, as was stated above, often a modern equivalent of a “dead” word was found only in the “Early Version”. Similarly, and again surprisingly, modern verb forms were quite often found only in passages of the “Early Version”. Their presence there aided immeasurably in attaining a consistency of verb forms throughout “Wycliffe-Purvey”. Finally, irregular spelling sometimes made even the simplest words difficult to decipher. Many times the “Early Version” served as a reference source of another, more recognizable spelling of the same word, and so helped make those words comprehensible.

Second, the “Early Version” served as a source of “missing” or “dropped” words and phrases. A limited number of times, a textually significant word or partial phrase not found in the “Later Version”, but present in the “Early Version” (following the Greek and found also in the KJV), was inserted into

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“Wycliffe-Purvey” to enhance its accuracy, reader comprehension, and/or the flow of the passage. Seven significant examples include Deeds 6:3, 13:20, 17:10, 18:21, Ephesians 6:21, and Apocalypse 16:4-5 and 17:16. Countless more times, less consequential “missing” words – in many cases prepositions perhaps inadvertently “dropped” by weary or distracted copyists – were extracted from the same passage in the “Early Version” and added to “Wycliffe-Purvey”. All of these “missing” words, significant or otherwise, are contained in square brackets, “[ ]”, and are **regular** type size.

Third, the “Early Version” served as a source of “alternate” words and phrases. When the “Early Version”, the “Later Version” and the KJV are compared side-by-side, one quickly discovers innumerable instances where the KJV follows not the “Later Version”, but, instead, the “Early Version”. Sometimes it is a single word, sometimes it is a phrase, and sometimes it is the order of several phrases within a verse. In many of the examples presented in “Wycliffe-Purvey”, the “Early Version” more closely follows the Greek than does the “Later Version”, and the KJV deviates from following the “Later Version” and, to a greater or lesser degree, mirrors the “Early Version”. All of these “alternate” words are also contained in square brackets, “[ ]”, but the type size has been **reduced** to distinguish them from “missing” words.

Fourth, a subset of category three, the “Early Version” served as a source of “interesting” words, perhaps no more accurate than what is found in the “Later Version”, and many not utilized by the KJV, but nonetheless fascinating, and so presented in “Wycliffe-Purvey”. Words such as “experiment”, “prescience”, “copious”, and “litigious”, to name but a few. These excerpts, limited in number, are also in square brackets, “[ ]”, and with **reduced** type size.

To sum up: All words in “Wycliffe-Purvey” contained in square brackets, “[ ]”, are from the “Early Version” of the “Wycliffe Bible”. Regular size words are missing from the same passage in the “Later Version” and have been added to aid textual accuracy, reader comprehension, and/or passage flow. Reduced size words are presented as “alternate” words and phrases from the “Early Version”, and they are either closer to both the original Greek and to what is found in the KJV, or, in a limited number of cases, simply interesting to note.

All of the foregoing understood, it needs to be stated that *Wycliffe’s New Testament* can be read and readily comprehended without reference to any of the words and phrases found within the square brackets. The “Later Version” – as represented by “Wycliffe-Purvey” – can and does stand on its own. The inclusion of the words in square brackets simply provides an added dimension of this seminal work in the English translation of the New Testament. (For more discussion of “Early Version” highlights and insights, read the *Endnote: Regarding the “Early Version”* at the back of this book.)

## Introduction

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### *A Final Note*

With the spelling up-dated and many obsolete words replaced, the document you now hold in your hands is a fair and accurate representation of the 14<sup>th</sup> century translation of the very first vernacular English New Testament by John Wycliffe and John Purvey. This *is* Wycliffe's New Testament *with modern spelling* – not some 21<sup>st</sup> century variation on a medieval theme. The melodies and harmonies are distinctly Wycliffe's and Purvey's. Only now, they are sung with words that we can all understand. Six centuries later, you can now read what those common folk were themselves at long last able to read (or, more likely, have read to them). Simple, direct words, with their own charm and rhythm, their own humble, cogent beauty. Sophisticated and graceful words, their originality and newness making the well known and fondly-remembered fresh, alive, and interesting once again. All because Wycliffe, Purvey, and their compeers cared so deeply and sacrificed so dearly.

Today there are over 100 modern translations of the New Testament in English, available at bookstores, the library, and even on the Internet. But once, there was just one. This one. Try to imagine the impact upon hearing and reading these words for the very first time:

Oure fadir that art in heuenes,  
halewid be thi name;  
thi kingdoom come to;  
be thi will don in erthe  
as it is in heuene;  
3yue to vs this dai oure ech  
dayes breed;  
and for3yue to vs oure dettis,  
as we for3yuen to oure dettouris;  
and lede vs not in to temptacioun,  
but delyuere vs fro yuel. Amen.

“Later Version”, *Matthew, Chapter 6*,  
*The Holy Bible*, 1395, unaltered.

Our father that art in heavens,  
hallowed be thy name;  
thy kingdom come to;  
be thy will done in earth  
as it is in heaven;  
give to us this day our each  
day's bread;  
and forgive to us our debts,  
as we forgive to our debtors;  
and lead us not into temptation,  
but deliver us from evil. Amen.

“Wycliffe-Purvey”, *Matt. 6:9-13*,  
*Wycliffe's New Testament*, 2001.

Wycliffe's  
New Testament



# THE GOSPEL *of* MATTHEW

Wycliffe-Purvey, 1395

## Chapter 1

1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren.

1:3 Judas begat Phares and Zara, of Thamar. Phares begat Esrom. Esrom begat Aram.

1:4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

1:5 Salmon begat Booz, of Rachab. Booz begat Obed, of Ruth. Obed begat Jesse.

1:6 Jesse begat David the king. David the king begat Solomon, of her that was Urias's *wife*.

1:7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

1:8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Ozias.

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## Chapter 1

1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

1:6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat

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1:9 Ozias begat Joatham. Joatham begat Achaz. Achaz begat Ezekias.

Ozias;

1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

1:10 Ezekias begat Manasses. Manasses begat Amon. Amon begat Josias.

1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

1:11 Josias begat Jechonias and his brethren, into the transmigration of Babylon.

1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

1:12 And after the transmigration of Babylon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

1:13 Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor.

1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

1:14 Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud.

1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

1:15 Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob.

1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

1:16 Jacob begat Joseph, the husband of Mary, of whom Jesus was born, that is called Christ.

1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

1:17 And so all the generations from Abraham to David *be* fourteen generations, and from David [till] to the transmigration of Babylon *be* fourteen generations, and from the transmigration of Babylon to Christ [and from the transmigration of Babylon unto Christ] *be* fourteen generations.

1:17 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* fourteen generations.



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1:18 But the generation of Christ was thus. When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found having of the Holy Ghost in the womb. [Forsooth the generation of Christ was this. When Mary, his mother, was spoused to Joseph, before they came together, she was found having in the womb of the Holy Ghost.]

1:19 And Joseph, her husband, for he was rightful, and would not publish her, he would privily have left her. [<sup>+</sup>Joseph, forsooth, her husband, when he was a just man, *or rightful*, and would not publish her, would privily forsake her.]

1:20 But while he thought these things, lo! the angel of the Lord appeared to him in sleep, and said [lo! the angel of the Lord appeared in sleep, *or sweven*, to him, saying], Joseph, the son of David, do not thou dread to take Mary, thy wife; for that thing that is born in her is of the Holy Ghost.

1:21 And she shall bear a son, and thou shalt call his name Jesus; for he shall make his people safe from their sins.

1:22 For all this thing was done, that it should be fulfilled, that was said of the Lord by a prophet, saying,

1:23 Lo! a virgin shall have in [the] womb, and she shall bear a son, and they shall call his name Emmanuel, that is to say [that is interpreted], God with us.

1:24 And Joseph rose [up] from sleep, and did as the angel of the Lord

1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

1:19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

1:20 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.

1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

1:23 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.

1:24 Then Joseph being raised from sleep did as the angel of the Lord had

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commanded him, and took *Mary*, his wife; [Soothly Joseph rising up from sleep, did as the angel of the Lord bade him, and took his wife;]

1:25 and he knew her not, till she had born her first begotten son, and he called his name Jesus.

## Chapter 2

2:1 Therefore when Jesus was born in Bethlehem of Juda, in the days of king Herod, lo! astrologers [lo! kings, *or wise men*,] came from the east to Jerusalem,

2:2 and said [saying], Where is he, that is born [the] king of Jews? for we have seen his star in the east, and we have come to worship him.

2:3 But king Herod heard, and was troubled, and all Jerusalem with him.

2:4 And he gathered together all the princes of priests, and scribes of the people, and inquired of them, where Christ should be born.

2:5 And they said to him, In Bethlehem of Juda; for so it is written by a prophet,

2:6 And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for of thee a duke shall go out, that shall govern my people Israel.

2:7 Then Herod called privily the astrologers [the kings], and learned busily

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bidden him, and took unto him his wife:

1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

## Chapter 2

2:1 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,

2:2 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.

2:3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

2:6 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.

2:7 Then Herod, when he had privily called the wise men, inquired of them

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of them [busily learned of them] the time of the star that appeared to them.

diligently what time the star appeared.

2:8 And he sent them into Bethlehem, and said, Go ye, and ask ye busily of the child, and when ye have found, tell ye *it* to me [tell again to me], that I also come, and worship him.

2:8 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.

2:9 And when they had heard the king, they went forth [went away]. And lo! the star, that they saw in the east [And lo! the star which they saw in the east], went before them, till it came, and stood above, where the child was.

2:9 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.

2:10 And they saw the star, and joyed with a full great joy.

2:10 When they saw the star, they rejoiced with exceeding great joy.

2:11 And they entered into the house, and found the child with Mary, his mother; and they felled down, and worshipped him. And when they had opened their treasures, they offered to him gifts, gold, incense, and myrrh.

2:11 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.

2:12 And when they had taken an answer in sleep, that they should not turn again to Herod, they turned again by another way into their [own] country. [+And an answer taken in sleep, that they should not turn again to Herod, they be turned by another way into their own country.]

2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

2:13 And when they were gone [And when they had gone away], lo! the angel of the Lord appeared to Joseph in sleep, and said [saying], Rise up, and take the child and his mother, and flee into Egypt, and be thou there, till that I say

2:13 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

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to thee; for it is to come, that Herod seek the child, to destroy him [to lose him].

2:14 And Joseph rose [up], and took the child and his mother by night, and went into Egypt,

2:15 and he was there till the death of Herod; that it should be fulfilled, that was said of the Lord by the prophet, saying, From Egypt I have called my son.

2:16 Then Herod seeing that he was scorned, *either deceived*, of the astrologers [Then Herod seeing that he was scorned, *or deceived*, of the kings], was full wroth; and he sent, and slew all the children, that were in Bethlehem, and in all the coasts thereof, from two years age and within, after the time that he had inquired of the astrologers [after the time that he had sought out of the kings].

2:17 Then it was fulfilled, that was said by Jeremy, the prophet, saying,

2:18 A voice was heard on high, weeping and much wailing, Rachel beweeeping her sons, and she would not be comforted, for they be nought [for they be not].

2:19 But when Herod was dead, lo! the angel of the Lord appeared to Joseph in sleep in Egypt, [Soothly Herod dead, lo! the angel of the Lord appeared in sleep to Joseph in Egypt,]

2:20 and said [saying], Rise up, and take the child and his mother, and go

seek the young child to destroy him.

2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

2:15 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.

2:16 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 inquired of the wise men.

2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

2:18 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.

2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

2:20 Saying, Arise, and take the young child and his mother, and go into the

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into the land of Israel; for they that sought the life of the child be dead.

land of Israel: for they are dead which sought the young child's life.

2:21 Joseph rose [up], and took the child and his mother, and came into the land of Israel.

2:21 And he arose, and took the young child and his mother, and came into the land of Israel.

2:22 And he heard that Archelaus reigned in Judaea for Herod, his father, and dreaded to go thither. And he was warned in sleep, and went into the parts of Galilee;

2:22 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:

2:23 and [he] came, and dwelt in a city, that is called Nazareth, that it should be fulfilled, that was said by prophets, For he shall be called a Nazarene.

2:23 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.

## Chapter 3

## Chapter 3

3:1 In those days John Baptist came, and preached in the desert of Judaea, [In those days came John Baptist, preaching in the desert of Judaea,]

3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

3:2 and said, Do ye penance, for the kingdom of heavens shall approach. [+saying, Do ye penance, for the kingdom of heaven shall nigh.]

3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

3:3 For this is he, of whom it is said by Esaias, the prophet, saying, A voice of a crier in desert, Make ye ready the ways of the Lord; make ye right the paths of him. [+Forsooth this is he, of whom it is said by Esaias, saying, A voice of a man crying in desert, Make ye ready the way of the Lord; make ye rightful the paths of him.]

3:3 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.

3:4 And this John [Forsooth that same

3:4 And the same John had his

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John] had clothing of camel's hairs, and a girdle of skin about his loins; and his meat was honeysuckles [soothly his meat was locusts], and honey of the wood.

raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

3:5 Then Jerusalem went out to him, and all Judaea, and all the country about Jordan;

3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

3:6 and they were washed of him in Jordan [and were christened of him in Jordan], acknowledging their sins.

3:6 And were baptized of him in Jordan, confessing their sins.

3:7 But he saw many of the Pharisees and of Sadducees coming to his baptism, and said to them, Generation of adders, who showed to you to flee from the wrath that is to come? [Soothly he seeing many of Pharisees and of Sadducees coming to his baptism, said to them, Generations of adders, who showed to you to flee from wrath to come?]

3:7 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?

3:8 Therefore do ye worthy fruits of penance,

3:8 Bring forth therefore fruits meet for repentance:

3:9 and do not ye say within you, We have Abraham to our father; for I say to you, that God is mighty to raise up of these stones the sons of Abraham.

3:9 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.

3:10 And now the ax is put to the root of the tree; therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.

3:10 And now also the ax 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.

3:11 I wash you in water [Soothly I christen you in water], into penance; but he that shall come after me is stronger than I, whose shoes I am not worthy to bear; he shall baptize you [he shall

3:11 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 bear: he shall baptize you with the Holy Ghost, and

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baptize, *or christen*, you] in the Holy Ghost and [in] fire.

*with* fire:

3:12 Whose winnowing cloth *is* in his hand, and he shall fully cleanse his corn floor, and shall gather his wheat into his barn; but the chaff he shall burn with fire that may not be quenched. [+Whose winnowing cloth, *or fan*, in his hand, and he shall fully cleanse his floor, and shall gather his wheat into his barn; but chaffs he shall burn with fire unquenchable, *or that never shall be quenched*.]

3:12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

3:13 Then Jesus came from Galilee into Jordan to John, to be baptized of him [to be christened of him].

3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

3:14 And John forbade him, and said, I owe to be baptized of thee, and thou comest to me? [Soothly John forbade him, saying, I owe to be christened of thee, and comest thou to me?]

3:14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

3:15 But Jesus answered, and said to him, Suffer now, for thus it falleth to us to fulfill all rightwiseness [Forsooth Jesus answering said to him, Suffer now, for so it cometh us to fulfill all rightwiseness]. Then *John* suffered him.

3:15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it cometh us to fulfil all righteousness. Then he suffered him.

3:16 And when Jesus was baptized, at once he went up from the water [Forsooth Jesus christened ascended up anon from the water]; and lo! heavens were opened to him, and he saw the Spirit of God coming down as a dove, and coming on him [and coming upon him];

3:16 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:

3:17 and lo! a voice from heaven, saying, This is my loved Son [and lo! a voice from heavens, saying, This is my beloved

3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

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Son], in which I have well pleased to me.

## Chapter 4

## Chapter 4

4:1 Then Jesus was led of a Spirit into desert, to be tempted of the fiend [to be tempted of the devil].

4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

4:2 And when he had fasted forty days and forty nights, afterward he hungered.

4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.

4:3 And the tempter came nigh, and said to him, If thou be God's Son [If thou art the Son of God], say that these stones be made loaves.

4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4:4 Which answered, and said to him, It is written, Not only in bread liveth man, but in each word that cometh forth of God's mouth. [Which answering said to him, It is written, A man liveth not in bread alone, but in every word that cometh forth from the mouth of God.]

4:4 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.

4:5 Then the fiend took him into the holy city, and setted him on the pinnacle of the temple, [Then the devil took him into the holy city, and set him on the pinnacle of the temple,]

4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

4:6 and said to him, If thou art God's Son, send thee adown [and said to him, If thou art the Son of God, send thee down]; for it is written, That to his angels he commanded of thee, and they shall take thee in [the] hands, lest peradventure thou hurt thy foot at a stone.

4:6 And saith unto him, If thou be 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.

4:7 Again Jesus said to him, It is written, Thou shalt not tempt thy Lord God. [Again Jesus said to him, It is written,

4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.



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Thou shalt not tempt the Lord thy God.]

4:8 Again the fiend [Again the devil] took him [up] into a full high hill, and showed to him all the realms of the world, and the joy of them [and the glory of them];

4:9 and said to him, All these I shall give to thee, if thou fall down and worship me.

4:10 Then Jesus said to him, Go, Satan; for it is written, Thou shalt worship thy Lord God [for it is written, Thou shalt worship the Lord thy God], and to him alone thou shalt serve.

4:11 Then the fiend left him [Then the devil left him]; and lo! angels came nigh, and served to him.

4:12 But when Jesus had heard that John was taken, he went into Galilee.

4:13 And he left the city of Nazareth, and came [And the city of Nazareth left, he came], and dwelt in the city of Capernaum, beside the sea, in the coasts [in the ends] of Zabulon and Nephthalim,

4:14 that it should be fulfilled, that was said by Esaias, the prophet, saying,

4:15 The land of Zabulon and the land of Nephthalim, the way of the sea over Jordan, of Galilee of heathen men,

4:16 the people that walked in

4:8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

4:10 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.

4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

4:15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

4:16 The people which sat in darkness

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darknesses saw great light [the people that dwelt in darknesses saw great light], and while men sat in the country of [the] shadow of death, light arose to them [light is sprung to them].

saw great light; and to them which sat in the region and shadow of death light is sprung up.

4:17 From that time Jesus began to preach, and [to] say, Do ye penance, for the kingdom of heavens shall come nigh [for the realm of heaven hath nighed].

4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

4:18 And Jesus walked beside the sea of Galilee, and saw two brethren [Soothly Jesus, walking beside the sea of Galilee, saw two brethren], Simon, that is called Peter, and Andrew, his brother, casting nets [sending a net] into the sea; for they were fishers.

4:18 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.

4:19 And he said to them, Come ye after me, and I shall make you to be made fishers of men.

4:19 And he saith unto them, Follow me, and I will make you fishers of men.

4:20 And at once [And anon] they left their nets, and followed him.

4:20 And they straightway left *their* nets, and followed him.

4:21 And he went forth from that place, and saw twain other brethren [And he going forth from that place, saw two other brethren], James of Zebedee, and John, his brother, in a ship with Zebedee, their father, amending their nets, and he called them.

4:21 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.

4:22 And at once [Soothly anon] they left the nets and the father, and followed him.

4:22 And they immediately left the ship and their father, and followed him.

4:23 And Jesus went about all Galilee, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor and each

4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and

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sickness among the people [and healing all sorrow, *or ache*, and all sickness in the people].

all manner of disease among the people.

4:24 And his fame went into all Syria; and they brought to him all that were at mal-ease, and that were taken with diverse languors and torments, and them that had fiends, and lunatic men, and men in palsy [and they brought to him all *men* having evil, taken with diverse sores and torments, and them that had devils, and lunatic men, and men in the palsy], and he healed them.

4:24 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 lunatic, and those that had the palsy; and he healed them.

4:25 And there followed him much people of Galilee [And there followed him many companies of Galilee], and of Decapolis, and of Jerusalem, and of Judaea, and of beyond Jordan.

4:25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

## Chapter 5

## Chapter 5

5:1 And Jesus, seeing the people, went up into the hill; and when he was set, his disciples came to him. [<sup>+</sup>Jesus forsooth, seeing the companies, went up into an hill; and when he had sat, his disciples came nigh to him.]

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

5:2 And he opened his mouth, and taught them, and said [saying],

5:2 And he opened his mouth, and taught them, saying,

5:3 Blessed *be* poor *men* in spirit, for the kingdom of heavens is theirs. [Blessed *be* the poor in spirit, for the kingdom of heaven is theirs.]

5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

5:4 Blessed *be* mild *men* [Blessed mild], for they shall wield the earth.

5:4 Blessed *are* they that mourn: for they shall be comforted.

5:5 Blessed *be* they that mourn, for they shall be comforted.

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

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5:6 Blessed *be* they that hunger and thirst rightwiseness, for they shall be fulfilled [for they shall be filled].

5:7 Blessed *be* merciful *men* [Blessed the merciful], for they shall get mercy.

5:8 Blessed *be* they that be of clean heart, for they shall see God.

5:9 Blessed *be* peaceable *men*, for they shall be called God's children. [Blessed the peaceable, for they shall be called the sons of God.]

5:10 Blessed *be* they that suffer persecution for rightwiseness, for the kingdom of heavens is theirs [for the kingdom of heaven is theirs].

5:11 Blessed be ye, when men shall curse you, and shall pursue you [and pursue you], and shall say all evil against you lying, for me.

5:12 Joy ye, and be ye glad [full out], for your meed is plenteous in heavens; for so they have pursued the prophets also that were before you.

5:13 Ye be salt of the earth; that if the salt [shall] vanish away, wherein shall it be salted? To nothing it is worth over, but that it be cast out, and be defouled of men.

5:14 Ye be [the] light of the world; a city set on an hill may not be hid;

5:15 nor men tendeth a lantern, and putteth it under a bushel [neither *men* tend a lantern, and put it under a bushel], but on

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5:6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

5:7 Blessed *are* the merciful: for they shall obtain mercy.

5:8 Blessed *are* the pure in heart: for they shall see God.

5:9 Blessed *are* the peacemakers: for they shall be called the children of God.

5:10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

5:11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

5:12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all

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a candlestick, that it give light to all that be in the house.

that are in the house.

5:16 So shine your light before men, that they see your good works, and glorify your Father that is in heavens.

5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

5:17 Do not ye deem, that I came to undo the law, or the prophets; I came not to undo the law, but to fulfill. [+Do not ye guess, *or deem*, that I came to undo, *or destroy*, the law, or the prophets; I came not to destroy, *or undo*, but to fulfill.]

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:18 Forsooth I say to you, till heaven and earth pass, one letter [one i, *that is the least letter*,] or one tittle shall not pass from the law, till all things be done.

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

5:19 Therefore he that breaketh one of these least commandments, and teacheth thus men, shall be called the least in the realm of heavens; but he that doeth, and teacheth, shall be called great in the kingdom of heavens.

5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

5:20 And I say to you, that but your rightwiseness [shall] be more plenteous than of scribes and of Pharisees [+Forsooth I say to you, that but your rightwiseness shall be more plenteous than of scribes and Pharisees], ye shall not enter into the kingdom of heavens.

5:20 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.

5:21 Ye have heard that it was said to old men, Thou shalt not slay; and he that slayeth, shall be guilty to the doom [shall be guilty of doom].

5:21 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:

5:22 But I say to you, that each man

5:22 But I say unto you, That

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that is wroth to his brother, shall be guilty to doom; and he that saith to his brother, Fie! shall be guilty to the council; but he that saith Fool, shall be guilty to the fire of hell. [But I say to you, that ever-each that is wroth to his brother, shall be guilty of doom; forsooth he that shall say to his brother, Raca, *that is, a word of scorn*, shall be guilty of council; soothly he that shall say, Fool, *that is, a word of despising*, shall be guilty of the fire of hell.]

whosoever is angry with his brother without a cause shall be in danger of the judgment: 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.

5:23 Therefore if thou offerest thy gift at the altar, and there thou bethinkest, that thy brother hath somewhat against thee [and there bethinkest, that thy brother hath something against thee],

5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

5:24 leave there thy gift before the altar, and go first to be reconciled to thy brother, and then thou shalt come, and shalt offer thy gift.

5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

5:25 Be thou consenting to thine adversary soon, while thou art in the way with him, lest peradventure thine adversary take thee to the doomsman, and the doomsman take thee to the minister [lest peradventure thine adversary take thee to the judge, and the judge take thee to the minister], and thou be sent into prison.

5:25 Agree with thine adversary quickly, whiles 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.

5:26 Truly I say to thee, Thou shalt not go out from thence [Thou shalt not go thence], till thou yield the last farthing.

5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

5:27 Ye have heard that it was said to old men, Thou shalt not do lechery.

5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

5:28 But I say to you, that every man

5:28 But I say unto you, That

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that seeth a woman [for] to covet her, hath now done lechery by her in his heart [now he hath done lechery with her in his heart].

5:29 That if thy right eye cause thee to stumble [That if thy right eye offend thee], pull it out, and cast *it* from thee; for it speedeth to thee, that one of thy members perish, than that all thy body go into hell.

5:30 And if thy right hand cause thee to stumble [And if thy right hand offend thee], cut it away, and cast [it] from thee; for it speedeth to thee that one of thy members perish, than that all thy body go into hell.

5:31 And it hath been said, Whoever leaveth his wife, give he to her a bill of forsaking. [Forsooth it is said, Whoever shall leave his wife, give he to her a libel, *that is, a little book of forsaking.*]

5:32 But I say to you, that every man that leaveth his wife [that every man that shall leave his wife], except (for) [the] cause of fornication, maketh her to do lechery, and he that weddeth the forsaken *wife*, doeth adultery.

5:33 Again ye have heard, that it was said to old men, Thou shalt not forswear, but thou shalt yield thine oaths to the Lord. [Again ye have heard, that it was said to old men, Thou shalt not forswear, but to the Lord thou shalt yield thine oaths.]

5:34 But I say to you, that ye swear not for any thing [Forsooth I say to you, to

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whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

5:29 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.

5:30 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.

5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

5:32 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.

5:33 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:

5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's

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not swear on all manner]; neither by heaven, for it is the throne of God;

5:35 neither by the earth, for it is the stool of his feet; neither by Jerusalem, for it is the city of a great king [for it is the city of the great king];

5:36 neither thou shalt swear by thine head, for thou mayest not make one hair white, or black;

5:37 but be your word, Yea, yea; Nay, nay [but your word be Yea, yea; Nay, nay]; and that that is more than these, is of evil.

5:38 Ye have heard that it hath been said, Eye for eye, and tooth for tooth.

5:39 But I say to you, that ye against-stand not an evil *man*; but if any smite thee in the right cheek, show to him also the other; [+But I say to you, to not against-stand evil; but if any shall smite thee on the right cheek, give to him also the tother;]

5:40 and to him that will strive with thee in doom, and take away thy coat, leave to him also thy mantle [leave thou to him and thine over-cloth];

5:41 and whoever constraineth thee a thousand paces, go thou with him other twain. [and whoever constrain thee a thousand paces, go thou with him other two.]

5:42 Give thou to him that asketh of thee [Forsooth give to him that asketh of thee], and turn thou not away from him

throne:

5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

5:39 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.

5:40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

5:41 And whosoever shall compel thee to go a mile, go with him twain.

5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.



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that will borrow of thee.

5:43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.

5:44 But I say to you, love ye your enemies, do ye well to them that hate you, and pray ye for them that pursue, and slander you [and pray ye for *men* pursuing, and falsely challenging you];

5:45 that ye be the sons of your Father that is in heavens, that maketh his sun to rise upon good men and evil [that maketh his sun to rise on good and on evil *men*], and raineth on just men and unjust.

5:46 For if ye love them that love you, what meed shall ye have? whether [the] publicans do not this thing?

5:47 And if ye greet your brethren only, what shall ye do more? do not heathen men this? [And if ye greet, or *salute*, your brethren only, what moreover shall ye do? whether and pagans do not this thing?]

5:48 Therefore be ye perfect, as your heavenly Father is perfect.

## Chapter 6

6:1 Take heed, that ye do not your rightwiseness before men, to be seen of them, else ye shall have no meed at your Father that is in heavens [else ye shall not have meed of your Father which is in heavens].

6:2 Therefore when thou doest alms,

5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

5:44 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;

5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

5:47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## Chapter 6

6:1 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.

6:2 Therefore when thou doest *thine*

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do not thou trumpet before thee, as hypocrites do in synagogues and streets, that they be worshipped of men [+Therefore when thou doest alms, do not thou sing before thee with a trump, as hypocrites do in synagogues and streets, that they be made worshipful of men]; soothly I say to you, they have received their meed.

6:3 But when thou doest alms, know not thy left hand what thy right hand doeth,

6:4 that thine alms be in huddles, and thy Father that seeth in huddles, shall requite thee [shall yield to thee].

6:5 And when ye pray, ye shall not be as hypocrites, that love to pray standing in synagogues and [in] corners of streets, to be seen of men [that they be seen of men]; truly I say to you, they have received their meed.

6:6 But when thou shalt pray, enter into thy bedchamber, and when the door is shut, pray thy Father in huddles, and thy Father that seeth in huddles, shall yield to thee.

6:7 But in praying do not ye speak much, as heathen men do, for they guess that they be heard in their much speech.

6:8 Therefore do not ye be made like to them, for your Father knoweth what is need to you [for your Father knoweth what is needful to you], before that ye ask him.

alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

6:5 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, that they may be seen of men. Verily I say unto you, They have their reward.

6:6 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.

6:7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

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6:9 And thus ye shall pray, Our Father that art in heavens, hallowed be thy name;

6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

6:10 thy kingdom come to; be thy will done in earth as it is in heaven [<sup>+</sup>thy will be done as in heaven and in earth/be thy will done as in heaven so in earth];

6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

6:11 give to us this day our each day's bread;

6:11 Give us this day our daily bread.

6:12 and forgive to us our debts, as we forgive to our debtors;

6:12 And forgive us our debts, as we forgive our debtors.

6:13 and lead us not into temptation, but deliver us from evil. Amen.

6:13 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.

6:14 For if ye forgive to men their sins, [and] your heavenly Father shall forgive to you your trespasses. [Forsooth if ye shall forgive to men their sins, and your heavenly Father shall forgive to you your sins.]

6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

6:15 Soothly if ye forgive not to men [the sins of them], neither your Father shall forgive to you your sins.

6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

6:16 But when ye fast, do not ye be made as hypocrites sorrowful, for they deface themselves, to seem fasting to men [for they put their faces out of *natural* terms, that they seem fasting to men]; truly I say to you, they have received their meed.

6:16 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.

6:17 But when thou fastest, anoint thine head, and wash thy face,

6:17 But thou, when thou fastest, anoint thine head, and wash thy face;

6:18 that thou be not seen fasting to

6:18 That thou appear not unto men

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men, but to thy Father that is in huddles, and thy Father that seeth in privy [and thy Father that seeth in huddles], shall yield to thee.

to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

6:19 Do not ye treasure to you treasures [here] in earth, where rust and moth destroyeth, and where thieves delve out and steal;

6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

6:20 but gather to you treasures in heaven [but treasure to you treasures in heaven], where neither rust nor moth destroyeth, and where thieves delve not out, nor steal.

6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

6:21 For where thy treasure is, there also thine heart is.

6:21 For where your treasure is, there will your heart be also.

6:22 The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light-full;

6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

6:23 but if thine eye be wayward, all thy body shall be dark[-full]. If then the light that is in thee be darkneses, how great shall those darkneses be? [but if thine eye be wayward, all thy body shall be dark-full. Therefore if the light that is in thee be darkness, how great shall those darkneses be?]

6:23 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!

6:24 No man may serve two lords, for either he shall hate the one, and love the other; either he shall sustain the one [or he shall sustain the one], and despise the other. Ye be not able to serve God and riches.

6:24 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.

6:25 Therefore I say to you, that ye be not busy to your life, what ye shall eat; nor to your body, with what ye shall be

6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for

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clothed [or to your body, with what ye shall be clad]. Whether [the] life is not more than meat, and the body more than the cloak [and the body more than cloth]?

your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

6:26 Behold ye the fowls of the air, for they sow not, neither reap, neither gather into barns [nor gather into barns]; and your Father of heaven feedeth them. Whether ye be not more worthy than they [Whether ye be not more worth than they]?

6:26 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?

6:27 But who of you thinking may put to his stature one cubit? [Soothly who of you by thinking may add to his stature one cubit?]

6:27 Which of you by taking thought can add one cubit unto his stature?

6:28 And of clothing what be ye busy? Behold the lilies of the field, how they wax. They travail not, neither they spin;

6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

6:29 and I say to you, that Solomon in all his glory was not covered as one of these.

6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:30 And if God clotheth thus the hay of the field, that to day is, and to morrow is cast into an oven [and to morrow is sent into the furnace], how much more you of little faith?

6:30 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?

6:31 Therefore do not ye be busy, saying, What shall we eat? or, What shall we drink? or, With what thing shall we be covered [or, With what shall we be covered]?

6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

6:32 For heathen men seek all these things; and your Father knoweth, that ye have need to all these things.

6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these

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6:33 Therefore seek ye first the kingdom of God, and his rightwiseness, and all these things shall be cast to you.

6:34 Therefore do not ye be busy into the morrow, for the morrow shall be busy to itself; for it sufficeth to the day his own malice.

## Chapter 7

7:1 Do not ye deem, that ye be not deemed;

7:2 for in what doom ye deem, ye shall be deemed, and in what measure ye mete, it shall be meted again to you.

7:3 But what seest thou a little mote in the eye of thy brother, and seest not a beam in thine own eye?

7:4 Or how sayest thou to thy brother, Brother, suffer I shall do out a mote from thine eye [Brother, suffer that I cast out a mote from thine eye], and lo! a beam is in thine own eye?

7:5 Hypocrite, first do out the beam of thine eye/do thou out first the beam of thine own eye, and then thou shalt see to do out the mote of the eye of thy brother. [<sup>+</sup>Hypocrite, cast out first the beam of thine eye, and then thou shalt see to cast out the fescue of the eye of thy brother.]

7:6 Do not ye give holy thing to

things.

6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

6:34 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.

## Chapter 7

7:1 Judge not, that ye be not judged.

7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

7:4 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?

7:5 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.

7:6 Give not that which is holy unto

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hounds [Do not ye give holy things to hounds], neither cast ye your margarites before swine, lest peradventure they defoul them with their feet, and *the bounds* be turned, and tear you all to pieces.

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

7:8 For each that asketh, taketh; and he that seeketh, findeth; and it shall be opened to him, that knocketh.

7:9 What man of you is, that if his son ask him bread [Or who of you is a man, whom if his son ask bread], whether he will take him a stone?

7:10 Or if he ask [a] fish, whether he will give him an adder? [Or if he shall ask a fish, whether he shall give to him a serpent?]

7:11 Therefore if ye, when ye be evil men, know how to give good gifts to your sons, how much more your Father that is in heavens shall give good things to men that ask him?

7:12 Therefore all things, whatever things ye will that men do to you, [and] do ye to them, for this is the law and the prophets.

7:13 Enter ye by the strait gate; for the gate that leadeth to perdition is large, and the way *is* broad, and there be many that enter by it. [Enter ye by the strait gate; for the gate is broad, and the way that leadeth to perdition, *either damnation*, is

the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

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

7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

7:10 Or if he ask a fish, will he give him a serpent?

7:11 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?

7:12 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.

7:13 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:

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large, and many be that enter by it.]

7:14 How strait is the gate, and narrow the way, that leadeth to life, and there be few that find it [and few be that find it].

7:15 Be ye ware of false prophets, that come to you in clothings of sheep, but withinforth they be wolves of raven; [+Perceive, or beware, ye, and flee from false prophets, which come to you in clothing of sheep, but within they be snatching wolves;]

7:16 of their fruits ye shall know them. Whether men gather grapes of thorns, or figs of briers?

7:17 So every good tree maketh good fruits; but an evil tree maketh evil fruits.

7:18 A good tree may not make evil fruits, neither an evil tree [may] make good fruits.

7:19 Every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire.

7:20 Therefore of their fruits ye shall know them.

7:21 Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heavens; but he that doeth the will of my Father that is in heavens, he shall enter into the kingdom of heavens. [+Not each that saith to me, Lord, Lord, shall enter into the kingdom of heavens; but he that doeth the will of my Father which is in heavens, shall enter into the kingdom of

7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

7:18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

7:20 Wherefore by their fruits ye shall know them.

7:21 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.



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heavens.]

7:22 Many shall say to me in that day, Lord, Lord, whether we have not prophesied in thy name, and have cast out fiends in thy name, and have done many works of power in thy name [whether we have not prophesied in thy name, and have cast out devils in thy name, and have done many virtues in thy name]?

7:23 And then I shall acknowledge to them, That I knew you never; depart away from me, ye that work wickedness.

7:24 Therefore every man that heareth these my words, and doeth them, shall be made like to a wise man, that hath builded his house on a stone [+that hath built his house on/upon a stone].

7:25 And rain came down, and floods came, and winds blew, and rushed into that house; and it felled not down [and it fell not down], for it was founded on a stone.

7:26 And every man that heareth these my words, and doeth them not, is like to a fool, that hath builded his house on gravel [+is like to a man fool, that hath built his house upon gravel, *or sand*].

7:27 And rain came down, and floods came, and winds blew, and hurled against that house; and it felled down [and it fell down], and the falling down thereof was great.

7:28 And it was done, when Jesus had ended these words, the people wondered

7:22 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?

7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

7:24 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:

7:25 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.

7:26 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:

7:27 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.

7:28 And it came to pass, when Jesus had ended these sayings, the people

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on his teaching;

were astonished at his doctrine:

7:29 for he taught them, as he that had power [as *a man* having power], and not as the scribes and the Pharisees.

7:29 For he taught them as *one* having authority, and not as the scribes.

## Chapter 8

## Chapter 8

8:1 But when Jesus was come down from the hill, much people followed him [many companies followed him].

8:1 When he was come down from the mountain, great multitudes followed him.

8:2 And lo! a leprous man came, and worshipped him, and said [saying], Lord, if thou wilt, thou mayest make me clean.

8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

8:3 And Jesus held forth the hand, and touched him, and said [saying], I will, be thou made clean. And at once [And anon] the leprosy of him was cleansed.

8:3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

8:4 And Jesus said to him [And Jesus saith to him], See, say thou to no man; but go, show thee to the priests, and offer the gift that Moses commanded, in witnessing to them.

8:4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

8:5 And when he had entered into Capernaum, the centurion approached to him, and prayed him, [Soothly when he entered into Capernaum, (the) centurion nighed to him, praying him,]

8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

8:6 and said, Lord, my child lieth in the house sick on the palsy, and is evil tormented. [and saying, Lord, my child lieth in the house sick in palsy, and is evil tormented.]

8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

8:7 And Jesus said to him [And Jesus

8:7 And Jesus saith unto him, I will

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saith to him], I shall come, and shall heal him.

come and heal him.

8:8 And the centurion answered, and said to him, Lord, I am not worthy, that thou enter under my roof; but only say thou by word [but only say by word], and my child shall be healed.

8:8 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.

8:9 For why I am a man ordained under power, and have knights under me [having under me knights]; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

8:9 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*.

8:10 And Jesus heard these things, and wondered, and said to men following him, Truly I say to you, I found not so great faith in Israel.

8:10 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.

8:11 And I say to you, that many shall come from the east and the west [that many shall come from the east and west], and shall rest with Abraham and Isaac and Jacob in the kingdom of heavens;

8:11 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.

8:12 but the sons of the realm shall be cast out into outer-more darknesses; there shall be weeping, and grinding of teeth. [forsooth the sons of the realm shall be cast into uttermost darknesses; there shall be weeping, and beating together of teeth.]

8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

8:13 And Jesus said to the centurion, Go, and as thou hast believed, be it done to thee. And the child was healed from that hour.

8:13 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.

8:14 And when Jesus was come into

8:14 And when Jesus was come into

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the house of Simon Peter, he saw his wife's mother lying, and shaken with fevers [and shaking with the fevers].

Peter's house, he saw his wife's mother laid, and sick of a fever.

8:15 And he touched her hand, and the fever left her; and she rose, and served [to] them.

8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

8:16 And when it was even, they brought to him many that had devils, and he casted out spirits by word, and healed all that were evil-at-ease; [+Soothly when the evening was made, they brought to him many having devils, and he cast out spirits by word, and healed all having sickness;]

8:16 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:

8:17 that it were fulfilled, that was said by Esaias, the prophet [that it should be fulfilled, that thing that was said by Esaias, the prophet], saying, He took our infirmities, and bare our sicknesses.

8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

8:18 And Jesus saw much people about him, and bade *his disciples* go over the water. [Soothly Jesus seeing many companies about him, commanded *his disciples* to go over the water.]

8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

8:19 And a scribe approached, and said to him [+And a scribe nighing/coming to, said to him], Master, I shall follow thee, whither ever thou shalt go.

8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

8:20 And Jesus said to him, Foxes have dens, and birds of the air *have* nests, but man's Son hath not wherein to rest his head. [And Jesus said to him, Foxes have burrows, *or dens*, and birds of the air *have* nests, but man's Son hath not where he shall rest his head.]

8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

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8:21 [Soothly] Another of his disciples said to him, Lord, suffer me to go first, and bury my father.

8:22 But Jesus said to him, Follow thou me, and let the dead men bury their dead men.

8:23 And when he was gone up into a little ship, his disciples followed him.

8:24 And lo! a great stirring was made in the sea, so that the ship was covered with waves; but he slept.

8:25 And his disciples came to him, and raised him, and said [And his disciples came nigh to him, and raised him, saying], Lord, save us; we perish.

8:26 And Jesus said to them, What be ye of little faith aghast [+And Jesus saith to them, What be ye of little faith afeared]? Then he rose [up], and commanded to the winds and the sea, and a great peaceableness was made.

8:27 And men wondered, and said [saying], What manner *man* is this, for the winds and the sea obey to him?

8:28 And when he was come over the water into the country of men of Gergesenes, two men met him, that had devils, and came out of graves, full mad, so that no man might go by that way. [+And when he had come over the water into the country of men of Gergesenes, two men having devils ran to him, going out from burials, full fierce, so that no man might pass by that way.]

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8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

8:23 And when he was entered into a ship, his disciples followed him.

8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

8:25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

8:26 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.

8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

8:28 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.

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8:29 And lo! they cried, and said [saying], What to us and to thee, Jesus, the Son of God? art thou come hither before the time to torment us?

8:30 And not far from them was a flock [a flock, *or drove,*] of many swine pasturing.

8:31 And the devils prayed him, and said [saying], If thou castest out us from hence, send us into the drove of swine.

8:32 And he said to them, Go ye. And they went out, and went into the swine; and lo! in a great rush all the drove went headlong into the sea, and they were dead in the waters.

8:33 And the herders fled away, and came into the city, and told all these things, and of them that had the fiends [and of them that had the devils].

8:34 And lo! all the city went out to meet Jesus; and when they had seen him, they prayed [*him*], that he would pass from their coasts.

## Chapter 9

9:1 And Jesus went up into a boat, and passed over the water, and came into his city.

9:2 And lo! they brought to him a man sick in palsy, lying in a bed. And Jesus saw the faith of them, and said to the man sick in palsy, Son, have thou trust; thy sins be forgiven to thee [Forsooth Jesus, seeing the faith of them, said

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8:29 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?

8:30 And there was a good way off from them an herd of many swine feeding.

8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

8:32 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.

8:33 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.

8:34 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.

## Chapter 9

9:1 And he entered into a ship, and passed over, and came into his own city.

9:2 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.

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to the man sick in palsy, Son, have trust; thy sins be forgiven to thee].

9:3 And lo! some of the scribes said within themselves, This blasphemeth.

9:4 And when Jesus had seen their thoughts, he said, Whereto think ye evil things in your hearts?

9:5 What is lighter to say, Thy sins be forgiven to thee, either to say [or to say], Rise thou, and walk?

9:6 But that ye know that man's Son hath power to forgive sins in earth, then he said to the sick man in palsy [then he said to the man sick in palsy], Rise up; take thy bed, and go into thine house.

9:7 And he rose, and went into his house.

9:8 And the people seeing dreaded [Soothly the companies seeing dreaded], and glorified God, that gave such power to men.

9:9 And when Jesus passed from thence, he saw a man, Matthew by name, sitting in a tollbooth. And he said to him, Follow thou me. And he rose, and followed him.

9:10 And it was done, while he sat at the meat in the house, lo! many publicans and sinful men came, and sat at the meat with Jesus and his disciples. [And it was done, him sitting at the meat in the house, lo! many publicans and sinful men coming sat at the meat with Jesus and his

9:3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

9:5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

9:6 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.

9:7 And he arose, and departed to his house.

9:8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

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

9:10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

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disciples.]

9:11 And the Pharisees saw, and said to his disciples, Why eateth your master with publicans and sinful men?

9:11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

9:12 And Jesus heard, and said, A physician is not needful to men that fare well, but to men that be evil-at-ease. [And Jesus hearing said, A leech is not needful to men that fare well, but to men having evil.]

9:12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

9:13 But go ye, and learn what it is, I will mercy, and not sacrifice; for I came, not to call rightful men [forsooth I came, not to call rightwise men], but sinful men *to penance*.

9:13 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.

9:14 Then the disciples of John came to him, and said [Then the disciples of John came nigh to him, saying], Why we and the Pharisees fast oft, but thy disciples fast not?

9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

9:15 And Jesus said to them, Whether the sons of the spouse be able to mourn [Whether the sons of the spouse, *or husband*, may wail, *or mourn*], as long as the spouse is with them? But days shall come, when the spouse shall be taken away from them, and then they shall fast.

9:15 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.

9:16 And no man putteth a patch of rough cloth [of rude, *or new*, cloth] into an old clothing [into an old cloth]; for it doeth away the fullness of the cloak [soothly it taketh away the plenty of it from the cloth], and a worse breaking is made.

9:16 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.

9:17 Neither men put new wine into old bottles, else the bottles be broken, and destroyed, and the wine shed out.

9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the



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But men put new wine into new bottles, and both be kept. [+Neither men put new wine into old bottles, *or wine vessels*, else the wine vessels be broken, and the wine is shed out, and the wine vessels perish. But men send new wine into new wine vessels, and both be kept.]

bottles perish: but they put new wine into new bottles, and both are preserved.

9:18 Whiles that Jesus spake these things to them, lo! a prince came, and worshipped him, and said [saying], Lord, my daughter is now dead; but come thou, and put thine hand on her, and she shall live [but come thou, and put thine hand upon her, and she shall live].

9:18 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.

9:19 And Jesus rose, and his disciples, and followed him. [And Jesus rising followed him, and his disciples.]

9:19 And Jesus arose, and followed him, and *so did* his disciples.

9:20 And lo! a woman, that had a bloody flux twelve years, approached behind, and touched the hem of his cloak. [+And lo! a woman that suffered the flux, *or running*, of blood twelve years, nighed/came to behind, and touched the hem of his cloth.]

9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

9:21 For she said within herself, If I touch only the cloak of him [+If I shall touch only the cloth of him/If I shall touch only the clothes of him], I shall be safe.

9:21 For she said within herself, If I may but touch his garment, I shall be whole.

9:22 And Jesus turned, and saw her, and said, Daughter, have thou trust [Daughter, have trust]; thy faith hath made thee safe. And the woman was whole from that hour.

9:22 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.

9:23 And when Jesus came into the house of the prince, and saw minstrels, and the people making noise,

9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

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9:24 he said, Go ye away [Go away], for the damsel is not dead, but sleepeth. And they scorned him.

9:25 And when the folk was put out, he went in, and held her hand; and the damsel rose [up].

9:26 And this fame went out into all that land.

9:27 And when Jesus passed from thence, two blind men crying followed him, and said, Thou son of David, have mercy on us. [And Jesus passing thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.]

9:28 And when he came into the house, the blind men came to him; and Jesus said to them [Soothly when he had come into the house, the blind men came to him; and Jesus saith to them], What will ye, that I do to you? And they said, Lord, that our eyes be opened. And Jesus said, Believe ye, that I may do this thing to you [And Jesus said, Believe ye, that I may do this thing]? They said to him, Yea, Lord.

9:29 Then he touched their eyes, and said [saying], After your faith be it done to you.

9:30 And the eyes of them were opened. And Jesus threatened them, and said [saying], See ye, that no man know.

9:31 But they went out, and famed him through all that land.

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9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

9:26 And the fame hereof went abroad into all that land.

9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

9:28 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.

9:29 Then touched he their eyes, saying, According to your faith be it unto you.

9:30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

9:31 But they, when they were departed, spread abroad his fame in all that country.

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9:32 And when they were gone out, lo! they brought to him a dumb man, having a devil.

9:33 And when the devil was cast out, the dumb man spake. And the people wondered, and said, It hath not been seen thus in Israel [And the companies wondered, saying, It appeared never so in Israel].

9:34 But the Pharisees said, In the prince of devils he casteth out devils.

9:35 And Jesus went about all the cities and castles, teaching in the synagogues of them, and preaching the gospel of the kingdom, and healing every languor and every sickness [and healing all languishing, *or ache*, and all sickness].

9:36 And he saw the people, and had ruth on them [Forsooth Jesus, seeing companies, had ruth on them]; for they were travailed, and lying as sheep not having a shepherd.

9:37 Then he said to his disciples, Soothly *there is* much ripe corn, but few workmen.

9:38 Therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.

## Chapter 10

10:1 And when his twelve disciples were called together, he gave to them power of unclean spirits, to cast them

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9:32 As they went out, behold, they brought to him a dumb man possessed with a devil.

9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

9:34 But the Pharisees said, He casteth out devils through the prince of the devils.

9:35 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.

9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## Chapter 10

10:1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out,

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out *of men*, and to heal every languor, and sickness. [And the twelve disciples called together, he gave to them power of unclean spirits, that they should cast them out, and that they should heal all ache, and all sickness.]

and to heal all manner of sickness and all manner of disease.

10:2 And these be the names of the twelve apostles; the first, Simon, that is called Peter, and Andrew, his brother; James of Zebedee, and John, his brother;

10:2 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;

10:3 Philip, and Bartholomew; Thomas, and Matthew, publican; and James [*of*] Alphaeus, and Thaddaeus;

10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

10:4 Simon Canaanite, and Judas Iscariot, that betrayed Christ [and Judas Iscariot, which betrayed him].

10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

10:5 Jesus sent these twelve, and commanded them, and said [commanding to them, and saying], Go ye not into the way of heathen men, and enter ye not into the cities of Samaritans;

10:5 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:

10:6 but rather go ye to the sheep of the house of Israel, that have perished. [but rather go ye to the sheep of the house of Israel, that perished.]

10:6 But go rather to the lost sheep of the house of Israel.

10:7 And go ye, and preach ye, and say, that the kingdom of heavens shall approach; [Soothly ye going preach, saying, for the kingdom of heavens shall nigh;]

10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

10:8 heal ye sick men, raise ye dead men, cleanse ye mesels [cleanse ye leprous men], cast ye out devils; freely ye have

10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

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taken, freely give ye.

10:9 Do not ye wield gold, nor silver,  
nor money in your girdles,

10:10 not a scrip in the way, neither  
two coats, neither shoes, nor a staff; for  
a workman is worthy his meat. [neither a  
scrip in the way, neither two coats, neither  
shoes, neither a rod; for a workman is worth  
his meat.]

10:11 Into whatever city or castle ye  
shall enter, ask ye who therein is  
worthy, and there dwell ye, till ye go  
out.

10:12 And when ye go into an house,  
greet ye it, and say [Forsooth ye entering  
into an house, greet ye, *or salute ye*, it, saying],  
Peace to this house.

10:13 And if that house be worthy,  
your peace shall come on it; but if that  
house be not worthy, your peace shall  
turn again to you.

10:14 And whoever receiveth not you,  
nor heareth your words, go ye forth  
from that house or city, and sprinkle off  
the dust of your feet. [+And whoever shall  
not receive you, nor hear your words, ye going  
out from that house, *or city*, smite away the  
dust from your feet.]

10:15 Truly I say to you, it shall be  
more sufferable to the land of men of  
Sodom and of Gomorrha [of Sodom and  
Gomorrha] in the day of judgment, than  
to that city.

10:16 Lo! I send you as sheep in the

10:9 Provide neither gold, nor silver,  
nor brass in your purses,

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

10:11 And into whatsoever city or town  
ye shall enter, inquire who in it is  
worthy; and there abide till ye go  
thence.

10:12 And when ye come into an house,  
salute it.

10:13 And if the house be worthy, let  
your peace come upon it: but if it be not  
worthy, let your peace return to you.

10:14 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.

10:15 Verily I say unto you, It shall be  
more tolerable for the land of Sodom  
and Gomorrha in the day of judgment,  
than for that city.

10:16 Behold, I send you forth as sheep

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middle of wolves; therefore be ye sly as serpents, and simple as doves. [+Lo! I send you as sheep in the midst of wolves; therefore be ye prudent, *either wise/wary, or wise before*, as serpents, and simple as doves.]

in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

10:17 But be ye ware of men, for they shall take you in councils, and they shall beat you in their synagogues;

10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

10:18 and to mayors, *or presidents*, and to kings, ye shall be led for me, in witnessing to them, and to heathen men.

10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

10:19 But when they take you, do not ye think, how or what thing ye shall speak [But when they shall take, *or betray*, you, do not ye think, how or what ye shall speak], for it shall be given to you in that hour, what ye shall speak;

10:19 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.

10:20 for it be not ye that speak, but the Spirit of your Father, that speaketh in you.

10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

10:21 And the brother shall betake the brother into death, and the father the son, and [the] sons shall rise against [their] father and mother, and shall torment them by death [and shall torment them to death].

10:21 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.

10:22 And ye shall be in hate to all men for my name; but he that shall dwell still into the end, shall be made safe. [And ye shall be in hatred to all men for my name; forsooth he that shall continue till into the end, shall be safe.]

10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

10:23 And when they pursue you in this city, flee ye into another. Truly I

10:23 But when they persecute you in this city, flee ye into another: for verily I

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say to you, ye shall not end the cities of Israel, before that man's Son come [till that man's Son come].

say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

10:24 The disciple is not above the master [The disciple is not above his master], nor the servant above his lord;

10:24 The disciple is not above *his* master, nor the servant above his lord.

10:25 it is enough to the disciple, that he be as his master, and to the servant as his lord. If they have called the husbandman Beelzebub [If they have called the husbandman, *or the father of (the) household*, Beelzebub], how much more his household members?

10:25 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* them of his household?

10:26 Therefore dread ye not them; for nothing is hid [for nothing is covered, *or hid*], that shall not be showed; and nothing is privy, that shall not be known.

10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

10:27 That thing that I say to you in darkneses, say ye in the light; and preach ye on houses [and preach ye upon roofs], that thing that ye hear in the ear.

10:27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

10:28 And do not ye dread them that slay the body; for they be not able to slay the soul; but rather dread ye him, that be able to destroy both soul and body into hell. [And do not ye dread them that slay the body; truly they be not able to slay the soul; but rather dread ye him, that be able to lose both soul and body into hell.]

10:28 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.

10:29 Whether two sparrows be not sold for an halfpenny? and one of them shall not fall on the earth without your Father.

10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

10:30 And all the hairs of your head be

10:30 But the very hairs of your head

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numbered.

are all numbered.

10:31 Therefore do not ye dread; ye be better than many sparrows.

10:31 Fear ye not therefore, ye are of more value than many sparrows.

10:32 Therefore every man that shall acknowledge me before men, [and] I shall acknowledge him before my Father that is in heavens.

10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

10:33 But he that shall deny me before men, and I shall deny him before my Father that is in heavens [and I shall deny him before my Father which is in heavens].

10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

10:34 Do not ye deem, that I came to send peace into earth [Do not ye deem, that I came to send peace into the earth]; I came not to send peace, but sword.

10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

10:35 For I came to part a man against his father, and the daughter against her mother, and the son's wife against the husband's mother;

10:35 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.

10:36 and the enemies of a man *be* they, that be at home with him.

10:36 And a man's foes *shall be* they of his own household.

10:37 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 to me [is not worthy *of* me].

10:37 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.

10:38 And he that taketh not his cross, and followeth me, is not worthy to me [is not worthy *of* me].

10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

10:39 He that findeth his life, shall lose it; and he that loseth his life for me, shall find it.

10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.



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10:40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

10:41 He that receiveth a prophet in the name of a prophet, shall take the meed of a prophet [shall receive the meed of a prophet]. And he that receiveth a just man in the name of a just man, shall take the meed of a just man [shall receive the meed of a just man].

10:41 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.

10:42 And whoever giveth drink to one of these least a cup of cold water only in the name of a disciple, truly I say to you, he shall not lose his meed.

10:42 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.

## Chapter 11

## Chapter 11

11:1 And it was done, when Jesus had ended, he commanded to his twelve disciples, and passed from thence [And it was done, when Jesus had ended, he, commanding to his twelve disciples, passed from thence] to teach and preach in the cities of them.

11:1 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.

11:2 But when John in bonds had heard the works of Christ, he sent two of his disciples,

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

11:3 and said to him, Art thou he that shall come, or we abide another [or abide we another]?

11:3 And said unto him, Art thou he that should come, or do we look for another?

11:4 And Jesus answered, and said to them, Go ye, and tell again to John those things that ye have heard and seen. [And Jesus answering, said to them, Ye going tell again to John those things which ye have heard and seen.]

11:4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

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11:5 Blind men see, crooked men go [crooked men wander], mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel [poor men be preached the gospel].

11:6 And he is blessed, that shall not be caused to stumble in me. [And he is blessed, that shall not be offended in me.]

11:7 And when they were gone away, Jesus began to say of John to the people [Jesus began to say of John to the companies], What thing went ye out into desert to see? a reed waved with the wind?

11:8 Or what thing went ye out to see? a man clothed with soft clothes [But what thing went ye out to see? whether a man clothed with soft clothings]? Lo! they that be clothed with soft clothes be in the houses of kings.

11:9 But what thing went ye out to see? a prophet? Yea, I say to you, and more than a prophet.

11:10 For this is he, of whom it is written, Lo! I send mine angel before thy face, that shall make ready thy way before thee [which shall make ready thy way before thee].

11:11 Truly I say to you, there rose none more than John Baptist among the children of women; but he that is less in the kingdom of heavens, is more than he. [Truly I say to you, none rose greater than John Baptist among the sons of women; forsooth he that is the least in the kingdom of heavens, is more than he.]

11:5 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.

11:6 And blessed is *he*, whosoever shall not be offended in me.

11:7 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?

11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

11:10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11:11 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.

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11:12 And from the days of John Baptist till now the kingdom of heavens suffereth violence, and violent men snatch it.

11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

11:13 For all [the] prophets and the law till John prophesied;

11:13 For all the prophets and the law prophesied until John.

11:14 and if ye will receive, he is Elias that is to come.

11:14 And if ye will receive *it*, this is Elias, which was for to come.

11:15 He that hath ears of hearing, hear he.

11:15 He that hath ears to hear, let him hear.

11:16 But to whom shall I guess this generation like? It is like to children sitting in the market, that cry to their peers [which, crying to their peers],

11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

11:17 and say [say], We have sung to you, and ye have not danced; we have mourned to you, and ye have not wailed.

11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

11:18 For John came neither eating nor drinking, and they say, He hath a devil.

11:18 For John came neither eating nor drinking, and they say, He hath a devil.

11:19 The Son of man came eating and drinking, and they say, Lo! a man a glutton, and a drinker of wine, and a friend of publicans and of sinful men [and friend of publicans and sinful men]. And wisdom is justified of her sons.

11:19 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.

11:20 Then Jesus began to say reproof to cities, in which full many works of power of him were done [in which full many virtues of him were done], for they did not penance.

11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

11:21 Woe to thee! Chorazin, woe to thee! Bethsaida; for if the works of

11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty

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power [for if the virtues] that be done in you had been done in Tyre and Sidon, sometime they had done penance in haircloth and ashes.

works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

11:22 Nevertheless I say to you, it shall be less pain to Tyre and Sidon in the day of doom, than to you.

11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

11:23 And thou, Capernaum, whether thou shalt be araised up into heaven? Thou shalt go down into hell. For if the works of power that be done in thee, had been done in Sodom, peradventure they should have dwelled till into this day. [And thou, Capernaum, whether till into heaven thou shalt be reared up? Thou shalt go down till into hell. For if the virtues that be done in thee, had been done in Sodom, peradventure they should have dwelled till unto this day.]

11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

11:24 Nevertheless I say to you, that to the land of Sodom it shall be less pain in the day of doom, than to thee.

11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

11:25 In that time Jesus answered, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men, and ready [In that time, Jesus answering said, I acknowledge to thee, Father, Lord of heaven and earth, for thou hast hid these things from wise *men* and prudent], and hast showed them to little children;

11:25 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.

11:26 so, Father, for so it was pleasing before thee.

11:26 Even so, Father: for so it seemed good in thy sight.

11:27 All things be given to me of my Father; and no man knew the Son, but the Father, neither any man knew the

11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth

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Father, but the Son, and to whom the Son would show. [+All things be taken to me of my Father; and no man knoweth the Son, no but the Father, neither any man knoweth the Father, no but the Son, and to whom the Son will show.]

any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

11:28 All ye that travail, and be charged, come to me, and I shall fulfill you [and I shall refresh, *or fulfill*, you].

11:28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

11:29 Take ye my yoke on you [Take ye my yoke upon you], and learn ye of me, for I am mild and meek in heart; and ye shall find rest to your souls.

11:29 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.

11:30 For my yoke is soft, and my charge *is* light [and my charge *is* light, *or easy*].

11:30 For my yoke *is* easy, and my burden is light.

## Chapter 12

## Chapter 12

12:1 In that time Jesus went by corns in the sabbath day [on the sabbath day]; and his disciples hungered, and began to pluck the ears of corn, and to eat.

12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

12:2 And the Pharisees, seeing, said to him, Lo! thy disciples do that thing that is not leaveful to them to do in [the] sabbaths.

12:2 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.

12:3 And he said to them, Whether ye have not read, what David did, when he hungered, and they that were with him?

12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

12:4 how he entered into the house of God, and ate loaves of proposition, which *loaves* it was not leaveful to him to eat, neither to them that were with him, but to priests alone? [+how he entered into

12:4 How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

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the house of God, and ate loaves of proposition, *or putting forth/either setting forth*, which was not leaveful to him to eat, neither to them that were with him, no but to priests only?]

12:5 Or whether ye have not read in the law, that in the sabbaths priests in the temple defoul the sabbaths, and they be without blame?

12:6 And I say to you, that here is a greater than the temple. [Soothly I say to you, for this is more than the temple.]

12:7 And if ye knew, what it is, I will mercy, and not sacrifice, ye should never have condemned innocents.

12:8 For man's Son is Lord, yea, of the sabbath. [Truly man's Son is Lord also of the sabbath.]

12:9 And when he passed from thence [And when he passed thence], he came into the synagogue of them.

12:10 And lo! a man that had a dry hand. And they asked him, and said, Whether it be leaveful to heal in the sabbath [And they asked him, saying, If it is leaveful to heal in the sabbath]? that they should accuse him.

12:11 And he said to them, What man of you shall there be, that hath one sheep, and if it fall into a ditch in the sabbaths, whether he shall not (take) hold, and lift it up?

12:12 How much more is a man better

12:5 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?

12:6 But I say unto you, That in this place is *one* greater than the temple.

12:7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

12:8 For the Son of man is Lord even of the sabbath day.

12:9 And when he was departed thence, he went into their synagogue:

12:10 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.

12:11 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?

12:12 How much then is a man better

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than a sheep? Therefore it is leaveful to do good in the sabbaths [in the sabbath].

than a sheep? Wherefore it is lawful to do well on the sabbath days.

12:13 Then he said to the man, Stretch forth thine hand. And he stretched forth; and it was restored to health as the other.

12:13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

12:14 And the Pharisees went out, and made a council against him, how they should destroy him [how they should lose him].

12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

12:15 And Jesus knew it, and went away from thence; and many followed him, and he healed them all.

12:15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

12:16 And he commanded to them, that they should not make him known;

12:16 And charged them that they should not make him known:

12:17 that that thing were fulfilled [that that thing should be fulfilled], that was said by Esaias, the prophet, saying,

12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

12:18 Lo! my child, whom I have chosen, my darling, in whom it hath well pleased to my soul; I shall put my Spirit on him, and he shall tell doom to heathen men.

12:18 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.

12:19 He shall not strive, nor cry, neither any man shall hear his voice in streets.

12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

12:20 A bruised reed he shall not break, and he shall not quench smoking flax, till he cast out doom to victory;

12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

12:21 and heathen men shall hope in his name.

12:21 And in his name shall the Gentiles trust.

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12:22 Then a man blind and dumb, that had a fiend [having a devil], was brought to him; and he healed him, so that he spake, and saw.

12:22 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.

12:23 And all the people wondered, and said, Whether this be the son of David?

12:23 And all the people were amazed, and said, Is not this the son of David?

12:24 But the Pharisees heard, and said, He this casteth not out fiends, but in Beelzebub, prince of fiends [+This casteth not our fiends, no but in Beelzebub, prince of devils].

12:24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

12:25 And Jesus, witting their thoughts, said to them, Each kingdom parted against itself, shall be desolated [shall be desolate], and each city, or house, parted against itself, shall not stand.

12:25 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:

12:26 And if Satan casteth out Satan [And if Satan cast out Satan], he is parted against himself; therefore how shall his kingdom stand?

12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

12:27 And if I in Beelzebub cast out devils, in whom your sons cast out? Therefore they shall be your doomsmen.

12:27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

12:28 But if I in the Spirit of God cast out fiends, then the kingdom of God is come into you.

12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

12:29 Either how may any man enter into the house of a strong man, and take away his vessels, but he first bind the strong man, and then he shall spoil his house?

12:29 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.

12:30 He that is not with me, is against me; and he that gathereth not together

12:30 He that is not with me is against me; and he that gathereth not with me



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with me, scattereth abroad.

scattereth abroad.

12:31 Therefore I say to you, all sin and blasphemy shall be forgiven to men, but [the] blasphemy of the Spirit shall not be forgiven.

12:31 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.

12:32 And whoever saith a word against man's Son, it shall be forgiven to him; but who that saith a word against the Holy Ghost, it shall not be forgiven to him, neither in this world, nor in the tother.

12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

12:33 Either make ye the tree good, and his fruit good; either make ye the tree evil and his fruit evil [or make ye the tree evil, and his fruit evil]; for a tree is known of his fruit.

12:33 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.

12:34 Ye generation of adders, how be ye able to speak good things, when ye be evil? For the mouth speaketh of the plenty of the heart. [Ye generation of adders, how may ye speak good things, when ye be evil? Soothly the mouth speaketh of the great abundance of the heart.]

12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

12:35 A good man bringeth forth good things of good treasure, and an evil man bringeth forth evil things of evil treasure.

12:35 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.

12:36 And I say to you, that of every idle word, that men speak, they shall yield reason thereof in the day of doom;

12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

12:37 for of thy words thou shalt be justified, and of thy words thou shalt be condemned.

12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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12:38 Then some of the scribes and the Pharisees answered to him, and said, Master, we will see a token of thee. [Then some of the scribes and of the Pharisees answered to him, saying, Master, we would see a token of thee.]

12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

12:39 Which answered, and said to them, An evil kindred and a spouse-breaker seeketh a token [An evil generation and adulterous seeketh a token], and a token shall not be given to it, but the token of Jonas, the prophet.

12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

12:40 For as Jonas was in the womb of a whale three days and three nights, so man's Son shall be in the heart of the earth three days and three nights.

12:40 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.

12:41 Men of Nineveh shall rise in doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas, and lo! here [*is*] a greater than Jonas.

12:41 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.

12:42 The queen of the south shall rise in doom with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and lo! here [*is*] a greater than Solomon.

12:42 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.

12:43 When an unclean spirit goeth out from a man, he goeth by dry places, seeking rest, and findeth not. [<sup>+</sup>Forsooth when an unclean spirit is gone out from a man, he goeth by dry places, seeking rest, and he findeth none.]

12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

12:44 Then he saith, I shall turn again into mine house, from whence I went

12:44 Then he saith, I will return into my house from whence I came out; and

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out [Then he saith, I shall turn again into my house, from whence I came out]. And he cometh, and findeth it void, and cleansed with besoms, and made fair.

12:45 Then he goeth, and taketh with him seven other spirits worse than himself; and they enter [in], and dwell there. And the last things of that man be made worse than the former. So it shall be [and] to this worst generation.

12:46 Yet while he spake to the people, lo! his mother and his brethren stood withoutforth, seeking to speak with him.

12:47 And a man said to him, Lo! thy mother and thy brethren stand withoutforth, seeking thee.

12:48 And he answered to the man, that spake to him, and said, Who is my mother? and who be my brethren?

12:49 And he held forth his hand into his disciples, and said, Lo! my mother and my brethren;

12:50 for whoever doeth the will of my Father that is in heavens, he is my brother, and sister, and mother.

## Chapter 13

13:1 In that day Jesus went out of the house, and sat beside the sea.

13:2 And much people was gathered to him, so that he went up into a boat, and sat; and all the people stood on the

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when he is come, he findeth *it* empty, swept, and garnished.

12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

12:46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

## Chapter 13

13:1 The same day went Jesus out of the house, and sat by the sea side.

13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole

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brink. [And many companies were gathered to him, so that he ascending into a boat sat; and all the company stood in the brink.]

multitude stood on the shore.

13:3 And he spake to them many things in parables, and said [saying], Lo! he that soweth, went out to sow his seed.

13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

13:4 And while he soweth, some *seeds* felled [fell] beside the way, and birds of the air came, and ate them.

13:4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

13:5 But other *seeds* [Soothly other] felled into stony places, where they had not much earth; and at once [and anon] they sprung up, for they had not deepness of earth.

13:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

13:6 But when the sun was risen, they parched [they sweltered, *or burned for heat*], and for they had not root, they dried up.

13:6 And when the sun was up, they were scorched; and because they had no root, they withered away.

13:7 And other *seeds* [Forsooth other] felled among thorns; and the thorns waxed up, and strangled them.

13:7 And some fell among thorns; and the thorns sprung up, and choked them:

13:8 But other *seeds* [But other] felled into good land, and gave fruit; some an hundredfold, another sixtyfold, [and] another thirtyfold.

13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

13:9 He that hath ears of hearing, hear he.

13:9 Who hath ears to hear, let him hear.

13:10 And the disciples came nigh, and said to him, Why speakest thou in parables to them?

13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

13:11 And he answered, and said to them, For to you it is given to know the privates of the kingdom of heavens; but

13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven,

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it is not given to them. [+Which answering said unto them, For to you it is given to know the mysteries, *or privates*, of the kingdom of heavens; but it is not given to them.]

but to them it is not given.

13:12 For it shall be given to him that hath, and he shall have plenty; but if a man hath not [truly who that hath not], also that thing that he hath shall be taken away from him.

13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13:13 Therefore I speak to them in parables, for they seeing see not, and they hearing hear not, neither understand;

13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13:14 that the prophecy of Esaias' saying be fulfilled in them [that the prophecy of Esaias be filled in them, that saith], With hearing ye shall hear, and ye shall not understand; and ye seeing shall see, and ye shall not see;

13:14 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:

13:15 for the heart of this people is greatly fatted [+for the heart of this people is enfatted/is greatly made fat], and they heard heavily with ears, and they have closed their eyes, lest sometime they see with eyes, and with ears hear, and understand in heart, and they be converted, and I heal them.

13:15 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 should understand with *their* heart, and should be converted, and I should heal them.

13:16 But your eyes that see *be* blessed, and your ears that hear.

13:16 But blessed *are* your eyes, for they see: and your ears, for they hear.

13:17 Forsooth I say [truly] to you, that many prophets and just men coveted to see those things that ye see, and they saw not, and to hear those things that ye hear, and they heard not.

13:17 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*.

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13:18 Therefore hear ye the parable of the sower.

13:19 Each that heareth the word of the realm, and understandeth not, the evil spirit cometh, and snatcheth (up) that that is sown in his heart; this it is [this is he], that is sown beside the way.

13:20 But this that is sown on the stony land, this it is [Forsooth he that is sown in stony land, is this], that heareth the word of God, and anon with joy taketh it.

13:21 And he hath not root in himself, but is temporal. For when tribulation and persecution is made for the word, at once he is caused to stumble [anon he is offended].

13:22 But he that is sown in thorns, is this that heareth the word, and the busyness of this world, and the fallacy of riches stranglenth the word [and the falseness of riches strangle the word], and it is made without fruit.

13:23 But he that is sown into good land, is this that heareth the word, and understandeth, and bringeth forth fruit. And some maketh an hundredfold, truly another sixtyfold and another thirtyfold.

13:24 Another parable Jesus put forth to them, and said [saying], The kingdom of heavens is made like to a man, that sowed good seed in his field.

13:25 And when men slept, his enemy came, and sowed above tares in the middle of [the] wheat, and went away.

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13:18 Hear ye therefore the parable of the sower.

13:19 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.

13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

13:21 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.

13:22 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.

13:23 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.

13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

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[<sup>+</sup>But, when men slept, his enemy came, and sowed above tares, *or cockles*, in the midst of the wheat, and went away.]

13:26 But when the herb was grown [Soothly when the herb had grown], and made fruit, then the tares appeared.

13:27 And the servants of the husbandman came, and said to him, Lord, whether hast thou not sown good seed in thy field? whereof then hath it tares?

13:28 And he said to them, An enemy hath done this thing. And the servants said to him, Wilt thou that we go, and gather them?

13:29 And he said, Nay, lest peradventure ye in gathering [the] tares draw up with them [also] the wheat by the root. [<sup>+</sup>And he said, Nay, lest peradventure ye gathering tares, *or cockles*, draw up by the root with them also the wheat.]

13:30 Suffer ye them both to wax into reaping time; and in the time of ripe corn I shall say to the reapers, First gather ye together the tares, and bind them together in knitches to be burnt, but gather ye the wheat into my barn. [<sup>+</sup>Suffer ye them both wax till to the ripe corn; and in the time of the ripe corn I shall say to the reapers, First gather ye together tares/the darnels, *or cockles*, and bind them together in knitches, *or small bundles*, to be burnt, but gather ye the wheat into my barn.]

13:31 Another parable Jesus put forth to them, and said [saying], The kingdom of heavens is like to a corn of mustard

13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

13:30 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.

13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard

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seed, which a man took, and sowed in his field.

13:32 Which [truly] is the least of all seeds, but when it hath waxen, it is the most of all worts, and is made a tree; so that birds of the air come, and dwell in the boughs thereof [<sup>+</sup>so that the birds of the air come, and dwell in the bows, *or branches*, thereof].

13:33 Another parable *Jesus* spake to them [He spake another parable to them], The kingdom of heavens is like to sourdough, which a woman took, and hid in three measures of meal, till it were all soured.

13:34 *Jesus* spake all these things in parables to the people [Jesus spake all these things in parables to the companies], and he spake not to them without parables,

13:35 that it should be fulfilled, that is said by the prophet, saying, I shall open my mouth in parables; I shall tell out hid things from the making of the world. [<sup>+</sup>that it should be fulfilled, which is said by the prophet, saying, I shall open my mouth in parables; I shall tell out things hid from the making of the world.]

13:36 Then he let go the people, and came into an house; and his disciples came to him, and said [Then the companies left, he came into an house; and his disciples came nigh to him, saying], Expound to us the parable of the tares of the field.

13:37 Which answered, and said, He that soweth good seed is man's Son;

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seed, which a man took, and sowed in his field:

13:32 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.

13:33 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.

13:34 All these things spake *Jesus* unto the multitude in parables; and without a parable spake he not unto them:

13:35 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.

13:36 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.

13:37 He answered and said unto them, He that soweth the good seed is the Son



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13:38 the field is the world; but the good seed, be sons of the kingdom, but tares, these be evil children; [<sup>+</sup>soothly the field is the world; but the good seed, these be the sons of the realm, tares, *or cockles*, these be sons of the wicked;]

13:39 the enemy that soweth them is the fiend [but the enemy that soweth them is the devil]; and the ripe corn is the ending of the world, [forsooth] the reapers be angels.

13:40 Therefore as tares be gathered together, and be burnt in fire [and burnt in the fire], so it shall be in the ending of the world.

13:41 Man's Son shall send his angels, and they shall gather from his realm all causes of stumbling [and they shall gather of his realm all offences], and them that do wickedness;

13:42 and they shall send them into the chimney of fire; there shall be weeping and beating together of teeth.

13:43 Then just men shall shine as the sun, in the realm of their Father. He that hath ears of hearing, hear he.

13:44 The kingdom of heavens is like to treasure hid in a field, which a man that findeth, hideth; and for joy of it he goeth [and for joy thereof he goeth], and selleth all things that he hath, and buyeth that field.

of man;

13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

13:41 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;

13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

13:44 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.

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13:45 Again the kingdom of heavens is like to a merchant, that seeketh good margarites; [Again the kingdom of heavens is like to a man merchant, seeking good pearls;]

13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

13:46 but when he hath found one precious margarite [soothly one precious pearl found], he went, and sold all things that he had, and bought it.

13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

13:47 Again the kingdom of heavens is like to a net cast into the sea, and that gathereth together of all kinds of fishes [of all kind of fishes];

13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

13:48 which when it was full, they drew it up, and sat by the brink, and chose the good into their vessels, but the evil they cast out [but they cast out the evil].

13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

13:49 So it shall be in the end of the world. Angels shall go out, and shall separate evil men from the middle of just men. [So it shall be in the ending of the world. Angels shall go out, and shall part evil men from the midst of just men.]

13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

13:50 And they shall send them into the chimney of fire; there shall be weeping and grinding of teeth [there shall be weeping and beating together of teeth].

13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

13:51 Have ye understood all these things? They say to him, Yea.

13:51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

13:52 He saith to them, Therefore every wise man of [the] law in the kingdom of heavens [Therefore every writer taught in the kingdom of heavens], is like to an husbandman, that bringeth forth of

13:52 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

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his treasure new things and old.

of his treasure *things* new and old.

13:53 And it was done, when Jesus had ended these parables, he passed from thence.

13:53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

13:54 And he came into his country, and taught them in their synagogues, so that they wondered, and said, From whence this wisdom and works of power *came* to this [Whereof to him this wisdom and virtues]?

13:54 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?

13:55 Whether this is not the son of a carpenter [Whether is not this the son of a carpenter]? Whether his mother be not said Mary? and his brethren, James, and Joseph, and Simon, and Judas?

13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

13:56 and his sisters, whether they all be not among us? From whence then all these things *come* to this [Therefore whereof to him all these things]?

13:56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

13:57 And so they were offended in him. But Jesus said to them, A prophet is not without honour [A prophet is not without worship], but in his own country, and in his own house.

13:57 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.

13:58 And he did not there many works of power [And he did not there many virtues], for the unbelief of them.

13:58 And he did not many mighty works there because of their unbelief.

## Chapter 14

## Chapter 14

14:1 In that time Herod tetrarch, [*that is,*] *prince of the fourth part*, heard the fame of Jesus;

14:1 At that time Herod the tetrarch heard of the fame of Jesus,

14:2 and said to his children, This is John Baptist, he is risen from death, and

14:2 And said unto his servants, This is John the Baptist; he is risen from the

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therefore works of power work in him.  
[and said to his children, This is John Baptist,  
he hath risen from dead, and therefore virtues  
work in him.]

dead; and therefore mighty works do  
show forth themselves in him.

14:3 For Herod had held John, and  
bound him, and putted him in prison  
for Herodias [and put him into prison for  
Herodias], the wife of his brother.

14:3 For Herod had laid hold on John,  
and bound him, and put *him* in prison  
for Herodias' sake, his brother Philip's  
wife.

14:4 For John said to him, It is not  
leaveful to thee to have her.

14:4 For John said unto him, It is not  
lawful for thee to have her.

14:5 And he willing to slay him,  
dreaded the people; for they had him as  
a prophet.

14:5 And when he would have put  
him to death, he feared the multitude,  
because they counted him as a prophet.

14:6 But in the day of Herod's birth,  
the daughter of Herodias danced in the  
middle, and pleased Herod.

14:6 But when Herod's birthday was  
kept, the daughter of Herodias danced  
before them, and pleased Herod.

14:7 Wherefore with an oath he  
promised to give to her, whatever thing  
she asked of him.

14:7 Whereupon he promised with an  
oath to give her whatsoever she would  
ask.

14:8 And she before-warned of her  
mother, said, Give thou to me here the  
head of John Baptist in a dish.

14:8 And she, being before instructed  
of her mother, said, Give me here John  
Baptist's head in a charger.

14:9 And the king was sorrowful, but  
for the oath, and for them that sat  
together at the meat, he commanded to  
be given.

14:9 And the king was sorry:  
nevertheless for the oath's sake, and  
them which sat with him at meat, he  
commanded *it* to be given her.

14:10 And he sent, and beheaded John  
in the prison.

14:10 And he sent, and beheaded John  
in the prison.

14:11 And his head was brought in a  
dish, and it was given to the damsel,  
and she bare it to her mother.

14:11 And his head was brought in a  
charger, and given to the damsel: and  
she brought *it* to her mother.

14:12 And his disciples came, and took

14:12 And his disciples came, and took

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his body, and buried it; and they came, and told to Jesus.

up the body, and buried it, and went and told Jesus.

14:13 And when Jesus had heard this thing, he went from thence in a boat, into a desert place beside. And when the people had heard, they followed him on their feet from cities.

14:13 When Jesus heard *of 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.

14:14 And Jesus went out, and saw a great people [And Jesus, going out, saw a great multitude], and had ruth on them, and he healed the sick men of them.

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

14:15 But when eventide was come, his disciples came to him, and said, The place is desert, and the time is now passed; let the people go into towns, to buy them(selves) meat. [Soothly the evening made, his disciples came nigh to him, saying, The place is desert, and the hour hath now passed; leave thou the companies, that they, going into castles, buy meats to them.]

14:15 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.

14:16 Jesus said to them, They have not need to go; give ye them somewhat to eat. [+Forsooth Jesus said to them, They have no need to go; give ye to them to eat.]

14:16 But Jesus said unto them, They need not depart; give ye them to eat.

14:17 They answered, We have not here, but five loaves and two fishes.

14:17 And they say unto him, We have here but five loaves, and two fishes.

14:18 And he said to them, Bring ye them hither to me.

14:18 He said, Bring them hither to me.

14:19 And when he had commanded the people to sit to meat on the hay, he took five loaves and two fishes, and he beheld into heaven, and blessed, and brake, and gave to his disciples; and the disciples gave to the people. [And when he had commanded the company to sit to the

14:19 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.

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meat on the hay, five loaves and two fishes taken, he beholding into heaven, blessed, and brake, and gave loaves to his disciples; soothly the disciples gave to the companies.]

14:20 And all ate, and were fulfilled. And they took the remnants of broken gobbets, twelve baskets full. [And all ate, and were filled. And they took the reliefs of broken gobbets, twelve coffins full.]

14:21 And the number of men that ate was five thousand of men, without women and little children.

14:22 And at once [And anon] Jesus compelled the disciples to go up into a boat, and [to] go before him over the sea, while he let go the people [till that he left the companies].

14:23 And when the people was let go, he ascended alone into an hill to pray [+And the companies left, he ascended up into an hill alone to pray]. But when the evening was come, he was there alone.

14:24 And the boat in the middle of the sea was shogged with waves, for the wind was contrary. [Forsooth the boat in the midst of the sea was thrown with waves, for the wind was contrary.]

14:25 But in the fourth waking of the night, he came to them walking on the sea.

14:26 And they, seeing him walking on the sea, were disturbed, and said [were distroubled, saying], That it is a phantom; and for dread they cried.

14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

14:21 And they that had eaten were about five thousand men, beside women and children.

14:22 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.

14:23 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.

14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

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14:27 And at once Jesus spake to them, and said [And anon Jesus spake to them, saying], Have ye trust, I am; do not ye dread.

14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

14:28 And Peter answered, and said, Lord, if thou art, command me to come to thee on [upon] the waters.

14:28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

14:29 And he said, Come thou. And Peter went down from the boat, and walked on the waters to come to Jesus.

14:29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

14:30 But he saw the wind strong, and was afeared; and when he began to drown, he cried, and said [saying], Lord, make me safe.

14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

14:31 And at once Jesus held forth his hand, and took *Peter* [And anon Jesus, holding forth his hand, caught him], and said to him, Thou of little faith, why hast thou doubted?

14:31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

14:32 And when he had ascended into the boat, the wind ceased.

14:32 And when they were come into the ship, the wind ceased.

14:33 And they, that were in the boat, came, and worshipped him, and said [saying], Verily, thou art God's Son.

14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

14:34 And when they had passed over the sea, they came into the land of Gennesaret.

14:34 And when they were gone over, they came into the land of Gennesaret.

14:35 And when men of that place had known him, they sent into all that country; and they brought to him all that had sicknesses [all having evil].

14:35 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;

14:36 And they prayed him, that they

14:36 And besought him that they

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should touch [namely] the hem of his clothing [the hem of his cloth]; and whoever touched were made safe.

## Chapter 15

15:1 Then the scribes and the Pharisees came to him from Jerusalem, and said, [Then scribes and Pharisees came nigh to him from Jerusalem, saying,]

15:2 Why break thy disciples the traditions of elder men [Why thy disciples break the traditions, *either the teachings*, of elder men]? for they wash not their hands, when they eat bread.

15:3 He answered, and said to them, Why [also] break ye the commandment of God for your tradition?

15:4 For God said, Honour thy father and thy mother [Honour thy father and mother], and he that curseth father or mother, die he by death.

15:5 But ye say, Whoever saith to father or mother [But ye say, Whoever shall say to the father or mother], Whatever gift is of me, it shall profit to thee;

15:6 and he hath not worshipped his father or his mother [and he shall not honour his father either mother]; and ye have made the commandment of God void for your tradition.

15:7 Hypocrites, Esaias, the prophet, prophesied well of you, and said [saying],

15:8 This people honoureth me with

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might only touch the hem of his garment: and as many as touched were made perfectly whole.

## Chapter 15

15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

15:5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

15:6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

15:7 Ye hypocrites, well did Esaias prophesy of you, saying,

15:8 This people draweth nigh unto



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lips, but their heart is far from me;

me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

15:9 and they worship me without cause [truly they worship me without cause], teaching the doctrines and the commandments of men.

15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

15:10 And when the people were called together to him, he said to them, Hear ye, and understand ye. [+And the companies called together to him, he said to them, Hear, and understand.]

15:10 And he called the multitude, and said unto them, Hear, and understand:

15:11 That thing that entereth into the mouth, defouleth not a man [Not that thing that entereth into the mouth, defouleth a man]; but that thing that cometh out of the mouth, defouleth a man.

15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

15:12 Then his disciples came, and said to him, Thou knowest, that, if this word be heard, the Pharisees be offended? [Then his disciples coming nigh said to him, Knowest thou, that, this word heard, Pharisees be offended?]

15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

15:13 And he answered, and said, Every planting, that my Father of heaven hath not planted [which my Father of heaven hath not planted], shall be drawn up by the root.

15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

15:14 Suffer ye them; they be blind, and leaders of blind men. And if a blind man lead a blind man, both fall into the ditch [both fall down into the ditch].

15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15:15 Peter answered, and said to him, Expound to us this parable.

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

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15:16 And he said, Yet be ye also without understanding/Yet ye be without understanding? [And he said, Yet also ye be without understanding?]

15:16 And Jesus said, Are ye also yet without understanding?

15:17 Understand ye not, that all thing that entereth into the mouth, goeth into the womb, and is sent out into the going away?

15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

15:18 But those things that come forth from the mouth, go out from the heart [go out of the heart], and those things defoul the man.

15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

15:19 For of the heart go out evil thoughts [For out of the heart cometh evil thoughts], manslayings, adulteries, fornications, thefts, false witnessings, blasphemies.

15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

15:20 These things it be that defoul a man; but to eat with hands not washed [soothly for to eat with hands unwashen], defouleth not a man.

15:20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

15:21 And Jesus went out from thence, and went into the coasts of Tyre and Sidon.

15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

15:22 And lo! a woman of Canaan went out of those coasts, and cried, and said to him [saying to him], Lord, the son of David, have mercy on me; my daughter is evil travailed of a fiend [my daughter is evil travailed of a devil].

15:22 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.

15:23 And he answered not to her a word. And his disciples came, and prayed him, and said, Let go thou her, for she crieth after us [And his disciples coming to, prayed him, saying, Leave thou her,

15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

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for she crieth after us].

15:24 [Forsooth] He answered, and said, I am not sent, but to the sheep of the house of Israel that have perished. [Forsooth he answering saith, I am not sent, no but to the sheep of the house of Israel that perished.]

15:25 And she came, and worshipped him, and said, Lord, help me. [But she came, and worshipped him, saying, Lord, help me.]

15:26 Which answered, and said, It is not good to take the bread of children, and cast [it] to hounds.

15:27 And she said, Yes, Lord; for [the] whelps eat of the crumbs, that fall down from the board of their lords'.

15:28 Then Jesus answered, and said to her, A! woman [O! thou woman], thy faith is great; be it done to thee, as thou wilt. And her daughter was healed from that hour.

15:29 And when Jesus had passed from thence, he came beside the sea of Galilee. And he went up into an hill, and sat there.

15:30 And much people came to him, and had with them dumb men and crooked [*men*], feeble and blind, and many others; and they casted down them at his feet. And he healed them, [And many companies came nigh to him, having with them dumb men and crooked *men*, feeble and blind, and many others; and they cast them down at his feet. And he healed

15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

15:25 Then came she and worshipped him, saying, Lord, help me.

15:26 But he answered and said, It is not meet to take the children's bread, and cast *it* to dogs.

15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

15:28 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.

15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

15:30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

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them,]

15:31 so that the people wondered [so that the companies wondered], seeing dumb men speaking, and crooked [*men*] going, blind men seeing; and they magnified God of Israel.

15:32 And Jesus, when his disciples were called together, said to them, I have ruth of the people, for they have abided now three days with me, and have nothing to eat; and I will not let them go fasting, lest they fail in the way. [+Forsooth Jesus said to his disciples called together, I have ruth of the company, for now three days they dwell still with me, and they have nothing that they shall eat; and I will not leave them fasting, lest they fail in the way.]

15:33 And the disciples say to him, Whereof then so many loaves among us in desert, to fulfill so great a people [that we fill so great a company]?

15:34 And Jesus said to them, How many loaves have ye? And they said, Seven, and a few small fishes. [+And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few little fishes.]

15:35 And he commanded the people, to sit to meat on the earth. [And he commanded the company, that they should sit to the meat on the earth.]

15:36 And he took the seven loaves and five fishes, and did thankings, and brake *them*, and gave to his disciples; and the disciples gave to the people.

15:31 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.

15:32 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.

15:33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

15:35 And he commanded the multitude to sit down on the ground.

15:36 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.

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15:37 And all ate, and were fulfilled, and they took that that was left of remnants, seven baskets full. [And all ate, and were filled, and they took that that was over of the reliefs, seven baskets full.]

15:38 And they that ate were four thousand of men, without little children and women.

15:39 And when he had let go the people [And, the company left], he went up into a boat, and came into the coasts of Magdala.

## Chapter 16

16:1 And the Pharisees and the Sadducees came to him tempting [And Pharisees and Sadducees tempting him came nigh to him], and prayed him to show them a token from heaven.

16:2 And he answered, and said to them, When the eventide is come, ye say, It shall be clear, for heaven is ruddy; [+And he answering said to them, The evening made, ye say, It shall be clear, for the heaven is red, *either ruddy*;

16:3 and the morrowtide, To day tempest [and the morrow, Made to day tempest], for heaven shineth heavily. Then ye know how to deem [wisely] the face of heaven, but ye be not able to know the tokens of times [but ye be not able to know the signs of times].

16:4 An evil generation and adulterous seeketh a token; and a token shall not be given to it, but the token of Jonas, the prophet. And when he had

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15:37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

15:38 And they that did eat were four thousand men, beside women and children.

15:39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

## Chapter 16

16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

16:2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

16:3 And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

16:4 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

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left them, he went forth [he went away].

left them, and departed.

16:5 And when his disciples came over the sea, they forgot to take loaves.

16:5 And when his disciples were come to the other side, they had forgotten to take bread.

16:6 And he said to them, Behold ye, and beware of the sourdough of Pharisees and of Sadducees.

16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

16:7 And they thought among them[selves], and said [saying], For we have not taken loaves.

16:7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

16:8 But Jesus witting said to them, What think ye among you of little faith, for ye have not taken loaves?

16:8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

16:9 Yet ye understand not, neither have mind of five loaves into five thousand of men, and how many baskets ye took [and how many coffins ye took]?

16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

16:10 neither of seven loaves into four thousand of men, and how many baskets ye took?

16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

16:11 Why understand ye not, for I said not to you of bread, Be ye ware of the sourdough of Pharisees and of Sadducees?

16:11 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?

16:12 Then they understood, that he said not to beware of [the] sourdough of loaves, but of the teaching of Pharisees and of Sadducees.

16:12 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.

16:13 And Jesus came into the parts of Caesarea of Philippi, and asked his

16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his

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disciples, and said [saying], Whom say men to be man's Son?

disciples, saying, Whom do men say that I the Son of man am?

16:14 And they said, Some John Baptist; others Elias; and others Jeremy, or one of the prophets.

16:14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

16:15 Jesus said to them [Jesus saith to them], But whom say ye me to be?

16:15 He saith unto them, But whom say ye that I am?

16:16 Simon Peter answered, and said, Thou art Christ, the Son of God living [Thou art Christ, the Son of quick God].

16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16:17 [Forsooth] Jesus answered, and said to him, Blessed art thou, Simon Barjona; for flesh and blood showed not to thee, but my Father that is in heavens.

16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

16:18 And I say to thee, that thou art Peter, and on this stone I shall build my church, and the gates of hell shall not have power against it. [And I say to thee, for thou art Peter, and upon this stone I shall build my church, and the gates of hell shall not have might, *or strength*, against it.]

16:18 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.

16:19 And to thee I shall give the keys of the kingdom of heavens; and whatever thou shalt bind on earth, shall be bound also in heavens; and whatever thou shalt unbind on earth, shall be unbound also in heavens.

16:19 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: and whatsoever thou shalt loose on earth shall be loosed in heaven.

16:20 Then he commanded to his disciples, that they should say to no man, that he was Jesus Christ.

16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

16:21 From that time Jesus began to show to his disciples, that it behooved him to go to Jerusalem, and suffer many

16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer

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things, of the elder men, and of the scribes, and of princes of priests [of the elders, and scribes, and princes of priests]; and be slain, and the third day to rise again.

many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

16:22 And Peter took him, and began to blame him, and said [saying], Far be it from thee, Lord; this shall not be to thee.

16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

16:23 And he turned, and said to Peter, Satan, go thou after me; thou art a cause of stumbling to me; for thou savourest not those things that be of God, but those things that be of men. [The which, turned, said to Peter, Satan, go after me; thou art (an) offence to me; for thou savourest not, *or understandest not*, those things that be of God, but those things that be of men.]

16:23 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.

16:24 Then Jesus said to his disciples, If any man will come after me, deny he himself, and take his cross, and follow me;

16:24 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.

16:25 for he that will make his life safe, shall lose it; and he that shall lose his life for me, shall find it.

16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

16:26 For what profiteth it to a man [Soothly what profiteth to a man], if he win all the world, and suffer impairing of his soul? or what (ex)changing shall a man give for his soul?

16:26 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?

16:27 For man's Son shall come in the glory of his Father, with his angels, and then he shall yield to every man after his works.

16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

16:28 Truly I say to you, there be some

16:28 Verily I say unto you, There be



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of them that stand here [there be some of *men* standing here], which shall not taste death, till they see man's Son coming in his kingdom.

## Chapter 17

17:1 And after six days Jesus took Peter, and James, and John, his brother, and led them aside into an high hill,

17:2 and was transfigured into another likeness before them [and was transfigured, or *turned into another likeness*, before them]. And his face shone as the sun; and his clothes were made white as snow.

17:3 And lo! Moses and Elias appeared to them, and spake with him. [And lo! Moses and Elias appeared to them, speaking with him.]

17:4 And Peter answered, and said to Jesus, Lord, it is good us to be here. If thou wilt, make we here three tabernacles; to thee one, to Moses one, and one to Elias.

17:5 Yet while he spake, lo! a bright cloud overshadowed them; and lo! a voice out of the cloud, that said, This is my dear-worthy Son, in whom I have well pleased to me; hear ye him.

17:6 And the disciples heard, and felled down [fell down] on their faces, and dreaded greatly.

17:7 And Jesus came, and touched them, and said to them, Rise up, and do not ye dread.

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some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

## Chapter 17

17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

17:3 And, behold, there appeared unto them Moses and Elias talking with him.

17:4 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.

17:5 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.

17:6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

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17:8 And they lifted up their eyes, and saw no man, but Jesus alone.

17:8 And when they had lifted up their eyes, they saw no man, save Jesus only.

17:9 And as they came down of the hill, Jesus commanded to them, and said, Say ye to no man the vision, till man's Son rise again from death. [+And, they coming down from the mountain, Jesus commanded them, saying, Say ye to no man the vision, till that man's Son rise again from dead.]

17:9 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.

17:10 And his disciples asked him, and said, What then say the scribes, that it behooveth that Elias come first? [And his disciples asked him, saying, What therefore say scribes, that it behooveth Elias first come?]

17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

17:11 [And] He answered, and said to them, [Forsooth] Elias shall come, and he shall restore all things.

17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

17:12 And I say to you, that Elias is now come, and they knew him not, but they did in him whatever things they would; and so man's Son shall suffer of them.

17:12 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 also the Son of man suffer of them.

17:13 Then the disciples understood, that he said to them of John the Baptist.

17:13 Then the disciples understood that he spake unto them of John the Baptist.

17:14 And when he came to the people [And when he came to the company], a man came to him, and felled [fell] down on *his* knees before him, and said [saying],

17:14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

17:15 Lord, have mercy on my son; for he is lunatic, and suffereth evil, for oft times he falleth into the fire, and oft times into the water.

17:15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

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17:16 And I brought him to thy disciples, and they might not heal him.

17:16 And I brought him to thy disciples, and they could not cure him.

17:17 Jesus answered, and said, A! thou generation unbelievful [unbelievful, *or out of the faith,*] and wayward; how long shall I be with you? how long shall I suffer you? Bring ye him hither to me.

17:17 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.

17:18 And Jesus blamed him, and the devil went out from him; and the child was healed from that hour.

17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

17:19 Then the disciples came to Jesus privily, and said to him, Why might not we cast him out?

17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

17:20 Jesus saith to them [Jesus said to them], For your unbelief. Truly I say to you, if ye have faith, as a corn of mustard seed, ye shall say to this hill, Pass thou hence [Pass thou from hence], and it shall pass; and nothing shall be impossible to you;

17:20 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.

17:21 but this kind is not cast out, but by prayer and fasting.

17:21 Howbeit this kind goeth not out but by prayer and fasting.

17:22 And whiles they were abiding together in Galilee, Jesus said to them, Man's Son shall be betrayed into the hands of men;

17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

17:23 and they shall slay him, and the third day he shall rise again to life [and the third day he shall rise again]. And they were full sorry.

17:23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

17:24 And when they came to Capernaum, they that took tribute, came to Peter, and said to him, Your master payeth not tribute?

17:24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

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17:25 And he said, Yes. And when he was come into the house, Jesus came before him, and said, Simon, what seemeth to thee? Kings of the earth, of whom take they tribute? of their sons, either of aliens? [+And he saith, Yea. And when he had entered into an house, Jesus came before him, saying, Simon, what seemeth to thee? Of which take the kings of earth tribute, *or rent?* of their *own* sons, or of aliens?]

17:26 And he said, Of aliens. Jesus said to him, Then sons be free.

17:27 But that we offend them not, go thou to the sea, and cast an hook, and take that fish that first cometh up; and, when his mouth is opened, thou shalt find a stater [a stater, *that is, a certain of money*]; take it, and give for thee and for me [thou taking it, give to them for me and for thee].

## Chapter 18

18:1 In that hour the disciples came to Jesus, and said [saying], Who, guessest thou, is [the] greater in the kingdom of heavens?

18:2 And Jesus called a little child, and put him in the middle of them; [And Jesus, calling a little child, set him in the midst of them;]

18:3 and said, I say truth to you [and said, Truly I say to you], but ye be turned, and [be] made as little children, ye shall not enter into the kingdom of heavens.

18:4 Therefore whoever meeketh

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17:25 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?

17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

17:27 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.

## Chapter 18

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

18:2 And Jesus called a little child unto him, and set him in the midst of them,

18:3 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.

18:4 Whosoever therefore shall

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him[self] as this little child, he is [the] greater in the kingdom of heavens. [+Therefore whoever shall meek himself as this little child, he is the greater in the realm of heavens.]

humble himself as this little child, the same is greatest in the kingdom of heaven.

18:5 And he that receiveth one such little child in my name, receiveth me.

18:5 And whoso shall receive one such little child in my name receiveth me.

18:6 But whoso causeth to stumble one of these small [+Forsooth who shall offend one of these little], that believe in me, it speedeth to him that a millstone of asses be hanged in his neck, and [that] he be drowned in the deepness of the sea.

18:6 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.

18:7 Woe to the world, for causes of stumbling; for it is need that causes of stumbling come; nevertheless woe to that man by whom a cause of stumbling cometh. [Woe to the world, for offences; truly it is need, that offences come; nevertheless, woe to that man by whom an offence cometh.]

18:7 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!

18:8 And if thine hand or thy foot cause thee to stumble, cut it off, and cast *it* away from thee. It is better to thee to enter to life feeble, either crooked, than having twain hands or two feet to be sent into everlasting fire. [+Forsooth if thine hand or thy foot offend thee, cut it off, and cast it away from thee. It is good to thee to enter into life feeble, or crooked, than having two hands or two feet to be sent into everlasting fire.]

18:8 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.

18:9 And if thine eye cause thee to stumble [And if thine eye offend thee], pull it out, and cast *it* away from thee. It is better to thee with one eye to enter into

18:9 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

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life, than having twain eyes to be sent into the fire of hell [than having two eyes to be sent into hell fire].

cast into hell fire.

18:10 See ye, that ye despise not one of these little. For I say to you, that the angels of them in heavens see evermore the face of my Father that is in heavens [Truly I say to you, for the angels of them in heavens see ever the face of my Father which is in heavens].

18:10 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.

18:11 For man's Son came to save that thing that perished.

18:11 For the Son of man is come to save that which was lost.

18:12 What seemeth to you? If there were to a man an hundred sheep, and one of them hath erred, whether he shall not leave ninety and nine in desert [whether he shall not leave ninety and nine in the hills], and shall go to seek that that erred?

18:12 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?

18:13 And if it fall that he find it, truly I say to you, that he shall have joy thereof more than on ninety and nine that erred not. [And if it befall that he find it, truly I say to you, for he shall joy thereon more than of ninety and nine that erred not.]

18:13 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.

18:14 So it is not the will of your Father that is in heavens [<sup>+</sup>which is in heavens/that is in heaven], that one of these little perish.

18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

18:15 But if thy brother sinneth against thee, go thou, and reprove him, betwixt thee and him alone; if he heareth thee, thou hast won thy brother. [<sup>+</sup>Forsooth if thy brother shall sin against thee, go thou, and reprove him, *or snub*, between thee and him alone; if he shall hear thee, thou hast won thy brother.]

18:15 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.

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18:16 And if he heareth thee not, take with thee one or twain, that every word stand in the mouth of twain or three witnesses. [Truly if he shall not hear thee, take with thee one or two, that every word stand in the mouth of two or three witnesses.]

18:16 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.

18:17 And if he heareth not them, say thou to the church. But if he heareth not the church, be he as an heathen and a publican to thee. [That if he shall not hear them, say thou to the church. Forsooth if he shall not hear the church, be he to thee as an heathen man and a publican.]

18:17 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 a heathen man and a publican.

18:18 I say to you truly, whatever things ye [shall] bind on earth, those shall be bound also in heaven; and whatever things ye [shall] unbind on earth, those shall be unbound also in heaven. [I say to you truly, whatever things ye shall bind on earth, shall be bound also in heaven; and whatever things ye shall unbind on earth, shall be unbound also in heaven.]

18:18 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.

18:19 Again I say to you, that if twain of you consent on earth, of every thing whatever they ask, it shall be done to them of my Father that is in heavens. [+Again I say to you, that if two of you shall consent on the earth, of each thing whatever they shall ask, it shall be done to them of my Father which is in heavens.]

18:19 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.

18:20 For where twain or three be gathered in my name, there I am in the middle of them. [For where two or three be gathered in my name, there I am in the midst of them.]

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

18:21 Then Peter came to him, and said, Lord, how oft shall my brother sin

18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin

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against me, and I shall forgive him?  
Whether till seven times?

against me, and I forgive him? till seven  
times?

18:22 Jesus saith to him, I say not to  
thee, till seven times; but till seventy  
times seven times.

18:22 Jesus saith unto him, I say not  
unto thee, Until seven times: but, Until  
seventy times seven.

18:23 Therefore the kingdom of  
heavens is likened to a king, that would  
reckon with his servants.

18:23 Therefore is the kingdom of  
heaven likened unto a certain king,  
which would take account of his  
servants.

18:24 And when he began to reckon,  
one that owed to him ten thousand  
talents, was brought to him [<sup>+</sup>one was  
brought to him, that owed to him ten  
thousand bezants, *or talents*].

18:24 And when he had begun to  
reckon, one was brought unto him,  
which owed him ten thousand talents.

18:25 And when he had not whereof to  
yield, his lord commanded him to be  
sold, and his wife, and children, and all  
things that he had, and to be paid.

18:25 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.

18:26 But that servant felled down, and  
prayed him, and said [saying], Have  
patience in me, and I shall yield to thee  
all things.

18:26 The servant therefore fell down,  
and worshipped him, saying, Lord, have  
patience with me, and I will pay thee  
all.

18:27 And the lord had mercy on that  
servant, and suffered him to go, and  
forgave him the debt. [<sup>+</sup>Forsooth the lord  
of that servant having mercy, let go him, *or  
suffered him*/delivered him, and forgave to him  
the debt.]

18:27 Then the lord of that servant was  
moved with compassion, and loosed  
him, and forgave him the debt.

18:28 But that servant went out, and  
found one of his even-servants, that  
owed him an hundred pence; and he  
held him, and strangled him, and said  
[saying], Yield that that thou owest.

18:28 But the same servant went out,  
and found one of his fellow-servants,  
which owed him an hundred pence: and  
he laid hands on him, and took *him* by  
the throat, saying, Pay me that thou  
owest.



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18:29 And his even-servant fell down, and prayed him, and said [saying], Have patience in me, and I shall requite all things to thee.

18:30 But he would not; but went out, and put him into prison [but went and sent him into prison], till he [had] paid all the debt.

18:31 And his even-servants, seeing the things that were done, [were] sorrowed greatly. And they came, and told to their lord all the things that were done.

18:32 Then his lord called him, and said to him, Wicked servant, I forgave to thee all the debt, for thou prayedest me.

18:33 Therefore whether it behooved not also thee to have mercy on thine even-servant [on thy even-servant], as [also] I had mercy on thee?

18:34 And his lord was wroth, and took him to tormentors [And his lord wroth, betook him to tormentors], till he [had] paid all the debt.

18:35 So [and] my Father of heaven shall do to you, if ye forgive not every man to his brother, of your hearts.

## Chapter 19

19:1 And it was done, when Jesus had ended these words, he passed from Galilee, and came into the coasts of Judaea over Jordan.

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18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

18:30 And he would not: but went and cast him into prison, till he should pay the debt.

18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## Chapter 19

19:1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

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19:2 And much people followed him [And many companies followed him], and he healed them there.

19:3 And the Pharisees came to him, tempting him, and said, Whether it be leaveful to a man to leave his wife, for any cause? [+And Pharisees came nigh to him, tempting him, and saying, Whether it is leaveful for a man to leave, *or forsake*, his wife, for whatever cause?]

19:4 Which answered, and said to them, Have ye not read, for he that made men at the beginning, made them male and female?

19:5 And he said, For this thing a man shall leave father and mother, and he shall draw to his wife [and he shall cleave, *or draw*, to his wife]; and they shall be twain in one flesh.

19:6 And so they be not now twain, but one flesh. Therefore man separate not that thing that God hath joined [*together*]. [Therefore they be not two, but one flesh. Therefore a man part not that thing that God enjoined, *or knit together*.]

19:7 They say to him, What then commanded Moses, to give a libel of forsaking, and to leave of. [They say to him, What then commanded Moses, to give a little book of forsaking, and to forsake.]

19:8 And he said to them, For Moses, for the hardness of your heart, suffered you to leave your wives [And he saith to them, For Moses, at the hardness of your heart, suffered you to forsake your wives]; but from the beginning it was not so.

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19:2 And great multitudes followed him; and he healed them there.

19:3 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?

19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

19:5 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?

19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

19:8 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.

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19:9 And I say to you, that whoever leaveth his wife, but for fornication, and weddeth another, doeth lechery [doeth adultery]; and he that weddeth the forsaken *wife*, doeth lechery [doeth adultery].

19:9 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.

19:10 His disciples say to him, If the cause of a man with his wife is so, it speedeth not to be wedded [it speedeth not to wed].

19:10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

19:11 And he said to them, Not all men take this word; but *they* to which it is given [but to whom it is given].

19:11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

19:12 For there be geldings, which be so born of the mother's womb [which be thus born of their mother's womb]; and there be geldings, that be made of men; and there be geldings, that have gelded themselves, for the kingdom of heavens. He that may take, take he.

19:12 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*.

19:13 Then little children were brought to him, that he should put [his] hands to them, and pray. And the disciples blamed them.

19:13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

19:14 But Jesus said to them, Suffer ye that little children come to me, and do not ye forbid them [But Jesus said to them, Suffer ye little children come to me, and do not ye forbid them to come to me]; for of such is the kingdom of heavens.

19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

19:15 And when he had put to them hands, he went from thence. [And when he had put to them hands, he went thence.]

19:15 And he laid *his* hands on them, and departed thence.

19:16 And lo! one came, and said to

19:16 And, behold, one came and said

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him, Good master, what good [thing] shall I do, that I have everlasting life?

unto him, Good Master, what good thing shall I do, that I may have eternal life?

19:17 Which saith to him, What askest thou me of good thing? There is one good God [Which said to him, What askest thou me of good thing? One is good God]. But if thou wilt enter into life, keep the commandments.

19:17 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.

19:18 He saith to him, Which? And Jesus said, Thou shalt not do manslaying, thou shalt not do adultery, thou shalt not do theft, thou shalt not say false witnessing;

19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19:19 worship thy father and thy mother [honour thou thy father and thy mother], and, thou shalt love thy neighbour as thyself.

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

19:20 The young man saith to him, I have kept all these things from my youth, what yet faileth to me?

19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

19:21 Jesus saith to him, If thou wilt be perfect, go, and sell all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow me.

19:21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

19:22 And when the young man had heard these words, he went away sorrowful, for he had many possessions.

19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

19:23 And Jesus said to his disciples, I say to you truth, for a rich man of hard shall enter into the kingdom of heavens. [Forsooth Jesus said to his disciples, Truly I say to you, for of hard a rich man shall enter into the realm of heavens.]

19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

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19:24 And again I say to you, it is lighter a camel to pass through a needle's eye [<sup>+</sup>And again I say to you, it is easier a camel for to pass through the hole of a needle], than a rich man to enter into the kingdom of heavens.

19:25 When these things were heard, the disciples wondered greatly, and said [Truly these words heard, the disciples wondered greatly, saying], Who then may be safe?

19:26 Jesus beheld, and said to them, With men this thing is impossible; but with God all things be possible.

19:27 Then Peter answered, and said to him, Lo! we have forsaken all things, and we have followed thee; what then shall be to us [what therefore shall be to us]?

19:28 And Jesus said to them, Truly I say to you, that ye that have forsaken all things, and have followed me, in the regeneration when man's Son shall sit in the seat of his majesty, [also] ye shall sit on twelve seats [and ye shall sit on twelve seats, *or sieges*], deeming the twelve kindreds of Israel.

19:29 And every man that forsaketh house, [or] brethren or sisters [or brethren, or sistren], [or] father or mother, [or] wife or children, or fields, for my name, he shall take an hundredfold, and shall wield everlasting life.

19:30 But many shall be, the first the last, and the last the first.

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19:24 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.

19:25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

19:26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

19:28 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.

19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

19:30 But many *that are* first shall be last; and the last *shall be* first.

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## Chapter 20

## Chapter 20

20:1 The kingdom of heavens is like to an husbandman, that went out first by the morrow [that went out early, *or by the morrow*], to hire workmen into his vineyard.

20:1 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.

20:2 And when the covenant was made with the workmen, of a penny for the day, he sent them into his vineyard.

20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

20:3 And he went out about the third hour, and saw others standing idle in the market.

20:3 And he went out about the third hour, and saw others standing idle in the marketplace,

20:4 And he said to them, Go ye also into mine vineyard [Go ye also into my vinery], and that that shall be rightful, I shall give to you. And they went forth.

20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

20:5 Again he went out about the sixth hour, and the ninth, and did in like manner.

20:5 Again he went out about the sixth and ninth hour, and did likewise.

20:6 But about the eleventh hour he went out, and found others standing; and said to them, What stand ye idle here all day [What stand ye here idle all day]?

20:6 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?

20:7 They say to him, For no man hath hired us. He saith to them, Go ye also into my vineyard.

20:7 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.

20:8 And when evening was come, the lord of the vineyard saith to his procurator, Call the workmen, and yield to them their hire, and begin thou at the last till to the first [beginning at the last till to the first].

20:8 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.

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20:9 And so when they were come, that came about the eleventh hour, also they took every each of them a penny. [+Therefore when they came, that had come about the eleventh hour, also they took even-pence, that is, *every man a penny*.]

20:9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

20:10 But the first came, and deemed, that they should take more, but they took each one by themselves a penny; [+Truly and the first coming deemed, that they were worthy to take more, truly and they took each one by himself a penny/but also they took even-pence.]

20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

20:11 and in the taking they grumbled against the husbandman, [And they taking grutched against the husbandman,]

20:11 And when they had received *it*, they murmured against the goodman of the house,

20:12 and said [saying], These last wrought one hour, and thou hast made them even to us, that have borne the charge of the day, and [the] heat?

20:12 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.

20:13 And he answered to one of them, and said, Friend, I do thee none wrong [Friend, I do thee no wrong]; whether thou hast not accorded with me for a penny?

20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

20:14 Take thou that that is thine, and go; for I will give to this last *man*, as to thee. [+Take that that is thine, and go; forsooth I will give also to this the last, as and to thee.]

20:14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

20:15 Whether it is not leaveful to me to do that that I will? Whether thine eye is wicked, for I am good?

20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

20:16 So the last shall be the first, and the first the last; for many be called, but few *be* chosen [for many be called, but few

20:16 So the last shall be first, and the first last: for many be called, but few chosen.

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chosen].

20:17 And Jesus went up to Jerusalem, and took his twelve disciples in private, and said to them, [And Jesus, ascending up to Jerusalem, took his twelve disciples in private, and said to them,]

20:18 Lo! we go up to Jerusalem, and man's Son shall be betaken to princes of priests, and to scribes; and they shall condemn him to death.

20:19 And they shall betake him to heathen men, for to be scorned, and scourged, and crucified; and the third day he shall rise again *to life*. [And they shall betake him to heathen men, to be scorned, and scourged, and crucified; and the third day he shall rise again.]

20:20 Then the mother of the sons of Zebedee came to him with her sons, honouring, and asking something of him. [Then the mother of the sons of Zebedee came nigh to him with her sons, worshipping, and asking something of him.]

20:21 And he said to her, What wilt thou? She saith to him, Say that these two my sons sit [Say that these my two sons sit], one at thy right half, and one at thy left half, in thy kingdom.

20:22 [Forsooth] Jesus answered, and said, Ye know not what ye ask. Be ye able to drink of the cup that I shall drink of [Be ye able to drink the cup that I am to drink]? They say to him, We be able.

20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

20:18 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,

20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20:20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

20:21 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.

20:22 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.



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20:23 He saith to them, Ye shall drink my cup; but to sit at my right half or [at my] left half, is not mine to give to you; but to whom it is made ready of my Father.

20:23 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.

20:24 And the ten hearing, had indignation of the two brethren.

20:24 And when the ten heard *it*, they were moved with indignation against the two brethren.

20:25 But Jesus called them to him, and said, Ye know, that [the] princes of heathen men be lords of them, and they that be [the] greater, use power on them [and they that be more, haunt power on them].

20:25 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.

20:26 It shall not be so among you; but whoever will be made greater among you [but whoever will be made more among you], be he your minister;

20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

20:27 and whoever among you will be the first [and whoever among you will be first], he shall be your servant.

20:27 And whosoever will be chief among you, let him be your servant:

20:28 As man's Son came not to be served, but to serve, and to give his life redemption for many.

20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

20:29 And when they went out of Jericho, much people followed him. [And they going out of Jericho, many companies followed him.]

20:29 And as they departed from Jericho, a great multitude followed him.

20:30 And lo! two blind men sat beside the way, and heard that Jesus passed; and they cried, and said, Lord, the son of David, have mercy on us. [And lo! two blind men sitting beside the way, heard that

20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

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Jesus passed; and they cried, saying, Lord, the son of David, have mercy on us.]

20:31 And the people blamed them, that they should be still; and they cried the more, and said, Lord, the son of David, have mercy on us. [Forsooth the company blamed them, that they should be still; and they cried more, saying, Lord, the son of David, have mercy on us.]

20:32 And Jesus stood, and called them, and said, What will ye, that I do to you?

20:33 They say to him, Lord, that our eyes be opened.

20:34 And Jesus had mercy on them, and touched their eyes; and at once [and anon] they saw, and followed him.

20:31 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.

20:32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

20:33 They say unto him, Lord, that our eyes may be opened.

20:34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

## Chapter 21

## Chapter 21

21:1 And when Jesus came nigh to Jerusalem, and came to Bethphage, at the mount of Olives, then sent he his two disciples, [And when Jesus came nigh to Jerusalem, and came to Bethphage, to the mount of Olives, then Jesus sent his two disciples,]

21:2 and said to them [saying to them], Go ye into the castle that is against you, and at once [and anon] ye shall find an ass tied, and a colt with her; untie ye, and bring to me.

21:3 And if any man say to you any thing, say ye, that the Lord hath need to them; and at once he shall let them go

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

21:2 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.

21:3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send

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[and anon he shall leave them].

them.

21:4 All this was done, that that thing should be fulfilled, that was said by the prophet, saying,

21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

21:5 Say ye to the daughter of Sion, Lo! thy king cometh to thee, meek, sitting on an ass, and a foal of *an ass* under yoke [and a colt of *a beast* under yoke].

21:5 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.

21:6 And the disciples went, and did as Jesus commanded them.

21:6 And the disciples went, and did as Jesus commanded them,

21:7 And they brought an ass, and the foal, and laid their clothes on them [+And they brought a she ass, and the colt, and put their clothes on them], and made him sit above.

21:7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

21:8 And full much people spreaded their clothes in the way; others cutted branches of trees, and strowed in the way. [Forsooth full much company spreaded their clothes in the way; soothly others cut branches of trees, and strowed in the way.]

21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed *them* in the way.

21:9 And the people that went before, and that followed, cried, and said [Forsooth the companies 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 high things [Hosanna in the highest things].

21:9 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.

21:10 And when he was entered into Jerusalem, all the city was stirred, and said, Who is this? [And when he had entered into Jerusalem, all the city was stirred, saying, Who is this?]

21:10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

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21:11 But [Forsooth] the people said, This is Jesus, the prophet, of Nazareth of Galilee.

21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

21:12 And Jesus entered into the temple of God, and cast out of the temple all that bought and sold [and cast out of the temple all men selling and buying]; and he turned upside-down the boards of changers, and the chairs of men that sold culvers.

21:12 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 moneychangers, and the seats of them that sold doves,

21:13 And he said to them, It is written, Mine house shall be called an house of prayer [My house shall be called an house of prayer]; but ye have made it a den of thieves.

21:13 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.

21:14 And blind and crooked came to him in the temple, and he healed them.

21:14 And the blind and the lame came to him in the temple; and he healed them.

21:15 But the princes of priests and the scribes, seeing the marvelous things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they had indignation, [<sup>+</sup>Forsooth the princes of priests and scribes, seeing the wonderful things that he did, and children crying in the temple, and saying, Hosanna to the son of David, they had disdain,]

21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

21:16 and said to him, Hearest thou what these say? And Jesus said to them [Soothly Jesus saith to them], Yea; whether ye have never read, That of the mouth of young children, and of suckling children, thou hast made perfect praising?

21:16 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?

21:17 And when he had left them, he

21:17 And he left them, and went out

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went forth out of the city, into Bethany; and there he dwelt, and taught them of the kingdom of God.

of the city into Bethany; and he lodged there.

21:18 But on the morrow, he, turning again into the city, hungered.

21:18 Now in the morning as he returned into the city, he hungered.

21:19 And he saw a fig tree beside the way, and came to it, and found nothing therein [and found nothing thereon] but leaves only. And he said to it, Never fruit come forth of thee [Never be fruit born of thee], into without end. And at once [And anon] the fig tree was dried up.

21:19 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.

21:20 And the disciples saw, and wondered, saying, How at once it dried. [+And the disciples seeing, wondered, saying, How anon it dried/How it dried up anon.]

21:20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21:21 And Jesus answered, and said to them, Truly I say to you, if ye have faith, and doubt not, not only ye shall do of the fig tree, but also if ye say to this hill, Take [away thee], and cast thee into the sea, it shall be done so [it shall be done].

21:21 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.

21:22 And all things whatever ye believing shall ask in prayer, ye shall take. [And all things whatever ye shall ask in prayer believing, ye shall take.]

21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

21:23 And when he came into the temple, the princes of priests and elder men of the people came to him that taught, and said [And when he came into the temple, the princes of priests and the elder men of the people came nigh to him teaching, and said], In what power doest thou these things? and who gave thee this

21:23 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?

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power?

21:24 Jesus answered, and said to them, And I shall ask you one word, the which if ye tell me [which if ye shall say to me], I shall say to you, in what power I do these things.

21:25 Of whence was the baptism of John; of heaven, or of men? And they thought within themselves, saying, If we [shall] say of heaven, he shall say to us, Why then believe ye not to him?

21:26 [Soothly] If we [shall] say of men, we dread the people, for all had John as a prophet.

21:27 And they answered to Jesus, and said, We know not. And he said to them, Neither I say to you, in what power I do these things.

21:28 But what seemeth to you? A man had two sons [Some man had two sons]; and he came to the first, and said, Son, go work this day [to day] in my vineyard.

21:29 And he answered, and said, I will not; but afterward he repented, and went forth [but afterward he stirred by penance, *or repenting*, went].

21:30 But he came to the other, and said in like manner. And he answered, and said, Lord, I go; and he went not.

21:31 Who of the twain did the father's will? They say to him, The first. Jesus saith to them, Truly I say to you, for publicans and whores shall go before

21:24 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.

21:25 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?

21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

21:27 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.

21:28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

21:29 He answered and said, I will not: but afterward he repented, and went.

21:30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

21:31 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

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you into the kingdom of God.

the harlots go into the kingdom of God before you.

21:32 For John came to you in the way of rightwiseness, and ye believed not to him; but publicans and whores believed to him. But ye saw, and had no repenting after, that ye believed to him [But ye seeing, had not penance afterward, that ye should believe to him].

21:32 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.

21:33 Hear ye another parable. There was an husbandman, that planted a vineyard, and hedged it about, and delved a presser therein, and builded a tower [and built a tower], and hired it to earth-tillers, and went far in pilgrimage.

21:33 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:

21:34 And when the time of fruits approached, he sent his servants to the earth-tillers, to take fruits of it. [†Forsooth when the time of fruits nighed, he sent his servants to the earth-tillers, that they should take the fruits of it.]

21:34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

21:35 And the earth-tillers took his servants, and they beat one, they slew another, and stoned another. [And, his servants taken, the earth-tillers beat one, they killed another, forsooth they stoned another.]

21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

21:36 Again he sent other servants, more than the first, and in like manner they did to them [and they did to them in like manner].

21:36 Again, he sent other servants more than the first: and they did unto them likewise.

21:37 And at the last he sent his son to them, and said [saying], They shall dread my son.

21:37 But last of all he sent unto them his son, saying, They will reverence my son.

21:38 But the earth-tillers, seeing the son, said within themselves, This is the

21:38 But when the husbandmen saw the son, they said among themselves,

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heir; come ye, slay we him, and we shall have his heritage.

This is the heir; come, let us kill him, and let us seize on his inheritance.

21:39 And they took him, and casted [cast] him out of the vineyard, and slew *him*.

21:39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

21:40 Therefore when the lord of the vineyard shall come, what shall he do to those earth-tillers?

21:40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

21:41 They say to him, He shall destroy evil the evil men, and he shall set to hire his vineyard to other earth-tillers, which shall yield to him fruit in their times. [+They said to him, He shall lose evil the evil men, and set to hire his vineyard to other earth-tillers, the which shall yield to him fruits in their times.]

21:41 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.

21:42 Jesus saith to them, Read ye never in scriptures, The stone which the builders reprov'd, this is made into the head of the corner? Of the Lord this thing is done, and it is marvelous in our eyes.

21:42 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?

21:43 Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a folk doing [the] fruits of it. [+Therefore I say to you, for the kingdom of God shall be taken from you, and it shall be given to a folk doing the fruits thereof.]

21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

21:44 And he that shall fall on this stone, shall be broken; but on whom it shall fall, it shall bruise him all to pieces [it shall pound him all to pieces].

21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

21:45 And when the princes of priests and [the] Pharisees had heard his

21:45 And when the chief priests and Pharisees had heard his parables, they



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parables, they knew that he [had] said of them.

21:46 And they sought to hold him, but they dreaded the people [And they, seeking to hold him, dreaded the companies], for they had him as a prophet.

## Chapter 22

22:1 And Jesus answered, and spake again in parables to them, and said,

22:2 The kingdom of heavens is made like to a king that made weddings to his son. [The kingdom of heavens is like to a man king that made weddings to his son.]

22:3 And he sent his servants to call men that were bidden to the weddings, and they would not come.

22:4 Again he sent other servants, and said [saying], Say to the men that be bidden to the feast, Lo! I have made ready my meat, my bulls and my volatiles be slain [my bulls and my volatiles, *or my fat beasts*, be slain], and all things be ready; come ye to the weddings.

22:5 But they despised, and went forth, one into his town, another to his merchandise. [Soothly they despised, *or reckoned not*, and they went away, one into his vineyard, forsooth another to his merchandise.]

22:6 But [the] others held his servants, and tormented them, and slew [them].

22:7 But the king, when he had heard, was wroth; and he sent his hosts, and

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perceived that he spake of them.

21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## Chapter 22

22:1 And Jesus answered and spake unto them again by parables, and said,

22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

22:4 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.

22:5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

22:6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

22:7 But when the king heard *thereof*, he was wroth: and he sent forth his

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destroyed those man-quellers, and burnt their city.

armies, and destroyed those murderers, and burned up their city.

22:8 Then he said to his servants [Then he saith to his servants], The weddings be ready, but they that were called to the feast, were not worthy.

22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

22:9 Therefore go ye into the ends of ways, and whomever ye find, call ye to the weddings. [Therefore go ye to the outgoings, *or ends*, of ways, and whomever ye shall find, call to the weddings.]

22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

22:10 And his servants went out into the ways, and gathered together all that they found, good and evil; and the bridal [and the weddings] was full-filled with men sitting at the meat.

22:10 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.

22:11 And the king entered, to see men sitting at the meat; and he saw there a man not clothed with bride clothes [and he saw there a man not clothed with bridal clothes].

22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

22:12 And he said to him, Friend, how enteredest thou hither without bride clothes [And he saith to him, Friend, how enteredest thou hither, not having bride clothes]? And he was dumb.

22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

22:13 Then the king bade his ministers, Bind him both hands and feet, and send ye him into outer-more darkneses; there shall be weeping and grinding of teeth. [Then the king said to the ministers, His hands and feet bound, send ye him into utter-more darkneses; there shall be weeping and beating together of teeth.]

22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

22:14 For many be called, but few *be*

22:14 For many are called, but few *are*

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chosen.

chosen.

22:15 Then Pharisees went away, and took a counsel to take Jesus in word. [Then Pharisees, going away, took a counsel, that they should take him in word.]

22:15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

22:16 And they send to him their disciples, with Herodians, and said [saying], Master, we know, that thou art soothfast, and thou teachest in truth the way of God, and thou carest not of any man [and there is no care, *or charge*, to thee of any man], for thou beholdest not the person of men.

22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

22:17 Therefore say to us, what seemeth to thee. Is it leaveful that tribute be given to the emperor, either nay [+Is it leaveful that tribute be given to Caesar, rent, or nay]?

22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

22:18 And when Jesus had known the wickedness of them, he said, Hypocrites, what tempt ye me?

22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

22:19 Show ye to me the print of the money. And they brought to him a penny.

22:19 Show me the tribute money. And they brought unto him a penny.

22:20 And Jesus said to them [And Jesus saith to them], Whose is this image, and the writing above?

22:20 And he saith unto them, Whose is this image and superscription?

22:21 They say to him, The emperor's. Then he said to them, Therefore yield ye to the emperor those things that be the emperor's, and to God those things that be of God. [+They say to him, Of Caesar. Then he saith to them, Therefore yield ye to Caesar those things that be Caesar's/those things that be of Caesar, and to God those

22:21 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.

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things that be of God.]

22:22 And they heard, and wondered; and they left him, and went away. [And they hearing wondered; and, him left, they went away.]

22:22 When they had heard *these words*, they marvelled, and left him, and went their way.

22:23 In that day Sadducees, that say there is no rising again *to life* [that say there is no rising again], came to him, and asked him,

22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

22:24 and said, Master, Moses said, if any man is dead [saying, Master, Moses said, if any man be dead], not having a son, that his brother wed his wife, and raise seed to his brother.

22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

22:25 And there were seven brethren to us; and the first wedded a wife, and is dead. And he had no seed, and left his wife to his brother; [Forsooth seven brethren were with us; and the first, a wife wedded, is dead. And he not having seed, left his wife to his brother;]

22:25 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:

22:26 also the second, and the third, till to the seventh.

22:26 Likewise the second also, and the third, unto the seventh.

22:27 But the last of all, [also] the woman is dead.

22:27 And last of all the woman died also.

22:28 Also in the rising again *to life* [Therefore in the rising again], whose wife of the seven shall she be? for all had her.

22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

22:29 Jesus answered, and said to them, Ye err, not knowing the scriptures, nor the virtue of God.

22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

22:30 For in the rising again *to life*, neither they shall wed, neither shall be

22:30 For in the resurrection they neither marry, nor are given in

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wedded [For in the rising again, neither they wed, neither be wedded]; but they be as the angels of God in heaven.

marriage, but are as the angels of God in heaven.

22:31 And of the rising again of dead men, have ye not read, that [it] is said of the Lord, that saith to you [that it is said of the Lord, saying to you],

22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

22:32 I am God of Abraham, and God of Isaac, and God of Jacob? he is not God of dead men, but of living men.

22:32 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.

22:33 And the people hearing [And the companies hearing], wondered on his teaching.

22:33 And when the multitude heard *this*, they were astonished at his doctrine.

22:34 And the Pharisees heard that he had put silence to Sadducees, and came together.

22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

22:35 And one of them, a teacher of the law, asked Jesus, and tempted him, [And one of them, a teacher of the law, asked Jesus, tempting him,]

22:35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

22:36 Master, which is a great commandment in the law?

22:36 Master, which *is* the great commandment in the law?

22:37 Jesus said to him, Thou shalt love thy Lord God, of all thine heart, and in all thy soul, and in all thy mind [Thou shalt love the Lord thy God, of all thine heart, and of all thy soul, and in all thy mind].

22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22:38 This is the first and the most commandment.

22:38 This is the first and great commandment.

22:39 And the second is like to this; Thou shalt love thy neighbour as thyself.

22:39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

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22:40 In these two commandments hangeth all the law and the prophets.

22:41 And when the Pharisees were gathered together, Jesus asked them,

22:42 and said [saying], What seemeth to you of Christ, whose son is he? They say to him, Of David.

22:43 He saith to them, How then David in spirit calleth him Lord, and saith [saying],

22:44 The Lord said to my Lord, Sit [thou] on my right half, till I put thine enemies a stool of thy feet?

22:45 Then if David calleth him Lord, how is he his son?

22:46 And no man might answer a word to him, neither any man was hardy from that day, to ask him more.

## Chapter 23

23:1 Then Jesus spake to the people, and to his disciples, [Then Jesus spake to the companies, and to his disciples,]

23:2 and said, On the chair of Moses, scribes and Pharisees have sat. [saying, Scribes and Pharisees sat on the chair of Moses.]

23:3 Therefore keep ye, and do ye all things, whatever things they say to you [whatever they shall say to you]. But do not ye do after their works; for they say, and do not.

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22:40 On these two commandments hang all the law and the prophets.

22:41 While the Pharisees were gathered together, Jesus asked them,

22:42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

22:45 If David then call him Lord, how is he his son?

22:46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

## Chapter 23

23:1 Then spake Jesus to the multitude, and to his disciples,

23:2 Saying, The scribes and the Pharisees sit in Moses' seat:

23:3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

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23:4 And they bind grievous charges, and that be not able to be borne [Soothly they bind grievous charges, and unportable, *or that may not be borne*], and put on [the] shoulders of men; but with their finger they will not move them.

23:5 Therefore [Forsooth] they do all their works to be seen of men; for they draw abroad their phylacteries, and magnify [their] hems.

23:6 And they love the first sitting places in suppers [Soothly they love the first sitting places at suppers], and the first chairs in synagogues;

23:7 and salutations in [the] market, and to be called of men, master [and to be called of men, masters].

23:8 But do not ye be called master; for one is your master, and all ye be brethren.

23:9 And do not ye call to you a father on earth [And do not ye call to you a father upon earth], for one is your Father, that is in heavens.

23:10 Neither be ye called masters, for one is your master, Christ.

23:11 He that is greatest among you, shall be your minister.

23:12 For he that higheth himself, shall be meeked; and he that meeketh himself, shall be enhanced. [Forsooth he that shall high himself, shall be meeked; and he that shall meek himself, shall be enhanced.]

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23:4 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.

23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

23:8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

23:9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

23:10 Neither be ye called masters: for one is your Master, *even* Christ.

23:11 But he that is greatest among you shall be your servant.

23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

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23:13 But woe to you, scribes and Pharisees, hypocrites, that close the kingdom of heavens before men; and ye enter not, neither suffer other men entering to enter [<sup>+</sup>for ye close the realm of heaven before men; for ye enter not, neither ye suffer men entering to enter].

23:13 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.

23:14 Woe to you, scribes and Pharisees, hypocrites, that eat the houses of widows, and pray by long prayer; for this thing ye shall take the more doom.

23:14 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.

23:15 Woe to you, scribes and Pharisees, hypocrites, that go about the sea and the land, to make one proselyte [that compass the sea and the land, to make one proselyte, *that is, converted to your order*]; and when he is made, ye make him a son of hell, double more than ye *be* [double more than you].

23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

23:16 Woe to you, blind leaders, that say, Whoever sweareth by the temple of God, it is nothing; but he that sweareth in the gold of the temple, is debtor. [<sup>+</sup>Woe to you, blind leaders, that say, Whoever shall swear by the temple of God, it is nought; soothly he that shall swear in the gold of the temple, oweth, *or is debtor*.]

23:16 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!

23:17 Ye fools and blind, for what is greater, the gold, or the temple that halloweth the gold?

23:17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

23:18 And whoever sweareth in the altar [And whoever shall swear in the altar], it is nothing; but he that sweareth in the gift that is on the altar, oweth [is debtor].

23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.



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23:19 Blind men, for what is more, the gift, or the altar that halloweth the gift?

23:19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

23:20 Therefore he that sweareth in the altar, sweareth in it, and in all things that be thereon.

23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

23:21 And he that sweareth in the temple, sweareth in it, and in him that dwelleth in the temple.

23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

23:22 And he that sweareth in heaven, sweareth in the throne of God, and in him that sitteth thereon.

23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23:23 Woe to you, scribes and Pharisees, hypocrites, that tithe mint, anise, and cummin, and have left those things that be of more charge of the law, doom, and mercy, and faith. And it behooved to do these things [And these things it behooved, *or needed*, to do], and not to leave those.

23:23 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.

23:24 Blind leaders, cleansing a gnat, but swallowing a camel.

23:24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

23:25 Woe to you, scribes and Pharisees, hypocrites, that cleanse the cup and the platter withoutforth [that make clean that thing of the cup and of the platter, that is withoutforth]; but within ye be full of raven and uncleanness.

23:25 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.

23:26 Thou blind Pharisee, cleanse first the cup and the platter withinforth, that that that is withoutforth be made clean. [+Thou blind Pharisee, cleanse first that thing of the cup and platter which is within, that also that thing that is withoutforth be made clean.]

23:26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

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23:27 Woe to you, scribes and Pharisees, hypocrites, that be like to sepulchres whited [that be like to sepulchres made white], which withoutforth seem fair to men; but within they be full of bones of dead men, and of all filth.

23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

23:28 So [and] ye withoutforth seem just to men [So and ye forsooth withoutforth appear rightful to men]; but within ye be full of hypocrisy and wickedness.

23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

23:29 Woe to you, scribes and Pharisees, hypocrites, that build [the] sepulchres of prophets, and make fair the burials of just men,

23:29 Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

23:30 and say, If we had been in the days of our fathers, we should not have been their fellows in the blood of prophets.

23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

23:31 And so ye be in witnessing to yourselves [And so ye be into witnessing to yourselves], that ye be the sons of them that slew the prophets.

23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

23:32 And full-fill ye the measure of your fathers. [And fill ye the measure of your fathers.]

23:32 Fill ye up then the measure of your fathers.

23:33 Ye adders, and adders' brood [Ye serpents, fruits of adders], how shall ye flee from the doom of hell?

23:33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

23:34 Therefore lo! I send to you prophets, and wise men, and scribes [Therefore lo! I send to you prophets, and wise men, and scribes, *or writers*]; and of them ye shall slay and crucify, and of them ye shall scourge in your synagogues, and

23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

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shall pursue from city into city;

23:35 that all the just blood come on [upon] you, that was shed on the earth, from the blood of just Abel [till] to the blood of Zacharias, the son of Barachias, whom ye slew betwixt the temple and the altar [whom ye slew between the temple and the altar].

23:36 Truly I say to you, all these things shall come on [upon] this generation.

23:37 Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy children, as an hen gathereth together her chickens under her wings, and thou wouldest not.

23:38 Lo! your house shall be left to you desert.

23:39 And I say to you, ye shall not see me from henceforth, till ye say, Blessed *is he*, that cometh in the name of the Lord.

## Chapter 24

24:1 And Jesus went out of the temple [And Jesus gone out of the temple, went]; and his disciples came to him, to show him the buildings of the temple.

24:2 But he answered, and said to them, See ye all these things? Truly I say to you, a stone shall not be left here on one stone, that not it shall be destroyed [Truly I say to you, a stone shall not be left

23:35 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.

23:36 Verily I say unto you, All these things shall come upon this generation.

23:37 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!

23:38 Behold, your house is left unto you desolate.

23:39 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.

## Chapter 24

24:1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

24:2 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.

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here on a stone, which shall not destroyed].

24:3 And when he sat on the mount of Olives, his disciples came to him privily, and said [saying], Say to us, when these things shall be, and what token of thy coming, and of the ending of the world.

24:3 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?

24:4 And Jesus answered, and said to them, Look ye [See ye], that no man deceive you.

24:4 And Jesus answered and said unto them, Take heed that no man deceive you.

24:5 For many shall come in my name, and shall say, I am Christ [For many shall come in my name, saying, I am Christ]; and they shall deceive many.

24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.

24:6 For ye shall hear battles, and opinions of battles; see ye that ye be not disturbed [see ye, that ye be not distroubled]; for it behooveth these things to be done, but not yet is the end.

24:6 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.

24:7 For folk shall rise together against folk, and realm against realm, and pestilences, and hungers, and earth-movings shall be by places;

24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

24:8 and all these be beginnings of sorrows.

24:8 All these *are* the beginning of sorrows.

24:9 Then men shall betake you into tribulation, and shall slay you, and ye shall be in hate to all folks for my name. [Then they shall betake you into tribulation, and they shall slay you, and ye shall be in hatred to all folks for my name.]

24:9 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.

24:10 And then many shall be caused to stumble [And then many shall be

24:10 And then shall many be offended, and shall betray one another,

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offended], and [they shall] betray each other, and they shall hate each other.

and shall hate one another.

24:11 And many false prophets shall rise, and [they shall] deceive many.

24:11 And many false prophets shall rise, and shall deceive many.

24:12 And for wickedness shall be plenteous, the charity of many shall wax cold;

24:12 And because iniquity shall abound, the love of many shall wax cold.

24:13 but he that shall dwell still into the end, shall be safe. [+forsooth he that shall dwell stable/steadfast unto the end, this shall be safe.]

24:13 But he that shall endure unto the end, the same shall be saved.

24:14 And this gospel of the kingdom shall be preached in all the world, in [into] witnessing to all folks; and then the end shall come.

24:14 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.

24:15 Therefore when ye see the abomination of discomfort [Therefore when ye shall see the abomination of discording], that is said of Daniel, the prophet, standing in the holy place; he that readeth, understand he [he that readeth, understand];

24:15 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:)

24:16 then they that be in Judaea, flee to the mountains;

24:16 Then let them which be in Judaea flee into the mountains:

24:17 and he that *is* in the house roof, come not down to take any thing of his house;

24:17 Let him which is on the housetop not come down to take any thing out of his house:

24:18 and he that *is* in the field, turn not again to take his coat.

24:18 Neither let him which is in the field return back to take his clothes.

24:19 But woe to them that be with child, and nourishing in those days [and nursing in those days].

24:19 And woe unto them that are with child, and to them that give suck in those days!

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24:20 [Soothly] Pray ye, that your flying be not made in winter, or in the sabbath.

24:21 For then shall be great tribulation, what manner was not from the beginning of the world to now [what manner was not from the beginning of the world till now], neither shall be made.

24:22 And but those days had been abridged, each flesh should not be made safe [<sup>+</sup>And but those days had been abridged, all flesh, *that is mankind*, should not be made safe/had not be saved]; but those days shall be made short, for the chosen men.

24:23 Then if any man [shall] say to you, Lo! here is Christ, or there, do not ye believe.

24:24 For false Christs and false prophets shall rise, and they shall give great tokens and wonders [and they shall give great signs and wonders]; so that also the chosen be led into error, if it may be done.

24:25 Lo! I have before-said to you.

24:26 Therefore if they [shall] say to you, Lo! he is in desert, do not ye go out; lo! *he is* in privy places [lo! in privy chambers, *or places*], do not ye believe.

24:27 For as lightning goeth out from the east, and appeareth [till] into the west, so shall be also the coming of man's Son.

24:28 Where ever the body shall be, also the eagles shall be gathered thither.

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24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

24:23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

24:25 Behold, I have told you before.

24:26 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.

24:27 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.

24:28 For wheresoever the carcase is, there will the eagles be gathered

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24:29 And at once [Forsooth anon] after the tribulation of those days, the sun shall be made dark, and the moon shall not give her light, and the stars shall fall from heaven, and the virtues of heavens shall be moved [and the virtues of heavens shall be stirred].

24:30 And then the token of man's Son shall appear in heaven, and then all the kindreds of the earth shall wail [and then all the kindreds, *or lineages*, of the earth shall wail]; and they shall see man's Son coming in the clouds of heaven, with much virtue and majesty.

24:31 And he shall send his angels with a trumpet, and a great voice; and they shall gather his chosen from four winds, from the highest things of heaven to the ends of them. [And he shall send his angels with a trump, and great voice; and they shall gather his chosen from four winds, from the highest things of heavens till to the terms, *or ends*, of them.]

24:32 And learn ye the parable of the fig tree. When his branch is now tender, and the leaves be sprung, ye know that summer is nigh;

24:33 so and ye when ye shall see all these things [so also when ye shall see all these things], know ye that it is nigh, in the gates.

24:34 Truly I say to you, for this generation shall not pass, till all things be done;

together.

24:29 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:

24:30 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.

24:31 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.

24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

24:33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

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24:35 heaven and earth shall pass, but my words shall not pass.

24:35 Heaven and earth shall pass away, but my words shall not pass away.

24:36 But of that day and hour no man knoweth, neither [the] angels of heaven [neither the angels of heavens], but the Father alone.

24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

24:37 But as it was in the days of Noe, so shall be [also] the coming of man's Son.

24:37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

24:38 For as in the days before the great flood, they were eating and drinking, wedding and taking to wedding, till that day [till into the day], that Noe entered into the ship;

24:38 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,

24:39 and they knew not, till the great flood came, and took all men, so shall be the coming of man's Son.

24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

24:40 Then twain shall be in a field [Then two shall be in a field], one shall be taken, and the other left;

24:40 Then shall two be in the field; the one shall be taken, and the other left.

24:41 two *women* shall be grinding in a quern [two *women* shall be grinding in one mill], one shall be taken, and the other left; twain in a bed [two in a bed], the one shall be taken, and the other left.

24:41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

24:42 Therefore wake ye, for ye know not in what hour the Lord shall come. [Therefore wake ye, for ye know not in what hour your Lord is to come.]

24:42 Watch therefore: for ye know not what hour your Lord doth come.

24:43 But know ye this, that if the husbandman knew in what hour the thief were to come [for if the husbandman knew in what hour the thief should come],

24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not



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certainly he would wake, and suffer not his house to be undermined.

have suffered his house to be broken up.

24:44 And therefore [also] be ye ready [Therefore and ye be ready], for in what hour ye guess not, man's Son shall come.

24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

24:45 Who guessest thou is a true servant and prudent [Who guessest thou is a faithful servant and prudent], whom his lord ordained on his household, to give them meat in time?

24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

24:46 Blessed *is* that servant, whom his lord, when he shall come [when he come], shall find so doing.

24:46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

24:47 Truly I say to you, for on [upon] all his goods he shall ordain him.

24:47 Verily I say unto you, That he shall make him ruler over all his goods.

24:48 But if that evil servant [shall] say in his heart, My lord tarrieth to come,

24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

24:49 and beginneth to smite his even-servants [and shall begin to smite his even-servants], and to eat, and drink with drunken men;

24:49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

24:50 the lord of that servant shall come in the day [in] which he hopeth not, and in the hour that he knoweth not,

24:50 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,

24:51 and shall part him (in pieces), and put his part with hypocrites; there shall be weeping, and grinding of teeth [there shall be weeping, and beating together of teeth].

24:51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

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## Chapter 25

## Chapter 25

25:1 Then the kingdom of heavens shall be like to ten virgins, which took their lamps, and went out to meet the husband and the wife [<sup>+</sup>which taking their lamps, went out meeting the spouse, *or husband*, and the spouses, *or wife*];

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

25:2 and five of them were fools, and five prudent.

25:2 And five of them were wise, and five *were* foolish.

25:3 But the five fools took their lamps, and took not oil with them;

25:3 They that *were* foolish took their lamps, and took no oil with them:

25:4 but the prudent took oil in their vessels with the lamps.

25:4 But the wise took oil in their vessels with their lamps.

25:5 And whiles the husband [the spouse, *or husband*,] tarried, all they napped and slept.

25:5 While the bridegroom tarried, they all slumbered and slept.

25:6 But at midnight a cry was made, Lo! the spouse cometh, go ye out to meet with him [go ye out to meet him].

25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

25:7 Then all those virgins rose up, and arrayed their lamps [and adorned their lamps].

25:7 Then all those virgins arose, and trimmed their lamps.

25:8 And the fools said to the wise, Give ye to us of your oil, for our lamps be quenched.

25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

25:9 The prudent answered, and said [saying], Lest peradventure it suffice not to us and to you, go ye rather to men that sell, and buy to you.

25:9 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.

25:10 And while they went to buy, the spouse came; and those that were ready, entered [in] with him to the weddings; and the gate was shut.

25:10 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.

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25:11 And at the last the other virgins came, and said, Lord, Lord, open to us. [+Soothly at the last also the other virgins came, saying, Lord, Lord, open to us.]

25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

25:12 And he answered, and said, Truly I say to you, I know you not.

25:12 But he answered and said, Verily I say unto you, I know you not.

25:13 Therefore wake ye, for ye know not the day nor the hour.

25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

25:14 For as a man that goeth in pilgrimage [Soothly as a man going far in pilgrimage], called his servants, and betook to them his goods;

25:14 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.

25:15 and to one he gave five talents, to another twain [and to one he gave five talents, *or bezants*, forsooth to another two], and to another one, to each after his own virtue; and he went forth at once [and he went forth anon].

25:15 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.

25:16 And he that had five bezants [Forsooth and he that had taken five talents], went forth, and wrought in them, and won other five.

25:16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

25:17 Also and he that had taken twain, won other twain. [Also and he that had taken two, won other two.]

25:17 And likewise he that *had received* two, he also gained other two.

25:18 But he that had taken one, went forth, and delved in the earth, and hid the money of his lord.

25:18 But he that had received one went and digged in the earth, and hid his lord's money.

25:19 But after long time, the lord of those servants came, and reckoned with them.

25:19 After a long time the lord of those servants cometh, and reckoneth with them.

25:20 And he that had taken five

25:20 And so he that had received five

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bezants, came, and brought other five, and said, Lord, thou betookest to me five bezants, lo! I have gotten above five others. [+And he that had taken five talents, coming to, offered other five, saying, Lord, thou betookest to me five talents, *or bezants*, lo! I have gotten over other five.]

25:21 His lord said to him, Well be thou, good servant and faithful; for on few things thou hast been true [+for upon few things thou hast been faithful], I shall ordain thee on many things; enter thou into the joy of thy lord.

25:22 And he that had taken two talents, came, and said, Lord, thou betookest to me two bezants; lo! I have won over other twain. [+Forsooth and he that had taken two talents, came to, and said, Lord, thou betookest to me two talents; lo! I have gotten over other two.]

25:23 His lord said to him, Well be thou, good servant and true; for on few things thou hast been true [+Well be thou, good servant and faithful; for upon few things thou hast been faithful], I shall ordain thee on many things; enter thou into the joy of thy lord.

25:24 But he that had taken one bezant [Forsooth and he that had taken one talent], came, and said, Lord, I know that thou art an hard man; thou reapest where thou hast not sown, and thou gatherest together where thou hast not spreaded abroad;

25:25 and I dreading went, and hid thy bezant in the earth [and I dreading went, and hid thy talent in the earth]; lo! thou

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talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

25:21 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.

25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

25:23 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.

25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed:

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

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hast that that is thine.

25:26 His lord answered, and said to him, Evil servant and slow, knewest thou that I reap where I sowed not, and gather together where I spreaded not abroad?

25:27 Therefore it behooved thee to betake my money to (ex)changers [Therefore it behooved thee to have sent my money to changers], that when I came, I should have received that that is mine with usuries.

25:28 Therefore take away from him the bezant, and give [ye it] to him that hath ten bezants. [And so take ye away from him the talent, and give ye it to him that hath ten talents.]

25:29 For to every man that hath me shall give, and he shall increase [<sup>+</sup>For to every man having it shall be given, and he shall have plenty, *or increase*]; but from him that hath not, also that that he seemeth to have, shall be taken away from him.

25:30 And cast ye out the unprofitable servant into outer-more darkneses; there shall be weeping, and grinding of teeth. [And cast ye out the unprofitable servant into utter-more darkneses; there shall be weeping, and beating together of teeth.]

25:31 When man's Son shall come in his majesty, and all his angels with him, then he shall sit on the seat of his majesty [then he shall sit on the siege of his majesty];

25:32 and all folks shall be gathered

25:26 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 strowed:

25:27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

25:28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

25:29 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.

25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

25:31 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:

25:32 And before him shall be gathered

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before him, and he shall separate them atwain, as a shepherd separateth sheep from kids [and he shall part them atwain, as a shepherd parteth sheep from kids];

25:33 and he shall set the sheep on his right half, and the kids on the left half [and the kids forsooth on his left half].

25:34 Then the king shall say to them, that shall be on his right half, Come ye, the blessed of my Father, take ye in possession the kingdom made ready to you from the making of the world [Come ye, the blessed of my Father, wield ye, *or take ye in possession*, the kingdom made ready to you from the beginning, *or making*, of the world].

25:35 For I hungered [<sup>+</sup>Forsooth I was hungry/For I was hungered], and ye gave me to eat; I thirsted, and ye gave me to drink; I was harbourless, and ye harboured me [I was harbourless, and ye gathered, *or harboured*, me];

25:36 naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.

25:37 Then just men shall answer to him, and say [saying], Lord, when saw we thee hungry, and we fed thee; thirsty, and we gave to thee drink [thirsty, and we gave thee drink]?

25:38 and when saw we thee harbourless, and we harboured thee [when forsooth saw we thee harbourless, and we gathered thee to harbour]; or naked, and we covered thee?

25:39 or when saw we thee sick, or in

all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

25:33 And he shall set the sheep on his right hand, but the goats on the left.

25:34 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:

25:35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

25:38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

25:39 Or when saw we thee sick, or in

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prison, and we came to thee?

prison, and came unto thee?

25:40 And the king answering shall say to them, Truly I say to you, as long as ye did to one of these my least brethren, ye did to me.

25:40 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.

25:41 Then the king shall say also to them, that shall be on his left half, Depart from me, ye cursed, into everlasting fire, that is made ready to the devil and his angels [which is made ready to the devil and his angels].

25:41 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:

25:42 For I hungered, and ye gave not me to eat; I thirsted, and ye gave not me to drink; [For I hungered, and ye gave not to me for to eat; I thirsted, and ye gave not to me for to drink;]

25:42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

25:43 I was harbourless, and ye harboured not me [I was harbourless, and ye gathered not me to harbour]; naked, and ye covered not me; sick, and in prison, and ye visited not me.

25:43 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.

25:44 Then and they shall answer to him, and shall say [+Then also they shall answer to him, saying], Lord, when saw we thee hungering, or thirsting, or harbourless, or naked, or sick, or in prison, and we served not to thee?

25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

25:45 Then he shall answer to them, and say [saying], Truly I say to you, as long as ye did not to one of these least, neither ye did to me [as long as ye did not to one of these least, ye did not to me].

25:45 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.

25:46 And these shall go into everlasting torment; but the just men

25:46 And these shall go away into everlasting punishment: but the

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shall go into everlasting life.

righteous into life eternal.

## Chapter 26

## Chapter 26

26:1 And it was done, when Jesus had ended all these words, he said to his disciples,

26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

26:2 Ye know, that after two days pask shall be made, and man's Son shall be betaken to be crucified.

26:2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

26:3 Then the princes of priests and the elder men of the people were gathered into the hall of the prince of priests, that was said Caiaphas,

26:3 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,

26:4 and made a counsel to hold Jesus with guile, and slay him; [and made a counsel, that they should hold Jesus with guile, and slay *him*;

26:4 And consulted that they might take Jesus by subtlety, and kill *him*.

26:5 but they said, Not in the holiday [soothly they said, Not in the feast day], lest peradventure noise were made in the people.

26:5 But they said, Not on the feast *day*, lest there be an uproar among the people.

26:6 And when Jesus was in Bethany, in the house of Simon the leprous,

26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

26:7 a woman that had a box of alabaster of precious ointment, came to him [a woman having a box of alabaster of precious ointment, came nigh to him], and shedded *it* out on the head of him resting.

26:7 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*.

26:8 And the disciples seeing had disdain, and said [saying], Whereto *is* this loss?

26:8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?



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26:9 for it might be sold for much [for this might have been sold for much], and be given to poor men.

26:10 But Jesus knew, and said to them, What be ye heavy to this woman? for she hath wrought in me a good work [she hath wrought a good work in me].

26:11 For ye shall ever have poor men with you, but ye shall not always have me. [For why ye shall evermore have poor men with you, but ye shall not all-gates have me.]

26:12 For this woman sending this ointment into my body, did [for] to bury me.

26:13 Truly I say to you, where ever this gospel shall be preached in all the world, it shall be said, that she did this, in mind of him [it shall be said and that this woman did, into mind of him].

26:14 Then one of the twelve, that was called Judas Iscariot, went forth to the princes of priests [went to the princes of priests],

26:15 and said to them, What will ye give to me, and I shall betake him to you? And they ordained to him thirty pieces of silver.

26:16 And from that time he sought opportunity [he sought covenability], to betray him.

26:17 And in the first day of therf loaves, the disciples came to Jesus, and said [<sup>+</sup>Forsooth in the first day of therf loaves,

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26:9 For this ointment might have been sold for much, and given to the poor.

26:10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

26:11 For ye have the poor always with you; but me ye have not always.

26:12 For in that she hath poured this ointment on my body, she did *it* for my burial.

26:13 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.

26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

26:15 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.

26:16 And from that time he sought opportunity to betray him.

26:17 Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt

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*that is, the feast of pask*, the disciples came to Jesus, saying], Where wilt thou [that] we make ready to thee, [for] to eat pask?

26:18 [And] Jesus said, Go ye into the city to a man, and say to him, The master saith, My time is nigh; at thee I make pask with my disciples.

26:19 And the disciples did, as Jesus commanded to them; and they made the pask ready [and they made ready pask].

26:20 And when the eventide was come, he sat to meat with his twelve disciples. [Forsooth evening made, he sat at the meat with his twelve disciples.]

26:21 And he said to them, as they ate, Truly I say to you, that one of you shall betray me.

26:22 And they full sorry began each by himself to say, Lord, whether I am *he*? [+And they made sorrowful greatly, began each to say, Lord, whether I it am?]

26:23 And he answered, and said, He that putteth with me his hand in the platter, [this] shall betray me.

26:24 Forsooth man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be betrayed; it were good to him, if that man had not been born.

26:25 But Judas that betrayed him, answered, saying, Master, whether I am *he*? Jesus said to him, Thou hast said. [Forsooth Judas that betrayed him, answered,

thou that we prepare for thee to eat the passover?

26:18 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.

26:19 And the disciples did as Jesus had appointed them; and they made ready the passover.

26:20 Now when the even was come, he sat down with the twelve.

26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

26:23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

26:24 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.

26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

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saying, Master, whether it am I? He said to him, Thou hast said.]

26:26 And while they supped [Forsooth them supping], Jesus took bread, and blessed [it], and brake, and gave to his disciples, and said, Take ye, and eat; this is my body.

26:27 And he took the cup, and did thankings, and gave to them, and said [saying], Drink ye all thereof;

26:28 this is my blood of the new testament, which shall be shed for many, into remission of sins.

26:29 And I say to you, I shall not drink from this time, of this fruit of the vine, [till] into that day when I shall drink it new with you, in the kingdom of my Father.

26:30 And when the hymn was said, they went out into the mount of Olives.

26:31 Then Jesus said to them, All ye shall suffer cause of stumbling in me, in this night [Then Jesus saith to them, All ye shall suffer offence in me, this night]; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

26:32 But after that I shall rise again, I shall go before you into Galilee.

26:33 Peter answered, and said to him, Though all [men] shall be caused to stumble in thee, I shall never be caused to stumble. [+Soothly Peter answering, said to him, Though all men shall be offended in

26:26 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.

26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

26:29 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.

26:30 And when they had sung an hymn, they went out into the mount of Olives.

26:31 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.

26:32 But after I am risen again, I will go before you into Galilee.

26:33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

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thee, I shall never be offended.]

26:34 Jesus said to him, Truly I say to thee, for in this night before the cock crow, thrice thou shalt deny me.

26:35 Peter said to him, Yea, though it [shall] behoove that I die with thee, I shall not deny thee. Also [and] all the disciples said.

26:36 Then Jesus came with them into a town, that is said Gethsemane. And he said to his disciples, Sit ye here, while I go thither, and pray.

26:37 And when he had taken Peter, and two sons of Zebedee, he began to be heavy and sorry [he began to be sorrowful and heavy in heart].

26:38 Then he said to them, My soul is sorrowful [till] to the death; abide ye here, and wake ye with me. [Then he saith to them, My soul is sorrowful till to the death; sustain ye, *or abide ye*, here, and wake ye with me.]

26:39 And he went forth a little, and felled down [fell down] on his face, praying, and saying, My Father, if it is possible, pass this cup from me [praying, and saying, My Father, if it is possible, this cup pass from me]; nevertheless not as I will, but as thou *wilt*.

26:40 And he came to his disciples, and found them sleeping. And he said to Peter, So, whether ye might not one hour wake with me [+And he saith to Peter, So, might ye not one hour wake with me]?

26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

26:39 And he went a little farther, 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*.

26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

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26:41 Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh *is* frail. [+Wake ye, and pray, that ye enter not into temptation; forsooth the spirit is ready, but the flesh is sick, or *unstable*[either *unsteadfast*.]

26:42 Again the second time he went, and prayed, saying, My Father, if this cup may not pass, but I drink it, thy will be done.

26:43 And again he came, and found them sleeping; for their eyes were heavied.

26:44 And he left them, and went again, and prayed the third time, and said the same word. [And them left, he went again, and prayed the third time, the same word saying.]

26:45 Then he came to his disciples, and said to them, Sleep ye now, and rest ye; lo! the hour hath approached, and man's Son shall be betaken into the hands of sinners; [+Then he came to his disciples, and saith to them, Sleep ye now, and rest ye; lo! the hour hath nighed, and man's Son shall be betrayed into the hands of sinners;]

26:46 rise ye, go we; lo! he that shall take me, is nigh. [rise ye, go we; lo! he that shall betray me, hath nighed.]

26:47 [And] Yet while he spake, lo! Judas, one of the twelve, came, and with him a great company, with swords and bats [with swords and staves], sent from the princes of priests, and from the elder men of the people.

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26:41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

26:42 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.

26:43 And he came and found them asleep again: for their eyes were heavy.

26:44 And he left them, and went away again, and prayed the third time, saying the same words.

26:45 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.

26:46 Rise, let us be going: behold, he is at hand that doth betray me.

26:47 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.

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26:48 And he that betrayed him, gave to them a token, and said [saying], Whomever I shall kiss, he it is; hold ye him.

26:49 And at once [And anon] he came to Jesus, and said, Hail, master; and he kissed him.

26:50 And Jesus said to him, Friend, whereto art thou come? Then they came nigh, and laid hands on Jesus, and held him.

26:51 And lo! one of them that were with Jesus, stretched out his hand, and drew out his sword; and he smote the servant of the prince of priests, and cut off his ear [<sup>+</sup>and he, smiting a servant of the prince of priests, cut off his ear].

26:52 Then Jesus said to him, Turn thy sword into his place; for all that take sword, shall perish by sword.

26:53 Whether guessest thou, that I may not pray my Father, and he shall give to me now more than twelve legions of angels?

26:54 How then shall the scriptures be fulfilled? for so it behooveth to be done.

26:55 In that hour Jesus said to the people, As to a thief ye have gone out, with swords and bats, [for] to take me; day by day I sat among you, and taught in the temple, and ye held me not. [<sup>+</sup>In that hour Jesus said to the companies, As to a thief ye have gone out, with swords and staves, for to take me; each day I sat at you, teaching

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26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

26:51 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.

26:52 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.

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

26:54 But how then shall the scriptures be fulfilled, that thus it must be?

26:55 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.

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in the temple, and ye held not me.]

26:56 But all this thing was done, that the scriptures of prophets should be fulfilled. Then all the disciples fled, and left him [Then all the disciples fled, him forsaken].

26:57 And they held Jesus, and led him to Caiaphas, the prince of priests, where the scribes and the Pharisees, and the elder men of the people were come together. [And they holding Jesus, led him to Caiaphas, prince of priests, where the scribes and the elder men of the people had come together.]

26:58 But Peter followed him afar, [till] into the hall of the prince of priests; and he went in, and sat with the servants, to see the end.

26:59 And the prince of priests, and all the council sought false witnessing against Jesus, that they should take him to death; [Forsooth the princes of priests, and all the council sought false witnessing against Jesus, that they should betake him to death;]

26:60 and they found not, when many false witnesses were come. But at the last, two false witnesses came,

26:61 and said, This said, I may destroy the temple of God, and after the third day build it again [and after three days built it again].

26:62 And the prince of priests rose, and said to him, Answerest thou nothing to those things, that these

26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

26:57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

26:58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

26:60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

26:61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

26:62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against

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witness against thee [which these witness against thee]?

thee?

26:63 But Jesus was still. And the prince of priests said to him, I conjure thee by the living God, that thou say to us, if thou art Christ, the Son of God [that thou say to us, if thou be Christ, the Son of God].

26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

26:64 Jesus said to him, Thou hast said; nevertheless I say to you, hereafter ye shall see man's Son sitting at the right half of the virtue of God [nevertheless, I say to you, from henceforth, ye shall see man's Son sitting at the right half of God's virtue], and coming in the clouds of heaven.

26:64 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.

26:65 Then the prince of priests rent his clothes, and said, He hath blasphemed; what yet have we need to witnesses [Then the prince of priests rent his clothes, saying, He hath blasphemed; what yet need have we to witnesses]? lo! now ye have heard blasphemy;

26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

26:66 what seemeth to you? And they answered, and said, He is guilty of death.

26:66 What think ye? They answered and said, He is guilty of death.

26:67 Then they spat in his face, and smote him with buffets; and others gave strokes with the palm of their hands in [into] his face,

26:67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

26:68 and said, Thou Christ, declare to us, who is he that smote thee? [saying, Thou Christ, prophesy to us, who is he that smote thee?]

26:68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

26:69 And Peter sat without in the hall; and a damsel came to him, and said

26:69 Now Peter sat without in the palace: and a damsel came unto him,



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[+and an handmaiden/handmaid came nigh to him saying], [And] Thou were with Jesus of Galilee.

saying, Thou also wast with Jesus of Galilee.

26:70 And he denied before all [men], and said [saying], I know not what thou sayest.

26:70 But he denied before *them* all, saying, I know not what thou sayest.

26:71 And when he went out at the gate, another damsel saw him [+another handmaiden/handmaid saw him], and said to them that were there, And this was with Jesus of Nazareth.

26:71 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.

26:72 And again he denied with an oath, For I knew not the man.

26:72 And again he denied with an oath, I do not know the man.

26:73 And a little after [And after a little], they that stood came, and said to Peter, Truly and thou art [one] of them; for thy spech maketh thee known.

26:73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy spech bewrayeth thee.

26:74 Then he began to curse and to swear, that he knew not the man. And at once [And anon] the cock crew.

26:74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

26:75 And Peter bethought on the word of Jesus, that he had said, Before the cock crow, thrice thou shalt deny me. And he went out, and wept bitterly.

26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

## Chapter 27

## Chapter 27

27:1 But when the morrowtide was come, all the princes of priests, and the elder men of the people took counsel against Jesus, that they should take him to the death [that they should betake him to death].

27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

27:2 And they led him bound, and

27:2 And when they had bound him,

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betook him to Pilate of Pontii, [the] justice [+president/mayor, *or chief justice*].

they led *him* away, and delivered him to Pontius Pilate the governor.

27:3 Then Judas that betrayed him, saw that he was condemned, he repented, and brought again the thirty pieces [of silver] to the princes of priests, and to the elder men of the people,

27:3 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,

27:4 and said, I have sinned, betraying rightful blood. And they said, What to us? busy thee. [saying, I have sinned, betraying just blood. And they said, What to us? see thou.]

27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

27:5 And when he had cast forth the [pieces of] silver in the temple, he passed forth, and went, and hanged himself with a snare.

27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

27:6 And the princes of priests took the [pieces of] silver, and said, It is not leaveful to put it into the treasury [It is not leaveful to send them into the treasury], for it is the price of blood.

27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

27:7 And when they had taken counsel, they bought with it a field of a potter [they bought with them the field of a potter], into [the] burying of pilgrims.

27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

27:8 Therefore that field is called Aceldama, that is, a field of blood, into this day.

27:8 Wherefore that field was called, The field of blood, unto this day.

27:9 Then that was fulfilled, that was said by the prophet Jeremy [that thing that was said by the prophet Jeremy], saying, And they have taken thirty pieces [of silver], the price of a man praised, whom they praised of the children of Israel;

27:9 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;

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27:10 and they gave them into a field of a potter, as the Lord hath ordained to me [as the Lord ordained to me].

27:10 And gave them for the potter's field, as the Lord appointed me.

27:11 And Jesus stood before the doomsman; and the justice asked him, and said [and the president asked him, saying], Art thou king of Jews? Jesus saith to him, Thou sayest.

27:11 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.

27:12 And when he was accused of the princes of priests, and of the elder men of the people [and elder men of the people], he answered nothing.

27:12 And when he was accused of the chief priests and elders, he answered nothing.

27:13 Then Pilate saith to him, Hearest thou not, how many things [how many witnessings] they say against thee?

27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

27:14 And he answered not to him any word, so that the justice wondered greatly [so that the president wondered greatly].

27:14 And he answered him to never a word; insomuch that the governor marvelled greatly.

27:15 But for a solemn day the justice was wont to deliver to the people one bound [Forsooth by a solemn day the president was wont to deliver to the people one bound], whom they would.

27:15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

27:16 And he had then a famous man bound [Soothly they had then one famous man bound], that was said Barabbas.

27:16 And they had then a notable prisoner, called Barabbas.

27:17 Therefore Pilate said to them, when they were [gathered] together, Whom will ye, that I deliver to you [Whom will ye, I let go, *or deliver*, to you]? whether Barabbas, or Jesus, that is said Christ?

27:17 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?

27:18 For he knew, that by envy they

27:18 For he knew that for envy they

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betrayed him. [Soothly he knew, that by envy they betook him.]

had delivered him.

27:19 And while he sat for doomsman [Forsooth him sitting for judge], his wife sent to him, and said [saying], Nothing to thee and to that just man; for I have suffered this day many things for him, by a vision [by a vision, *or sweven*].

27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

27:20 Forsooth the princes of priests, and the elder men counseled the people, that they should ask Barabbas, but they should destroy Jesus. [Forsooth the princes of priests and elder men counseled the peoples, that they should ask Barabbas, but Jesus they should lose.]

27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

27:21 But the justice answered, and said to them, Whom of the twain will ye, that be delivered to you [Forsooth the president answering saith to them, Whom of the two will ye to be let go, *or delivered*, to you]? And they said, Barabbas.

27:21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

27:22 Pilate saith to them, What then shall I do of Jesus, that is said Christ [which is said Christ]? All they say, Be he crucified.

27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

27:23 The justice saith to them, What evil hath he done? And they cried more, and said, Be he crucified. [+The president said to them, Soothly what of evil hath he done/Soothly what evil hath he done? And they cried more, saying, Be he crucified.]

27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

27:24 And Pilate seeing that he profited nothing, but that more [a] noise was made, he took water, and washed his hands before the people, and said, I am guiltless of the blood of this rightful

27:24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just

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man; busy you [<sup>+</sup>saying, I am innocent, *or* *guiltless*, of the blood of this just man; see ye].

27:25 And all the people answered, and said, His blood *be* on us, and on our children.

27:26 Then he delivered to them Barabbas, but he took to them Jesus scourged [<sup>+</sup>Then he let go to them Barabbas, but he betook to them Jesus scourged], to be crucified.

27:27 Then [the] knights of the justice [Then knights of the president] took Jesus in the moot hall, and gathered to him all the company of knights.

27:28 And they unclothed him, and did about him a red mantle;

27:29 and they folded a crown of thorns, and put on his head, and a reed in his right hand; and they kneeled before him, and scorned him, and said [and the knee bowed before him, they scorned him, saying], Hail, king of Jews.

27:30 And they spat on him, and took a reed, and smote his head.

27:31 And after that they had scorned him, they unclothed him of the mantle, and they clothed him with his clothes, and led him to crucify him [and led him for to be crucified].

27:32 And as they went out, they found a man of Cyrene coming from the town, Simon by name; they constrained him to take his cross.

person: see ye to *it*.

27:25 Then answered all the people, and said, His blood *be* on us, and on our children.

27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

27:28 And they stripped him, and put on him a scarlet robe.

27:29 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!

27:30 And they spit upon him, and took the reed, and smote him on the head.

27:31 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*.

27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

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27:33 And they came into a place [And they came to a place] that is called Golgotha, that is, the place of Calvary.

27:34 And they gave him to drink wine mingled with gall; and when he had tasted, he would not drink.

27:35 And after that they had crucified him, they parted his clothes, and cast lots, to fulfill that is said by the prophet, saying, They parted to them my clothes, and on my cloak they cast lots. [Soothly after that they had crucified him, they parted his clothes, sending lot, that it should be fulfilled, that is said by the prophet, saying, They parted to them my clothes, and upon my cloth they sent lot.]

27:36 And they sat, and kept him; [And they sitting kept him;]

27:37 and set above his head his cause written, This is Jesus of Nazareth, king of Jews [This is Jesus, the king of Jews].

27:38 Then two thieves were crucified with him, one on the right half, and one on the left half [one on the right half, and another on the left half].

27:39 And men that passed forth blasphemed him, moving their heads,

27:40 and saying, Vath *to thee* [Fie *to thee*], that destroyest the temple of God, and in the third day buildest it again [and in the third day again buildest it]; save thou thyself; if thou art the Son of God, come down of the cross.

27:41 Also and [the] princes of priests

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27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

27:34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

27:35 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 vesture did they cast lots.

27:36 And sitting down they watched him there;

27:37 And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

27:39 And they that passed by reviled him, wagging their heads,

27:40 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.

27:41 Likewise also the chief priests

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scorning, with scribes and elder men, said,

mocking *him*, with the scribes and elders, said,

27:42 He made other men safe, he may not make himself safe; if he is [the] king of Israel, come he now down from the cross, and we believe to him;

27:42 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.

27:43 he trusted in God; deliver he him now, if he will; for he said, That I am God's Son [for he said, I am the Son of God].

27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

27:44 And the thieves, that were crucified with him, upbraided him of the same thing. [+Forsooth also the thieves, that were crucified with him, put to him with reproof the same thing.]

27:44 The thieves also, which were crucified with him, cast the same in his teeth.

27:45 But from the sixth hour darkneses were made on [upon] all the earth, till the ninth hour. [+Soothly from the sixth hour darkneses were made on all the land, unto the ninth hour.]

27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

27:46 And about the ninth hour Jesus cried with a great voice, and said [saying], Eli, Eli, lama sabachthani, that is, My God, my God, why hast thou forsaken me?

27:46 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?

27:47 And some men that stood there [Soothly some standing there], and hearing, said, This calleth Elias.

27:47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

27:48 And at once [And anon] one of them running, took and filled a sponge with vinegar, and put [it] on a reed, and gave to him to drink.

27:48 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.

27:49 But others said, Suffer thou; see we whether Elias come to deliver him.

27:49 The rest said, Let be, let us see whether Elias will come to save him.

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27:50 Forsooth Jesus again cried with a great voice, and gave up the ghost. [Forsooth Jesus again crying with a great voice, sent out the spirit.]

27:51 And lo! the veil of the temple was rent in two parts, from the highest to the lowest. And the earth shook, and the stones were cloven [And the earth was moved, and stones were cleft];

27:52 and burials were opened, and many bodies of saints that had slept, rose up.

27:53 And they went out of their burials, and after his resurrection they came into the holy city, and appeared to many. [+And they going out of the burials, after his resurrection came into the holy city, and appeared to many.]

27:54 And the centurion and they that were with him keeping Jesus, when they saw the earth-shaking, and those things that were done, they dreaded greatly, and said [saying], Verily this was God's Son.

27:55 And there were there many women afar, that followed Jesus from Galilee, and ministered to him. [Forsooth many women were there afar, that followed Jesus from Galilee, ministering to him.]

27:56 Among which was Mary Magdalene, and Mary, the mother of James, and of Joseph, and the mother of Zebedee's sons.

27:57 But when the evening was come, there came a rich man of Arimathaea,

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27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

27:51 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;

27:52 And the graves were opened; and many bodies of the saints which slept arose,

27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

27:54 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.

27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

27:57 When the even was come, there came a rich man of Arimathaea, named



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Joseph by name, and he was a disciple of Jesus [there came a rich man from Arimathaea, Joseph by name, the which and he was disciple of Jesus].

Joseph, who also himself was Jesus' disciple:

27:58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be given [Then Pilate commanded the body to be yielded].

27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

27:59 And when the body was taken, Joseph wrapped it in a clean sendal, [And the body taken, Joseph wrapped it in a clean sendal, or *linen cloth*,]

27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

27:60 and laid it in his new burial, that he had hewn in a stone; and he wallowed a great stone to the door of the burial, and went away.

27:60 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.

27:61 But [Forsooth] Mary Magdalene and another Mary were there, sitting against the sepulchre.

27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

27:62 And on the tother day, that is after pask even [that is after pask evening], the princes of priests and [the] Pharisees came together to Pilate,

27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

27:63 and said, Sir, we have mind, that that beguiler said yet living, After three days I shall rise again to life. [+saying, Sire, we have mind, for that deceiver said yet living, After three days I shall rise again.]

27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

27:64 Therefore command thou, that the sepulchre be kept into the third day; lest his disciples come, and steal him, and say to the people, He hath risen from death; and the last error shall be worse than the former. [+Therefore command thou the sepulchre to be kept till

27:64 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.

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unto the third day; lest peradventure his disciples come, and steal him, and say to the people, He is risen from dead; and the last error shall be worse than the former.]

27:65 Pilate said to them, Ye have the keeping; go ye, keep ye as ye know how [go ye, keep ye as ye can].

27:66 And they went forth, and kept the sepulchre, marking the stone, with [the] keepers. [Forsooth they going forth, kept, *or warded*, the sepulchre, marking, *or sealing*, the stone, with keepers.]

## Chapter 28

28:1 But in the eventide of the sabbath [Forsooth in the evening of the sabbath, *or holiday*], that beginneth to shine in the first day of the week, Mary Magdalene came, and another Mary, to see the sepulchre.

28:2 And lo! there was made a great earth-shaking; for the angel of the Lord came down from heaven, and approached, and turned away the stone [†forsooth the angel of the Lord came down from heaven, and he nighing/coming to turned away the stone], and sat thereon.

28:3 And his looking was as lightning, and his clothes as snow; [Soothly his looking was as lightning, and his clothes white as snow;]

28:4 and for dread of him the keepers were afeared, and they were made as dead men.

28:5 But the angel answered, and said

27:65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

27:66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## Chapter 28

28:1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

28:3 His countenance was like lightning, and his raiment white as snow:

28:4 And for fear of him the keepers did shake, and became as dead *men*.

28:5 And the angel answered and said

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to the women, Do not ye dread, for I know that ye seek Jesus, that was crucified;

unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

28:6 he is not here, for he is risen, as he said; come ye, and see ye the place [come ye, and see the place], where the Lord was laid.

28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

28:7 And go ye soon, and say ye to his disciples [And ye going soon, say to his disciples], that he is risen. And lo! he shall go before you into Galilee; there ye shall see him. Lo! I have before-said to you.

28:7 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.

28:8 And they went out soon from the burials [And they went out soon from the sepulchre], with dread and great joy, running to tell to his disciples.

28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

28:9 And lo! Jesus met them, and said [saying], Hail ye. And they approached [<sup>+</sup>Forsooth they nighed/they came to], and held his feet, and worshipped him.

28:9 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.

28:10 Then Jesus said to them, Do not ye dread; go ye, tell ye to my brethren, that they go into Galilee; there they shall see me.

28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

28:11 And when they were gone [And when they had gone], lo! some of the keepers came into the city, and told to the princes of priests all things that were done.

28:11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

28:12 And when they were gathered together with the elder men, and had taken their counsel, they gave to the knights much money,

28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

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28:13 and said, Say ye, that his disciples came by night, and have stolen him, while ye slept. [saying, Say ye, for his disciples came by night, and have stolen him, us sleeping.]

28:13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

28:14 And if this be heard of the justice [And if this be heard of the president, *or justice*], we shall counsel him, and make you secure.

28:14 And if this come to the governor's ears, we will persuade him, and secure you.

28:15 And when the money was taken, they did, as they were taught. And this word is published among the Jews, till into this day.

28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

28:16 And the eleven disciples went into Galilee, into an hill, where Jesus had ordained to them [where Jesus had ordained them].

28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

28:17 And they saw him, and worshipped; but some of them doubted.

28:17 And when they saw him, they worshipped him: but some doubted.

28:18 And Jesus came nigh, and spake to them, and said, All power in heaven and in earth is given to me. [And Jesus coming to, spake to them, saying, All power is given to me, in heaven and in earth.]

28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

28:19 Therefore go ye, and teach all folks, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

28:20 teaching them to keep all things, whatever things I have commanded to you; and lo! I am with you in all days, into the end of the world. [+teaching them to keep all things, whatever things I have commanded you; and lo! I am with you all days, till to the ending of the world.]

28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always, even* unto the end of the world. Amen.

# THE GOSPEL *of* MARK

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## Chapter 1

1:1 The beginning of the gospel of Jesus Christ, the Son of God.

1:2 As it is written in Esaias, the prophet, Lo! I send mine angel before thy face, that shall make thy way ready before thee.

1:3 The voice of a crier in desert, Make ye ready the way of the Lord, make ye his paths right. [The voice of *one* crying in desert, Make ye ready the way of the Lord, make ye his paths rightful.]

1:4 John was in desert baptizing, and preaching the baptism of penance, into remission of sins.

1:5 And all the country of Judaea went out to him, and all men of Jerusalem; and they were baptized of him in the flume Jordan [and were baptized of him in the flood of Jordan], acknowledging their sins.

1:6 And John was clothed with hairs of camels, and a girdle of skin *was* about his loins; and he ate honeysuckles, and wild honey, [<sup>+</sup>And John was clothed with hairs of camel, and a girdle of skin about his

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## Chapter 1

1:1 The beginning of the gospel of Jesus Christ, the Son of God;

1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

1:6 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;

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loins; and he ate locusts, and wild honey,]

1:7 and preached, and said [saying], A stronger than I shall come after me, and I am not worthy to kneel down, and unloose [the thong of] his shoes.

1:8 I have baptized you in water; but he shall baptize you in the Holy Ghost.

1:9 And it was done in those days, Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

1:10 And at once he went up of the water, and saw heavens opened, and the Holy Ghost coming down as a culver [And anon he ascending up of the water, saw heavens opened, and the Spirit coming down as a culver], and dwelling on him.

1:11 And a voice was made from heavens, Thou art my loved Son, in thee I am pleased.

1:12 And at once the Spirit put him forth into desert. [And anon the Spirit putted out him into desert.]

1:13 And he was in desert forty days and forty nights, and was tempted of Satan, and he was with beasts [and was with beasts], and angels ministered to him.

1:14 But after that John was taken, Jesus came into Galilee, and preached the gospel of the kingdom of God [preaching the gospel of the kingdom of God],

1:7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

1:12 And immediately the Spirit driveth him into the wilderness.

1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

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1:15 and said [and saying], That the time is fulfilled, and the kingdom of God shall come nigh; do ye penance [repent ye], and believe ye to the gospel.

1:16 And as he passed beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers.

1:17 And Jesus said to them, Come ye after me; [and] I shall make you to be made fishers of men.

1:18 And at once they left the nets, and followed him. [And anon the nets forsaken, they followed him.]

1:19 And he went forth from thence a little, and saw James of Zebedee, and John, his brother, in a boat making their nets. [And he gone forth thence a little, saw James of Zebedee, and John, his brother, and them in the boat making nets.]

1:20 And at once [And anon] he called them; and they left Zebedee, their father, in the boat with hired servants, and they followed him.

1:21 And they entered into Capernaum, and at once in the sabbaths [And they went forth into Capernaum, and anon in the sabbaths], he went into the synagogue, and taught them.

1:22 And they wondered on his teaching; for he taught them, as he that had power, and not as [the] scribes.

1:23 And in the synagogue of them was a man in an unclean spirit, and he

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1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

1:16 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 fishers.

1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

1:18 And straightway they forsook their nets, and followed him.

1:19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

1:23 And there was in their synagogue a man with an unclean spirit; and he

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cried out,

cried out,

1:24 and said [saying], What to us and to thee, thou Jesus of Nazareth? hast thou come to destroy us? I know that thou art the holy of God.

1:24 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.

1:25 And Jesus threatened him, and said [saying], Wax [thou] dumb, and go out of the man.

1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

1:26 And the unclean spirit wrenching him, and crying with a great voice, went out from him.

1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

1:27 And all men wondered, so that they sought within themselves, and said [And all men wondered, so that they asked among themselves, saying], What thing is this? what new doctrine is this? for in power he commandeth to unclean spirits, and they obey to him.

1:27 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.

1:28 And the fame of him went forth at once [And the tale, *or tiding*, of him went forth anon] into all the country of Galilee.

1:28 And immediately his fame spread abroad throughout all the region round about Galilee.

1:29 And at once they went out of the synagogue, and came into the house of Simon and of Andrew, with James and John. [And anon they going out of the synagogue came into the house of Simon and Andrew, with James and John.]

1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

1:30 And the mother of Simon's wife lay sick in the fevers [lay sick in fevers]; and anon they say to him of her.

1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

1:31 And he came nigh, and areared her [up], and when he had taken her hand, at once the fever left her, and she

1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she



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served them. [And he coming to, reared her up, the hand of her taken, and anon the fever left her, and she ministered to them.]

ministered unto them.

1:32 But when the eventide was come, and the sun was gone down, they brought to him all that were of mal-  
ease, and them that had fiends. [Forsooth the evening made, when the sun went down, they brought to him all having evil, and having devils.]

1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

1:33 And all the city was gathered at the gate.

1:33 And all the city was gathered together at the door.

1:34 And he healed many, that had diverse sicknesses, and he cast out many fiends [And he healed many that were travailed with diverse sores, and he cast out many devils], and he suffered them not to speak, for they knew him.

1:34 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.

1:35 And he rose full early, and went out [And in the morrowng full early he rising], and went into a desert place, and prayed there.

1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

1:36 And Simon followed him, and they that were with him.

1:36 And Simon and they that were with him followed after him.

1:37 And when they had found him, they said to him, That all men seek thee.

1:37 And when they had found him, they said unto him, All *men* seek for thee.

1:38 And he said to them, Go we into the next towns and cities, that I preach also there, for thereto I came.

1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

1:39 And he preached in the synagogues of them, and in all Galilee, and casted out fiends.

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

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1:40 And a leprous man came to him, and besought [beseeching him], [and] kneeling, and said, If thou wilt, thou mayest cleanse me.

1:41 And Jesus had mercy on him, and stretched out his hand, and touched him, and said to him [Forsooth Jesus, having mercy on him, stretched out his hand, and, touching him, saith to him], I will, be thou made clean.

1:42 And when he had said this, at once [anon] the leprosy parted away from him, and he was cleansed.

1:43 And Jesus threatened him, and at once put him out, [And he threatened him, and anon cast him out,]

1:44 and said to him [and saith to him], See thou, say to no man; but go, show thee to the prince of priests, and offer for thy cleansing into witnessing to them, those things that Moses bade [and offer for thy cleansing those things that Moses bade, into witnessing to them].

1:45 And he went out, and began to preach, and to publish the word, so that now he might not go openly into the city [so that now he might not openly enter into the city], but be withoutforth in desert places; and they came to him on all sides.

## Chapter 2

2:1 And again he entered into Capernaum, after eight days. And it was heard, that he was in an house,

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1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

1:41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

1:43 And he straitly charged him, and forthwith sent him away;

1:44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

1:45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

## Chapter 2

2:1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

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2:2 and many came together, so that they might not be in the house, nor at the gate [so that it took them not, neither at the gate]. And he spake to them the word.

2:3 And there came to him men that brought a man sick in the palsy [And there came to him men bringing a sick man in palsy], which was borne of four.

2:4 And when they might not bring him to Jesus for the people [And when they might not offer him to him for the company of people], they uncovered the roof where he was, and [they] opened it, and they let down the bed in which the sick man in palsy lay.

2:5 And when Jesus had seen the faith of them, he said to the sick man in palsy [Soothly when Jesus saw the faith of them, he saith to the sick man in palsy], Son, thy sins be forgiven to thee.

2:6 But there were some of the scribes sitting, and thinking in their hearts,

2:7 What speaketh he thus? He blasphemeth; who may forgive sins, but God alone?

2:8 And [anon] when Jesus had known this by the Holy Ghost, that they thought so within themselves, he saith to them [Jesus said to them], What think ye these things in your hearts?

2:9 What is lighter to say to the sick man in palsy, Sins be forgiven to thee, or to say, Rise, take thy bed, and walk?

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2:2 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.

2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,

2:7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

2:8 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?

2:9 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

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2:10 But that ye know that man's Son hath power in earth to forgive sins, he said to the sick man in palsy [he saith to the sick man in palsy],

2:11 I say to thee, rise up, [and] take thy bed, and go into thine house.

2:12 And at once he rose up, and when he had taken the bed [And anon, he rose up, and, the bed taken up], he went before all men, so that all men wondered, and honoured God, and said [saying], For we saw never so.

2:13 And he went out again to the sea, and all the people [and all the company of people] came to him; and he taught them.

2:14 And when he passed, he saw Levi of Alphaeus sitting at the tollbooth, and he said to him, Follow me. And he rose, and followed him.

2:15 And it was done, when he sat at the meat in his house, many publicans and sinful men sat together at the meat [sat together at meat] with Jesus and his disciples; for there were many that followed him.

2:16 And scribes and Pharisees seeing, that he ate with publicans and sinful men, said to his disciples, Why eateth and drinketh your master with publicans and sinners [Why your master eateth and drinketh with publicans and sinners]?

bed, and walk?

2:10 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,)

2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

2:12 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.

2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

2:14 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.

2:15 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.

2:16 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?

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2:17 When this was heard, Jesus said to them, Whole men have no need to a physician, but they that be evil-at-ease [This thing heard, Jesus saith to them, Whole men have no need to a leech, but they that have evil]; for I came not to call just men, but sinners.

2:17 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.

2:18 And the disciples of John and the Pharisees were fasting; and they came, and said to him, Why *fast* the disciples of John, and the Pharisees fast, but thy disciples fast not? [And the disciples of John and the Pharisees were fasting; and they came, and say to him, Why the disciples of John and of Pharisees fast, but thy disciples fast not?]

2:18 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?

2:19 And Jesus said to them, Whether the sons of the spousals be able to fast [Whether the sons of the weddings may fast], as long as the spouse is with them? As long time as they have the spouse with them, they be not able to fast [they may not fast].

2:19 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.

2:20 But days shall come, when the spouse shall be taken away from them, and then they shall fast in those days.

2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

2:21 No man seweth a patch of new cloth to an old cloak [to an old cloth], else he taketh away [else it taketh away] the new patch from the old, and a more breaking is made.

2:21 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.

2:22 And no man putteth new wine into old bottles, else the wine shall burst the bottles, and the wine shall be shed out [and the wine shall be poured out], and the bottles shall perish. But new wine shall be put into new bottles [But new

2:22 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.

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wine oweth to be put into new wine vessels].

2:23 And it was done again, when the Lord walked in the sabbaths by the corns, and his disciples began to pass forth [and his disciples began to go forth], and [to] pluck ears of the corn.

2:24 And the Pharisees said to him, Lo! what thy disciples do in the sabbaths, that is not leaveful [Lo! what do thy disciples in sabbaths, the thing that is not leaveful(?)].

2:25 And he said to them, Read ye never what David did, when he had need, and he hungered, and they that were with him?

2:26 How he went into the house of God, under Abiathar, prince of priests, and ate loaves of proposition [and ate loaves of proposition, *either of setting forth*], which it was not leaveful to eat, but to priests alone, and he gave to them that were with him.

2:27 And he said to them, The sabbath is made for man, and not man for the sabbath;

2:28 and so man's Son is Lord also of the sabbath.

## Chapter 3

3:1 And he entered again into the synagogue, and there was a man having a dry hand.

3:2 And they espied him, if he healed in the sabbaths, to accuse him. [And they

2:23 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.

2:24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

2:28 Therefore the Son of man is Lord also of the sabbath.

## Chapter 3

3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

3:2 And they watched him, whether he would heal him on the sabbath day;

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espied him, if he healed in the sabbaths, that they should accuse him.]

that they might accuse him.

3:3 And he said to the man that had a dry hand, Rise into the middle. [And he saith to the man having a dry hand, Rise thou into the midst.]

3:3 And he saith unto the man which had the withered hand, Stand forth.

3:4 And he saith to them, Is it leaveful to do well in the sabbaths, either evil [or evil]? to make a soul safe, either to destroy [or to lose]? And they were still.

3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

3:5 And he beheld them about with wrath, and had sorrow on the blindness of their heart [having sorrow upon the blindness of their heart], and saith to the man, Hold forth thine hand. And he held forth, and his hand was restored to him.

3:5 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.

3:6 Soothly [the] Pharisees went out at once [anon], and made a counsel with Herodians against him, how they should destroy him [how they should lose him].

3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

3:7 But Jesus with his disciples went to the sea; and much people from Galilee [and much company from Galilee] and from Judaea followed him,

3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

3:8 and from Jerusalem, and from Idumaea, and from beyond Jordan, and they that were about Tyre and Sidon, a great multitude, hearing the things that he did, came to him.

3:8 And from Jerusalem, and from Idumaea, 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.

3:9 And Jesus said to his disciples, that the [little] boat should serve to him, for the people, lest they thrust him [that the little boat should serve him, for the

3:9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

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company of people, lest they oppressed him];

3:10 for he healed many, so that they felled fast to him, to touch him. And how many ever had sicknesses [Forsooth how many ever had sores, *or wounds*],

3:11 and unclean spirits, when they saw him, felled down to him, and cried, saying, Thou art the Son of God.

3:12 And greatly he menaced them, that they should not make him known.

3:13 And he went into an hill [And he ascending to an hill], and called to him whom he would; and they came to him.

3:14 And he made, that there were twelve with him, to send them to preach. [And he made, that twelve were with him, and that he should send them for to preach.]

3:15 And he gave to them power to heal sicknesses, and to cast out fiends.

3:16 And to Simon he gave a name, Peter,

3:17 and *he called* James of Zebedee and John [and James of Zebedee and John], the brother of James, and he gave to them names Boanerges, that is, the sons of thundering [that is, the sons of thunder].

3:18 And *he called* Andrew and Philip [And Andrew and Philip], and Bartholomew and Matthew, and Thomas and James [of] Alphaeus, and Thaddaeus, and Simon Canaanite,

3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

3:12 And he straitly charged them that they should not make him known.

3:13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

3:15 And to have power to heal sicknesses, and to cast out devils:

3:16 And Simon he surnamed Peter;

3:17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,



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3:19 and Judas Iscariot, that betrayed him. And they came to an house,

3:20 and the people [and the company of people] came together again, so that they might not [neither] eat bread.

3:21 And when his *kinsmen* had heard, they went out to hold him; for they said, That he is turned into madness.

3:22 And the scribes that came down from Jerusalem, said, That he hath Beelzebub, and that in the prince of devils he casteth out fiends.

3:23 And he called them together, and he said to them in parables, How may Satan cast out Satan?

3:24 And if a realm be parted against itself, that realm may not stand.

3:25 And if an house be parted against itself, that house may not stand.

3:26 And if Satan hath risen against himself, he is parted, and he shall not be able to stand, but hath an end.

3:27 No man may go into a strong man's house, and take away his vessels, but he bind first the strong man, and then he shall spoil his house.

3:28 Truly I say to you, that all sins and blasphemies, by which they have blasphemed, shall be forgiven to the sons of men.

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3:19 And Judas Iscariot, which also betrayed him: and they went into an house.

3:20 And the multitude cometh together again, so that they could not so much as eat bread.

3:21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

3:23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

3:24 And if a kingdom be divided against itself, that kingdom cannot stand.

3:25 And if a house be divided against itself, that house cannot stand.

3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

3:27 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.

3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

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3:29 But he that blasphemeth against the Holy Ghost [Soothly he that shall blaspheme against the Holy Ghost], hath not remission into without end, but he shall be guilty of everlasting trespass.

3:30 For they said, He hath an unclean spirit.

3:31 And his mother and his brethren came, and stood withoutforth, and sent to him, and called him. [And his mother and brethren come, and standing withoutforth, sent to him, calling him.]

3:32 And the people sat about him [And the company sat about him]; and they said to him, Lo! thy mother and thy brethren withoutforth seek thee.

3:33 And he answered to them, and said, Who is my mother and my brethren?

3:34 And he beheld them that sat about him, and said, Lo! my mother and my brethren.

3:35 For who that doeth the will of God, he is my brother, and my sister, and mother.

## Chapter 4

4:1 And again Jesus began to teach at the sea; and much people [and much company of people] was gathered to him, so that he went into a boat, and sat in the sea, and all the people [and all the company of people] was about the sea on the land.

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3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

3:30 Because they said, He hath an unclean spirit.

3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

3:32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

3:33 And he answered them, saying, Who is my mother, or my brethren?

3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

## Chapter 4

4:1 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.

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4:2 And he taught them in parables many things. And he said to them in his teaching,

4:3 Hear ye. Lo! a man sowing goeth out to sow. [Hear ye. Lo! a sower went out to sow.]

4:4 And while he soweth, some seed felled about the way, and birds of heaven came, and ate it. [+And the while he soweth, some seed felled beside the way, and birds of heaven, *or of the air*, came, and ate it.]

4:5 Other [Forsooth another] felled down on stony places, where it had not much earth; and at once it sprang up, for it had not deepness of earth [and anon it sprang up, for it had no deepness of earth].

4:6 And when the sun rose up, it withered for heat, and it dried up, for it had no root.

4:7 And other felled down into thorns [And another felled down among thorns], and [the] thorns sprang up, and strangled it, and it gave no fruit.

4:8 And other felled down into good land, and gave fruit, springing up, and waxing; and one brought thirtyfold, and one sixtyfold, and one an hundredfold.

4:9 And he said, He that hath ears of hearing, hear he. [And he said, He that hath ears to hear, hear.]

4:10 And when he was by himself, the twelve that were with him asked him to

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4:2 And he taught them many things by parables, and said unto them in his doctrine,

4:3 Hearken; Behold, there went out a sower to sow:

4:4 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.

4:5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

4:6 But when the sun was up, it was scorched; and because it had no root, it withered away.

4:7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

4:8 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.

4:9 And he said unto them, He that hath ears to hear, let him hear.

4:10 And when he was alone, they that were about him with the twelve

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expound the parable.

asked of him the parable.

4:11 And he said to them, To you it is given to know the private of the kingdom of God [To you it is given to know the mystery, *or private*, of the kingdom of God]. But to them that be withoutforth, all things be made in parables,

4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

4:12 that they seeing see, and see not, and they hearing hear, and understand not; lest [that] sometime they be converted, and sins be forgiven to them.

4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

4:13 And he said to them, Know not ye this parable? and how ye shall know all parables?

4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

4:14 He that soweth, soweth a word.

4:14 The sower soweth the word.

4:15 But these it be that be about the way, where the word is sown; and when they have heard, at once cometh Satan [anon cometh Satan], and taketh away the word that is sown in their hearts.

4:15 And these are they 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.

4:16 And in like manner be these [these it be] that be sown on stony places, which when they have heard the word, at once they take it with joy [anon take it with joy];

4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

4:17 and they have not root in themselves, but they be lasting [but] a little time; afterward when tribulation riseth, and persecution for the word, at once they be caused to stumble. [and they have not root in themselves, but they be temporal, *that is, lasting a little time*; afterward when tribulation and persecution riseth for the

4:17 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.

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word, anon they be offended.]

4:18 And there be others that be sown in thorns; these it be that hear the word,

4:18 And these are they which are sown among thorns; such as hear the word,

4:19 and dis-ease of the world, and deceit of riches, and other charge of covetousness entereth, and strangleth the word, and it is made without fruit. [and mis-eases of the world, and deceit of riches, and other charge of covetousness entering in, strangle the word, and it is made without fruit.]

4:19 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.

4:20 And these it be that be sown on good land, which hear the word, and take, and make fruit, one thirtyfold, and one sixtyfold, and one an hundredfold.

4:20 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.

4:21 And he said to them, Where a lantern cometh, that it be put under a bushel, or under a bed? nay, but that it be put on a candlestick? [<sup>+</sup>And he said to them, Whether a lantern come, that it be put under a bushel, or under a bed? whether not, that it be put upon a candlestick?]

4:21 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?

4:22 [Forsooth] There is nothing hid, that shall not be made open [that shall not be showed]; neither any thing is privy, that shall not come into open [which shall not come into apert].

4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

4:23 If any man have ears of hearing, hear he.

4:23 If any man have ears to hear, let him hear.

4:24 And he said to them, See ye what ye hear. In what measure ye mete, it shall be meted to you again [it shall be meted to you], and *it shall* be cast to you.

4:24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be

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4:25 For it shall be given to him that hath, and it shall be taken away from him that hath not, also that that he hath. [Forsooth it shall be given to him that hath, and if man hath not, yea this that he hath shall be taken away from him.]

4:26 And he said, So the kingdom of God is, as if a man cast seed into the earth,

4:27 and he sleep, and it rise up night and day [and it sleep, and rise up in night and day], and bring forth seed, and wax fast, while he knoweth not.

4:28 For the earth [by his own working/by his own will] maketh fruit, first the grass, afterward the ear, and after full fruit in the ear [afterward full fruit in the ear].

4:29 And when of itself it hath brought forth fruit, at once [anon] he sendeth a sickle, for reaping time is come.

4:30 And he said, To what thing shall we liken the kingdom of God? or to what parable shall we comparison it?

4:31 As a corn of mustard seed, which when it is sown in the earth, is less than all seeds that be in the earth;

4:32 and when it is sprung up, it waxeth into a tree, and is made greater than all herbs [and when it is sown, it waxeth into a tree, and is made more than all

given.

4:25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

4:30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

4:31 *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:

4:32 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

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worts, *or herbs*]; and it maketh great branches, so that [the] birds of heaven may dwell [be able to dwell] under the shadow thereof.

4:33 And in many such parables he spake to them the word, as they might hear;

4:34 and he spake not to them without parable. But he expounded to his disciples all things by themselves [<sup>+</sup>Forsooth he expounded to his disciples all things on sides hand/on sides half, *or by themselves*].

4:35 And he said to them in that day, when evening was come, Pass we over to the other side. [And he saith to them in that day, when evening was made, Pass we again-ward.]

4:36 And they let go the people, and took him, so that he was in a boat [And they leaving the company of people, took him, so that he was in the boat]; and other boats were with him.

4:37 And a great storm of wind was made, and cast waves into the boat, so that the boat was full. [And there was made a great tempest of wind, and sent floods into the ship, so that the ship was full-filled.]

4:38 And he was in the hinder part of the boat, and slept on a pillow [<sup>+</sup>And he was in the hinder part of the ship, sleeping on a pillow]. And they raise him, and say to him, Master, pertaineth it not to thee, that we perish?

4:39 And he rose up, and menaced the

under the shadow of it.

4:33 And with many such parables spake he the word unto them, as they were able to hear *it*.

4:34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

4:36 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.

4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

4:38 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?

4:39 And he arose, and rebuked the

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wind, and said to the sea, Be still, wax dumb. And the wind ceased, and great peaceableness was made.

4:40 And he said to them, What dread ye? Yet ye have no faith? [And he said to them, What be ye dread-full? Not yet have ye faith?]

4:41 And they dreaded with great dread, and said to each other [and said each to other], Who, guessest thou, is this? for the wind and the sea obey to him.

## Chapter 5

5:1 And they came over the sea into the country of Gadarenes.

5:2 And after that he was gone out of the boat, at once [anon] a man in an unclean spirit ran out of the burials to him.

5:3 Which man had an house in burials [<sup>+</sup>That had an house in graves, *or burials*], and neither with chains now might any man bind him.

5:4 For oft times [For oft] he was bound in stocks and chains, and he had broken the chains, and had broken the stocks to small gobbets, and no man might make him tame [<sup>+</sup>and no man might daunt him/might tame him].

5:5 And evermore [And ever], night and day, in burials and in hills, he was crying and beating himself with stones.

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wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

## Chapter 5

5:1 And they came over unto the other side of the sea, into the country of the Gadarenes.

5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

5:3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

5:4 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.

5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.



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5:6 And he saw Jesus afar, and ran, and worshipped him.

5:7 And he cried with great voice, and said, What to me and to thee, thou Jesus, the Son of the highest God? I conjure thee by God, that thou torment me not.

5:8 And Jesus said to him, Thou unclean spirit, go out from the man.

5:9 And Jesus asked him, What is thy name? And he saith to him, A legion is my name; for we be many.

5:10 And he prayed Jesus much, that he should not put them out of the country. [And he prayed him much, that he should not cast him out of the country.]

5:11 And there was there about the hill a great flock of swine pasturing [a great drove of hogs pasturing].

5:12 And the spirits prayed Jesus, and said [And the spirits prayed him, saying], Send us into the swine, that we enter into them.

5:13 And at once [And anon] Jesus granted to them. And the unclean spirits went out, and entered into the swine, and with a great rush the flock was cast down into the sea, a two thousand, and they were drowned in the sea [+and with great rush, *or haste*, the drove was cast down into the sea, unto two thousand, and they were strangled in the sea].

5:14 And they that kept them, fled [Soothly they that fed them, fled], and told

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5:6 But when he saw Jesus afar off, he ran and worshipped him,

5:7 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.

5:8 For he said unto him, Come out of the man, *thou* unclean spirit.

5:9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

5:10 And he besought him much that he would not send them away out of the country.

5:11 Now there was there nigh unto the mountains a great herd of swine feeding.

5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

5:13 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.

5:14 And they that fed the swine fled, and told *it* in the city, and in the

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into the city, and into the fields; and they went out, to see what was done.

5:15 And they came to Jesus, and saw him that had been travailed of the fiend [And they came to Jesus, and they see him that was travailed of the fiend], sitting clothed, and of whole mind; and they dreaded.

5:16 And they that saw, how it was done to him that had a fiend, and of the swine, told to them. [And they told to them, that saw, how it was done to him that had a fiend, and of the swine.]

5:17 And they began to pray him, that he should go away from their coasts. [+And they began to pray him, that he should go away out of their coasts.]

5:18 And when he went up into a boat, he that was travailed of the devil, began to pray him, that he should be with him.

5:19 But Jesus received him not, but said to him [but saith to him], Go thou into thine house to thine, and tell to them, how great things the Lord hath done to thee, and had mercy of thee.

5:20 And he went forth, and began to preach in Decapolis, how great things Jesus had done to him; and all men wondered.

5:21 And when Jesus had gone up into the boat again over the sea, much people came together to him, and was about the sea.

country. And they went out to see what it was that was done.

5:15 And they come 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.

5:16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

5:17 And they began to pray him to depart out of their coasts.

5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

5:19 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.

5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

5:21 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.

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5:22 And one of the princes of [the] synagogues, by name Jairus, came, and saw him, and he fell down at his feet,

5:23 and prayed him much, and said, My daughter is nigh dead [and prayed him much saying, For my daughter is in the last things]; come thou, put thine hand on her, that she be safe, and live.

5:24 And he went forth with him, and much people followed him, and thrusted him. [And Jesus went forth with him, and much company of people followed him, and oppressed him.]

5:25 And a woman that had been in the bloody flux twelve years, [And a woman that was in the flux of blood twelve years,]

5:26 and had received many things of full many physicians, and had spended all her good, and was nothing amended [and had suffered many things of full many leeches, and spended all her things, and nothing profited], but was rather the worse,

5:27 when she had heard of Jesus, she came among the people behind, and touched his cloak. [when she had heard of Jesus, she came in the company behind, and touched his cloth.]

5:28 For she said, That if I [shall] touch yea his cloak [Soothly she said, For if I shall touch yea his cloth], I shall be safe.

5:29 And at once [And anon] the well of her blood was dried up, and she

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5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

5:23 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.

5:24 And *Jesus* went with him; and much people followed him, and thronged him.

5:25 And a certain woman, which had an issue of blood twelve years,

5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

5:28 For she said, If I may touch but his clothes, I shall be whole.

5:29 And straightway the fountain of her blood was dried up; and she felt in

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feeled in *her* body that she was healed of the sickness [and she feeled in the body that she was healed of the sickness].

5:30 And at once Jesus knew in himself the virtue that was gone out of him, and he turned to the people, and said [And anon Jesus knowing in himself the virtue that had gone out of him, he, turned to the company, saith], Who touched my clothes?

5:31 And his disciples said to him, Thou seest the people thrusting thee [Thou seest the company pressing thee], and sayest [thou], Who touched me?

5:32 And Jesus looked about to see her that had done this thing.

5:33 And the woman dreaded, and quaked, witting that it was done in her, and came, and felled down before him [Forsooth the woman dreading and trembling, witting that it was done in her, came, and fell down before him], and said to him all the truth.

5:34 And Jesus said to her, Daughter, thy faith hath made thee safe; go in peace, and be thou whole of thy sickness.

5:35 Yet while he spake, messengers came to the prince of the synagogue, and say [saying], Thy daughter is dead; what travailest thou the master further?

5:36 But when the word was heard that was said, Jesus said to the prince of the synagogue [Jesus saith to the prince of

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*her* body that she was healed of that plague.

5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

5:32 And he looked round about to see her that had done this thing.

5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

5:35 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?

5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only

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the synagoge], Do not thou dread, only believe thou.

believe.

5:37 And he took no man to follow him [And he received not any man to follow him], but Peter, and James, and John, the brother of James.

5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

5:38 And they came into the house of the prince of the synagoge. And he saw noise, and men weeping and wailing much.

5:38 And he cometh to the house of the ruler of the synagoge, and seeth the tumult, and them that wept and wailed greatly.

5:39 And he went in, and said to them [And he gone in, saith to them], What be ye troubled, and weep? The damsel is not dead, but sleepeth.

5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

5:40 And they scorned him. But when all were put out, he taketh the father and the mother of the damsel, and them that were with him, and they entered [and they enter in], where the damsel lay.

5:40 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.

5:41 And he held the hand of the damsel, and said to her, Talitha, cumi, that is to say [that is interpreted], Damsel, I say to thee, arise.

5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

5:42 And at once [And anon] the damsel rose, and walked; and she was of twelve years. And they were abashed with a great astonishing.

5:42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

5:43 And he commanded to them greatly, that no man should know it. And he commanded to give to her meat [And he commanded to give to her for to eat].

5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

## Chapter 6

## Chapter 6

6:1 And he went out from thence,

6:1 And he went out from thence,

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and went into his own country; and his disciples followed him.

6:2 And when the sabbath was come, Jesus began to teach in a synagogue. And many heard him, and wondered in his teaching, and said, Of whence *cometh* to this [man] all these things? and what is the wisdom that is given to him, and such works of power which be made by his hands? [And the sabbath made, he began to teach in a synagogue. And many hearing wondered in his teaching, saying, Of whence be all these things to this man? and what is the wisdom which is given to him, and such virtues that be made by his hands?]

6:3 Whether this is not a carpenter [Whether this is not the smith, *or carpenter*], the son of Mary, the brother of James and of Joseph and of Judas and of Simon? whether [and] his sisters be not here with us? And they were offended in him.

6:4 And Jesus said to them, That a prophet is not without honour, but in his own country, and among his kin, and in his house.

6:5 And he might not do there any work of power [any virtue], save that he healed a few sick men, laying on them his hands.

6:6 And he wondered for the unbelief of them. And he went about castles on each side, and taught [And he went about castles in compass, teaching].

6:7 And he called together twelve, and began to send them by two

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and came into his own country; and his disciples follow him.

6:2 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?

6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

6:4 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.

6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

6:7 And he called *unto him* the twelve, and began to send them forth

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together [and began to send them by twain and twain]; and gave to them power of unclean spirits,

6:8 and commanded them, that they should not take any thing in the way, but a staff only, not a scrip, nor bread [but a rod only, not a scrip, not bread], neither money in the girdle,

6:9 but shod with sandals, and that they should not be clothed with two coats.

6:10 And he said to them, Whither ever [Where ever] ye enter into an house, dwell ye there, till ye go out from thence.

6:11 And whoever receive you not [And whoever shall not receive], nor hear you, go ye out from thence, and shake away the powder from your feet, into witnessing to them.

6:12 And they went forth, and preached, that men should do penance. [And they going out, preached, that men should do penance.]

6:13 And they casted out many fiends [And they cast out many fiends], and anointed with oil many sick men, and they were healed.

6:14 And king Herod heard, for his name was made open, and he said, That John Baptist hath risen again from death, and therefore works of power work in him [and he said, For John Baptist

by two and two; and gave them power over unclean spirits;

6:8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

6:9 But *be* shod with sandals; and not put on two coats.

6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

6:12 And they went out, and preached that men should repent.

6:13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

6:14 And king Herod heard of *him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

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hath risen again from dead men, and therefore virtues work in him].

6:15 Others said, That it is Elias; but others said, That it is a prophet, as one of the prophets.

6:16 And when this thing was heard, Herod said, This is John, whom I have beheaded, he is risen again from death [this hath risen from dead men].

6:17 For that Herod sent (for), and held John, and bound him into prison, for Herodias, the wife of Philip, his brother; for he had wedded her.

6:18 For John said to Herod, It is not leaveful to thee, to have the wife of thy brother.

6:19 And Herodias laid ambush to him [Herodias forsooth setted treason to him], and would slay him, and might not.

6:20 And Herod dreaded John, and knew him a just man and holy, and kept him. And Herod heard him, and he did many things, and gladly heard him. [Soothly Herod dreaded John, witting him a just man and holy, and kept him. And him heard, he did many things, and heard him gladly.]

6:21 And when an opportune day was fallen [And when a covenable day had fallen], Herod in his birthday made a supper to the princes, and tribunes, and to the greatest of Galilee [and to the first, *or greatest*, of Galilee].

6:15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

6:16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

6:17 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.

6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

6:21 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;



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6:22 And when the daughter of that Herodias was come in, and danced, and pleased to Herod, and also to men that sat at the meat [and pleased Herod, and also men sitting at the meat], the king said to the damsel, Ask thou of me what thou wilt, and I shall give to thee.

6:23 And he swore to her, That whatever thou [shalt] ask, I shall give to thee, though *it be* the half of my kingdom.

6:24 And when she had gone out, she said to her mother, What shall I ask? And she said, The head of John Baptist [And she said, The head of John the Baptist].

6:25 And when she was come in at once with haste to the king, she asked, and said, I will that at once thou give to me in a dish the head of John Baptist. [And when she had entered anon with haste to the king, she asked, saying, I will that anon thou give to me in a dish the head of John Baptist.]

6:26 And the king was sorry for the oath, and for men that sat together at the meat he would not make her sorry [and for men sitting together at the meat he would not make her heavy, *or sorry*];

6:27 but he sent a man-queller and commanded, that John's head were brought in a dish [but a man-queller sent, he commanded the head of John Baptist to be brought]. And he beheaded him in the prison,

6:28 and brought his head in a dish, and gave it to the damsel, and the

6:22 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.

6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

6:24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

6:26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

6:28 And brought his head in a charger, and gave it to the damsel: and

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damsel gave *it* to her mother.

the damsel gave it to her mother.

6:29 And when this thing was heard, his disciples came, and took his body, and laid it in a burial.

6:29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

6:30 And the apostles came together to Jesus, and told to him all things, that they had done, and taught. [And the apostles coming together to Jesus, told him all things, that they had done, and taught.]

6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

6:31 And he said to them, Come ye by yourselves into a desert place; and rest ye a little. For there were many that came, and went again, and they had not space [for] to eat.

6:31 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.

6:32 And they went into a boat, and went into a desert place by themselves.

6:32 And they departed into a desert place by ship privately.

6:33 And they saw them go away [And they saw them going away], and many knew, and they went afoot from all cities, and ran [together] thither, and came before them.

6:33 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.

6:34 And Jesus went out, and saw much people, and had ruth on them [And Jesus going out saw much people, and had mercy on them], for they were as sheep not having a shepherd. And he began to teach them many things.

6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

6:35 And when it was late in the day, his disciples came to him, and said, This is a desert place, and the time is now passed [and now the hour hath passed];

6:35 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:

6:36 let them go into the next towns and villages, to buy them(selves) meat to eat. [leave them, that they going into the

6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves

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next towns and villages, buy to them meats that they shall eat.]

6:37 And he answered, and said to them, Give ye them to eat [Give ye to them for to eat]. And they said to him, Go we, and buy we loaves with two hundred pence, and we shall give them [for] to eat.

6:38 And he saith to them, How many loaves have ye? Go ye, and see. And when they had known, they say, Five, and two fishes.

6:39 And he commanded to them, that they should make all men sit to meat by companies, on [the] green hay [+upon green hay/on the green hay].

6:40 And they sat down by parts [And they sat down by parties], by hundreds, and by fifties.

6:41 And when he had taken the five loaves, and two fishes, he beheld into heaven, and blessed, and brake [the] loaves, and gave to his disciples, that they should set before them. And he parted two fishes to all;

6:42 and all ate, and were fulfilled. [and all men ate, and were filled.]

6:43 And they took the remnants of broken meats, twelve baskets full [And they took the reliefs of broken meat, twelve coffins full], and of the fishes.

6:44 And they that ate, were five thousand of men.

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bread: for they have nothing to eat.

6:37 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?

6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

6:39 And he commanded them to make all sit down by companies upon the green grass.

6:40 And they sat down in ranks, by hundreds, and by fifties.

6:41 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.

6:42 And they did all eat, and were filled.

6:43 And they took up twelve baskets full of the fragments, and of the fishes.

6:44 And they that did eat of the loaves were about five thousand men.

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6:45 And at once he made his disciples to go up into a boat, to pass before him over the sea to Bethsaida, while he let go the people. [And anon he constrained his disciples to ascend into a boat, that they should go before him over the sea to Bethsaida, while he left the people.]

6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

6:46 And when he had let them go [And when he had left them], he went into an high hill, to pray.

6:46 And when he had sent them away, he departed into a mountain to pray.

6:47 And when it was even, the boat was in the middle of the sea [<sup>+</sup>And when evening was made, the boat was in the midst of the sea], and he alone in the land;

6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

6:48 and he saw them travailing in rowing; for the wind was contrary to them. And about the fourth waking of the night, he wandering on the sea, came to them, and would pass them.

6:48 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.

6:49 And as they saw him wandering on the sea, they guessed that it were a phantom, and cried out;

6:49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

6:50 for all saw him, and they were afraid [for all saw him, and were troubled]. And at once [And anon] he spake with them, and said to them, Trust ye, I am; do not ye dread.

6:50 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.

6:51 And he came up to them into the boat, and the wind ceased. And they wondered more within themselves [And they more wondered within themselves];

6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

6:52 for they understood not of the loaves; for their heart was blinded.

6:52 For they considered not *the miracle* of the loaves: for their heart was hardened.

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6:53 And when they were passed over the sea, they came into the land of Gennesaret, and setted to land. [And when they had passed over the sea, they came into the land of Gennesaret, and set to land.]

6:54 And when they were gone out of the boat, at once [anon] they knew him.

6:55 And they ran through all that country, and began to bring sick men in beds on each side, where they heard that he was. [And they running through all that country, began to bear about in beds them that had evil, where they heard him to be.]

6:56 And whither ever he entered into villages, or into towns, or into cities, they set sick men in streets, and prayed him, that they should touch namely the hem of his cloak [+they put sick men in streets, and prayed him, that they should touch namely the hem of his cloth]; and how many that touched him, were made safe.

### Chapter 7

7:1 And the Pharisees and some of the scribes came from Jerusalem together to him. [And the Pharisees and some of the scribes coming from Jerusalem, came together to him.]

7:2 And when they had seen some of his disciples eat bread with unwashen hands, they blamed [them].

7:3 For the Pharisees and all the Jews eat not, but they wash oft their hands, holding the traditions of elder men.

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6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

6:54 And when they were come out of the ship, straightway they knew him,

6:55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

### Chapter 7

7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

7:3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the

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7:4 And when they turn again from [the] market, they eat not, but they be washed; and many other things there be, that be taken to them to keep, as washing of cups, and of water vessels [washings of cups and cruets], and of vessels of brass, and of beds.

7:5 And Pharisees and scribes asked him, and said [saying], Why go not thy disciples after the tradition of elder men, but with unwashen hands they eat bread?

7:6 And he answered, and said to them, Esaias prophesied well of you, hypocrites, as it is written, This people worshippeth me with lips [This people honoureth me with lips], but their heart is far from me;

7:7 and in vain they worship me, teaching the doctrines and the behests of men. [in vain truly they worship me, teaching the doctrines and commandments of men.]

7:8 For ye leave the commandment of God, and hold the traditions of men, as [the] washing of water vessels, and of cups; and many other things like these ye do. [Forsooth ye forsaking the commandment of God, hold the traditions of men, washings of cruets, and cups; and many other things like to these ye do.]

7:9 And he said to them, Well ye have made the commandment of God void, to keep your tradition. [And he said to them, Well ye have made the

elders.

7:4 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, brazen vessels, and of tables.

7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

7:6 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.

7:7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

7:8 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.

7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

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commandment of God void, that ye keep your tradition.]

7:10 For Moses said, Worship thy father and thy mother [Honour thou thy father and thy mother]; and he that curseth father or mother, die he by death.

7:11 But ye say, If a man [shall] say to father or mother, Corban, that is, Whatever gift is of me, it shall profit to thee;

7:12 and over [and further] ye suffer not him [to] do any thing to father or mother,

7:13 and ye break the word of God by your tradition, that ye have given [+breaking the word of God by your tradition, which ye have given]; and ye do many [other] such things.

7:14 And he again called the people, and said to them, Ye all hear me, and understand.

7:15 Nothing that is without a man, that entereth into him, may defoul him [Nothing without man is entering into him, that may defoul him]; but those things that come forth of a man, those it be that defoul a man.

7:16 If any man have ears of hearing [Forsooth if any man have ears to hear], hear he.

7:17 And when he was entered into an house, from the people, his disciples

7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

7:11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

7:12 And ye suffer him no more to do ought for his father or his mother;

7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

7:14 And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

7:15 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 the man.

7:16 If any man have ears to hear, let him hear.

7:17 And when he was entered into the house from the people, his disciples

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asked him the parable.

asked him concerning the parable.

7:18 And he said to them [And he saith to them], [So] Ye be unwise also. Understand ye not, that all thing withoutforth that entereth into a man, may not defoul him?

7:18 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;

7:19 for it hath not entered into his heart, but into the womb, and beneath it goeth out, purging all meats.

7:19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

7:20 But he said, The things that go out of a man, those defoul a man.

7:20 And he said, That which cometh out of the man, that defileth the man.

7:21 For from within, of the heart of men come forth evil thoughts, adulteries, fornications, manslayings,

7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

7:22 thefts, avarices [covetousness, *or over-hard keeping of goods*], wickednesses, guile, unchastity, [an] evil eye, blasphemies [blasphemy], pride, folly.

7:22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

7:23 All these evils come forth from within, and defoul a man,

7:23 All these evil things come from within, and defile the man.

7:24 And Jesus rose up from thence, and went into the coasts [the ends] of Tyre and Sidon. And he went into an house, and would that no man knew [And he gone into an house, would that no man know]; and he might not be hid.

7:24 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.

7:25 For a woman, at once [anon] as she heard of him, whose daughter had an unclean spirit, entered, and fell down at his feet.

7:25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

7:26 And the woman was heathen, of the generation of Syrophenician. And she prayed him, that he would cast out

7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth



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a devil from her daughter [that he would cast out a devil of her daughter].

the devil out of her daughter.

7:27 And he said to her, Suffer thou, that the children be fulfilled first [Suffer thou, that the sons be filled first]; for it is not good to take the bread of children, and give [it] to hounds.

7:27 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.

7:28 And she answered, and said to him, Yes, Lord; for little whelps eat under the board, of the crumbs of children.

7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

7:29 And Jesus said to her, Go thou, for this word the fiend went out of thy daughter. [+And he said to her, For this word go, the fiend went out of thy daughter.]

7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

7:30 And when she was gone into her house home, she found the damsel lying on the bed [+And when she had gone home/And when she had gone into her house, she found the damsel lying on the bed], and the devil gone out from her.

7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

7:31 And again Jesus went out from the coasts of Tyre, and came through Sidon to the sea of Galilee [And again Jesus going out from the ends, *or coasts*, of Tyre, came through Sidon to the sea of Galilee], between the middle of the coasts of Decapolis.

7:31 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.

7:32 And they bring to him a man deaf and dumb, and prayed him to lay his hand on him [and prayed him, that he put to him the hand].

7:32 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.

7:33 And he took him aside from the people, and put his fingers into his ears [+And he taking him aside from the company,

7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his

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put his fingers into his ears]; and he spat, and touched his tongue.

7:34 And he beheld into heaven, and sorrowed within, and said [And he beholding into heaven, sorrowed within, and saith to him], Ephphatha, that is, Be thou opened.

7:35 And at once [And anon] his ears were opened, and the band of his tongue was unbound, and he spake rightly.

7:36 And he commanded to them, that they should say to no man; but how much he commanded to them, so much the more they preached [more],

7:37 and by so much the more they wondered, and said [saying], He did well all things, both he hath made deaf men to hear, and dumb men to speak.

### Chapter 8

8:1 In those days, when much people [when much company of people] was with Jesus, and had not what they should eat, when his disciples were called together, he said to them [he saith to them],

8:2 I have ruth on the people, for lo! now the third day they abide me, and they have not what to eat; [I have ruth on the company of people, for lo! now by three days they sustain, *or abide*, me, and have not what they shall eat;]

8:3 and if I let them go [and if I leave them] fasting into their houses, they shall fail in the way; for some of them

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tongue;

7:34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

7:36 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*;

7:37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

### Chapter 8

8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

8:3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from

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came from far.

far.

8:4 And his disciples answered to him, Whereof shall a man be able to fill them with loaves here in wilderness?

8:4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

8:5 And he asked them, How many loaves have ye? Which said, Seven.

8:5 And he asked them, How many loaves have ye? And they said, Seven.

8:6 And he commanded the people to sit down on the earth. And he took the seven loaves, and did thankings, and brake, and gave to his disciples, that they should set forth. And they setted forth to the people [And they set forth to the company].

8:6 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.

8:7 And they had a few small fishes; and he blessed them, and commanded, that they were set forth [and he blessed them, and commanded to be set forth].

8:7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8:8 And they ate, and were fulfilled; and they took up that that *was* left of [the] remnants, seven baskets. [And they ate, and were filled; and they took up that left of reliefs, seven baskets.]

8:8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

8:9 And they that ate, were as four thousand of men; and he let them go [and he left them].

8:9 And they that had eaten were about four thousand: and he sent them away.

8:10 And at once he went up into a boat, with his disciples, and came into the coasts of Dalmanutha. [And anon he went up into a boat, with his disciples, and came into the parts of Dalmanutha.]

8:10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

8:11 And the Pharisees went out, and began to dispute with him, and asked a token of him from heaven, and tempted him. [+And Pharisees went out, and began to

8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

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dispute, *or to ask*, with him, seeking a token of him from heaven, tempting him.]

8:12 And he sorrowing within in spirit, said, What seeketh this generation a token? Truly I say to you, a token shall not be given to this generation. [+And he sorrowing within in spirit, saith, What seeketh this generation a sign, *either miracle*? Truly I say to you, a sign shall not be given to this generation.]

8:13 And he left them, and went up again into a boat, and went over the sea.

8:14 And they forgot to take bread, and they had not with them but one loaf in the boat.

8:15 And he commanded them, and said [saying], See ye, and beware of the sourdough of the Pharisees, and of the sourdough of Herod.

8:16 And they thought, and said one to another, For we have not loaves. [And they thought one to another, saying, For we have not bread.]

8:17 And when this thing was known, Jesus said to them, What think ye, for ye have not loaves [Jesus saith to them, What think ye, for ye have not bread]? Yet ye know not, neither understand; yet ye have your heart blinded.

8:18 Ye having eyes, see not, and ye having ears, hear not; neither ye have mind,

8:19 when I brake five loaves among

8:12 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.

8:13 And he left them, and entering into the ship again departed to the other side.

8:14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

8:16 And they reasoned among themselves, saying, *It is* because we have no bread.

8:17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

8:18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

8:19 When I brake the five loaves

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five thousand, and how many baskets [how many coffins] full of broken meat took ye up? They say to him, Twelve.

8:20 When also seven loaves among four thousand of men, how many baskets [full] of broken meat took ye up? And they say to him, Seven. [+When also seven loaves into four thousand, how many baskets full of reliefs took ye up? And they said, Seven.]

8:21 And he said to them, How understand ye not yet?

8:22 And they came to Bethsaida, and they brought to him a blind man, and they prayed him, that he would touch him. [And they come to Bethsaida, and they bring to him a blind man, and prayed him, that he should touch him.]

8:23 And when he had taken the blind man's hand, he led him out of the street, and he spat into his eyes, and set [put] his hands on him; and he asked him [he asked him], if he saw any thing.

8:24 And he beheld, and said, I see men as trees walking.

8:25 Afterward again he set his hands on his eyes [Afterward again he put hands on his eyes], and he began to see, and he was restored, so that he saw clearly all things.

8:26 And he sent him into his house, and said [saying], Go into thine house; and if thou goest into the street, say to no man.

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among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

8:20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

8:21 And he said unto them, How is it that ye do not understand?

8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

8:23 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.

8:24 And he looked up, and said, I see men as trees, walking.

8:25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

8:26 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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8:27 And Jesus entered [in] and his disciples into the castles of Caesarea of Philippi. And in the way he asked his disciples, and said to them [saying to them], Whom say men that I am?

8:28 Which answered to him, and said [saying], Some *say*, John Baptist; others *say*, Elias; and others *say* [but others *say*], as one of the prophets.

8:29 Then he saith to them, But whom say ye that I am? Peter answered, and said to him [Peter answering, saith to him], Thou art Christ.

8:30 And he charged them, that they should not say of him to any man. [And he threatened them that they should not say to any man of him.]

8:31 And he began to teach them, that it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the highest priests, and of the scribes [and scribes], and to be slain, and after three days, to rise again.

8:32 And he spake openly the word. And Peter took him, and began to blame him, and said, Lord, be thou merciful to thee, for this shall not be. [+And he spake openly the word. And Peter taking him, began to blame him.]

8:33 And he turned, and saw his disciples, and menaced Peter, and said [saying], Go after me, [thou] Satan; for thou savourest not those things [for thou understandest not those things] that be of God, but those things that be of men.

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8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

8:28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8:30 And he charged them that they should tell no man of him.

8:31 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.

8:32 And he spake that saying openly. And Peter took him, and began to rebuke him.

8:33 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.

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8:34 And when the people was called together, with his disciples, he said to them, If any man will come after me, deny he himself, and take his cross, and follow he me [deny he himself, and take his cross, and follow me].

8:35 For he that will make safe his life, shall lose it; and he that loseth his life for me, and for the gospel, shall make it safe. [Soothly who so will make his soul, *that is, his life*, safe, he shall lose it; forsooth he that shall lose his soul, *that is, his life*, for me and the gospel, shall make it safe.]

8:36 For what profiteth it to a man [+Soothly what shall it profit to a man/Soothly what profiteth it a man], if he win all the world, and do impairing to his [own] soul?

8:37 or what (ex)changing shall a man give for his soul?

8:38 But who that acknowledgeth me [Forsooth who that shall acknowledge me] and my words in this generation adulterous and sinful, also man's Son shall acknowledge him, when he shall come in the glory of his Father, with his angels.

### Chapter 9

9:1 And he said to them, Truly I say to you, that there be some men standing here, which shall not taste death [+Truly I say to you, for there be some of men standing here, which shall not taste the death], till they see the realm of God coming in virtue.

9:2 And after six days Jesus took

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8:34 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.

8:35 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.

8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

8:37 Or what shall a man give in exchange for his soul?

8:38 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.

### Chapter 9

9:1 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.

9:2 And after six days Jesus taketh

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Peter, and James, and John, and led them by themselves alone [and leadeth them by themselves alone] into an high hill; and he was transfigured before them.

9:3 And his clothes were made full shining and white as snow, which manner white clothes a fuller may not make on earth. [+And his clothes be made shining and white full much as snow, what manner clothes a fuller may not make white on earth.]

9:4 And Elias with Moses appeared to them, and they spake with Jesus. [And Elias with Moses appeared to them, and they were speaking with Jesus.]

9:5 And Peter answered, and said to Jesus, Master it is good us to be here [it good us for to be here]; and make we here three tabernacles, one to thee, one to Moses, and one to Elias.

9:6 For he knew not what he should say; for they were aghast by dread. [Soothly he wist not what he should say; for they were afeared by dread.]

9:7 And there was made a cloud overshadowing them; and a voice came out of the cloud, and said [saying], This is my most dear-worthy Son, hear ye him.

9:8 And at once [And anon] they beheld about, and saw no more any man, but Jesus only with them.

9:9 And when they came down from the hill, he commanded them, that they

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*with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

9:5 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.

9:6 For he wist not what to say; for they were sore afraid.

9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9:9 And as they came down from the mountain, he charged them that they



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should not tell to any man those things that they had seen, but when man's Son hath risen again from death [no but when man's Son hath risen from dead].

should tell no man what things they had seen, till the Son of man were risen from the dead.

9:10 And they held the word at themselves, seeking what *this* should be, when he had risen again from death [when he hath risen from dead].

9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

9:11 And they asked him, and said [saying], What then say [the] Pharisees and [the] scribes, that it behooveth Elias to come first.

9:11 And they asked him, saying, Why say the scribes that Elias must first come?

9:12 And he answered, and said to them, When Elias cometh, he shall first restore all things [When Elias shall come first, he shall restore all things]; and as it is written of man's Son [and how it is written of man's Son], that he suffer many things, and be despised.

9:12 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.

9:13 And I say to you [But I say to you], that [also] Elias is come, and they did to him whatever things they would, as it is written of him.

9:13 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.

9:14 And he coming to his disciples, saw a great company about them, and [the] scribes disputing with them [and scribes asking with them].

9:14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

9:15 And at once [And anon] all the people seeing Jesus, was astonished, and they dreaded; and they running [to,] greeted him.

9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

9:16 And he asked them, What dispute ye among you [What seek ye among you]?

9:16 And he asked the scribes, What question ye with them?

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9:17 And one of the company answered, and said, Master, I have brought to thee my son, that hath a dumb spirit;

9:18 and where ever he taketh him, he hurtleth him down, and he foameth, and beateth together with teeth, and waxeth dry. And I said to thy disciples, that they should cast him out, and they might not.

9:19 And he answered to them, and said, A! thou generation out of belief [<sup>+</sup>The which answering to them said, O! thou generation unbelievful], how long shall I be among you, how long shall I suffer you? Bring ye him to me.

9:20 And they brought him [to]. And when he had seen him, at once [anon] the spirit troubled him; and he was thrown down to the ground, and wallowed, and foamed [and he cast down into the earth, was wallowed foaming].

9:21 And he asked his father, How long is it, since this hath befallen to him [How much time is it, since this thing befelled to him]? And he said, From childhood;

9:22 and oft he hath put him into the fire, and into water, to destroy him [<sup>+</sup>and oft he hath sent him into the fire and into waters, that he should lose him]; but if thou mayest any thing, help us, and have mercy on us.

9:23 And Jesus said to him, If thou mayest believe, all things be possible to a man that believeth.

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9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

9:19 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.

9:20 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.

9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

9:22 And ofttimes 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.

9:23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

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9:24 And at once [And anon] the father of the child cried with tears, and said, Lord, I believe; help thou mine unbelief.

9:25 And when Jesus had seen the people running together, he menaced the unclean spirit, and said to him [saying to him], Thou deaf and dumb spirit, I command thee, go out from him, and enter no more into him.

9:26 And he crying, and much wrenching him, went out from him; and he was made as dead, so that many said, that he was dead.

9:27 And Jesus held his hand, and lifted him up; and he rose.

9:28 And when he had entered into an house, his disciples asked him privily, Why might not we cast him out?

9:29 And he said to them, This kind in nothing may go out [This kind may not go out in any thing], but in prayer and fasting.

9:30 And they went from thence, and went forth into Galilee; and they would not, that any man knew [and he would not that any man know].

9:31 And he taught his disciples, and said to them, For man's Son shall be betrayed into the hands of men, and they shall slay him, and he slain shall rise again on the third day.

9:32 And they knew not the word, and dreaded to ask him.

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9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

9:25 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.

9:26 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.

9:27 But Jesus took him by the hand, and lifted him up; and he arose.

9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

9:30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

9:31 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.

9:32 But they understood not that saying, and were afraid to ask him.

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9:33 And they came to Capernaum. And when they were in the house, he asked them, What treated ye in the way?

9:34 And they were still; for they disputed among them[selves] in the way, who of them should be [the] greatest.

9:35 And he sat, and called the twelve, and said to them [and saith to them], If any man will be the first among you, he shall be the last of all, and the minister of all [and minister, *or servant*, of all].

9:36 And he took a child, and set him in the middle of them [in the midst of them]; and when he had embraced him, he said to them,

9:37 Whoever receiveth one of such children in my name [Whoever shall receive one of such children in my name], he receiveth me; and whoever receiveth me, he receiveth not me alone, but him that sent me.

9:38 John answered to him, and said [saying], Master, we saw one casting out fiends in thy name, which followeth not us, and we have forbidden him.

9:39 And Jesus said, Do not ye forbid him; for there is no man that doeth a work of power in my name [that doeth virtue in my name], and may soon speak evil of me.

9:40 [Forsooth] He that is not against us, is for us.

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9:33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

9:34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

9:35 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.

9:36 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,

9:37 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.

9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

9:40 For he that is not against us is on our part.

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9:41 And whoever giveth you a cup of cold water to drink in my name [Soothly whoever shall give drink to you a cup of cold water in my name], for ye be of Christ, truly I say to you, he shall not lose his meed.

9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

9:42 And whoever shall cause to stumble one of these little that believe in me, it were better to him that a millstone were done about his neck, and he were cast into the sea. [And whoever shall offend one of these little believing in me, it is good to him that a millstone of asses were done about his neck, and were sent into the sea.]

9:42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

9:43 And if thine hand cause thee to stumble, cut it away; it is better to thee to enter feeble into life, than have two hands, and go into hell, into the fire that never shall be quenched, [+And if thine hand offend thee, cut it away; it is good to thee feeble to enter into life, than having two hands to go into hell, into fire unquenchable,]

9:43 And if thy hand offend thee, 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:

9:44 where the worm of them dieth not, and the fire is not quenched.

9:44 Where their worm dieth not, and the fire is not quenched.

9:45 And if thy foot cause thee to stumble [And if thy foot offend thee], cut it off; it is better to thee to enter crooked into everlasting life, than have two feet, and be sent into hell of fire, that never shall be quenched, [than having two feet to be sent into hell fire, unquenchable],

9:45 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:

9:46 where the worm of them dieth not, and the fire is not quenched.

9:46 Where their worm dieth not, and the fire is not quenched.

9:47 That if thine eye cause thee to

9:47 And if thine eye offend thee,

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stumble [That if thine eye offend thee], cast it out; it is better to thee to enter goggle-eyed into the realm of God, than have two eyes, and be sent into hell of fire [<sup>+</sup>than having two eyes to be sent into hell fire],

9:48 where the worm of them dieth not, and the fire is not quenched.

9:49 And every man shall be salted with fire, and every slain sacrifice shall be made savoury with salt. [<sup>+</sup>Forsooth every man shall be salted, *or made savory*, with fire, and every slain sacrifice shall be salted with salt.]

9:50 Salt is good; [that] if salt be unsavoury, in what thing shall ye make it savoury? Have ye salt among you, and have ye peace among you [Have ye salt in you, and have peace among you].

## Chapter 10

10:1 And Jesus rose up from thence, and came into the coasts of Judaea over Jordan [of Judaea beyond Jordan]; and again the people came together to him, and as he was wont, again he taught them.

10:2 And the Pharisees came, and asked him, Whether it be leaveful to a man to leave his wife? and they tempted him. [<sup>+</sup>And Pharisees coming nigh, asked him, If it is leaveful to a man to leave, *or forsake*, his wife? tempting him.]

10:3 And he answered, and said to them, What commanded Moses to you?

## KJV, 1611

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:

9:48 Where their worm dieth not, and the fire is not quenched.

9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

9:50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## Chapter 10

10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his wife*? tempting him.

10:3 And he answered and said unto them, What did Moses command you?

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### Wycliffe-Purvey, 1395

10:4 And they said, Moses suffered to write a bill of forsaking [Moses suffered to write a libel of forsaking], and to forsake.

10:5 And Jesus answered, and said to them, For the hardness of your heart Moses wrote to you this commandment [+To the hardness of your heart Moses wrote to you this precept/To the hardness of your heart he wrote to you this commandment].

10:6 But from the beginning of creature God made them male and female;

10:7 and said, For this thing a man shall leave his father and mother, and shall draw to his wife [and shall cleave to his wife],

10:8 and they shall be twain in one flesh. And so now they be not twain, but one flesh. [and they shall be two in one flesh. And so now they be not two, but one flesh.]

10:9 Therefore that thing that God hath joined together, no man separate [no man part].

10:10 And again in the house his disciples asked him of the same thing.

10:11 And he said to them to them, Whoever leaveth his wife, and weddeth another, he doeth adultery on her. [And he saith to them, Whoever shall leave his wife, and wed another, he doeth adultery upon her.]

10:12 And if the wife [shall] leave her husband, and be wedded to another, she doeth lechery [she doeth adultery].

### KJV, 1611

10:4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

10:6 But from the beginning of the creation God made them male and female.

10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

10:9 What therefore God hath joined together, let not man put asunder.

10:10 And in the house his disciples asked him again of the same *matter*.

10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

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10:13 And they brought to him little children, that he should touch them; and the disciples threatened the men, that brought them.

10:13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

10:14 And when Jesus had seen them, he bare heavy, and said to them, Suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God.

10:14 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.

10:15 Truly I say to you, whoever receiveth not the kingdom of God as a little child [whoever shall not receive the kingdom of God as a little child], he shall not enter into it.

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

10:16 And he embraced them, and laid his hands on them, and blessed them. [And he embracing them, and putting hands upon them, blessed them.]

10:16 And he took them up in his arms, put *his* hands upon them, and blessed them.

10:17 And when Jesus was gone out into the way, a man ran before, and kneeled before him, and prayed him, and said [<sup>+</sup>one man running before, and the knee bowed, prayed him, and said], Good master, what shall I do, that I receive everlasting life?

10:17 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?

10:18 And Jesus said to him, What sayest thou, that I am good? There is no man good, but God himself. [<sup>+</sup>Forsooth Jesus said to him, What sayest thou me good? None is good, no but one God/no but God alone.]

10:18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

10:19 Thou knowest the commandments, do thou none adultery, slay not, steal not, say not false witnessing, do no fraud, honour thy father and thy mother [worship thy father

10:19 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.



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and mother].

10:20 And he answered, and said to him, Master, I have kept all these things from my youth.

10:20 And he answered and said unto him, Master, all these have I observed from my youth.

10:21 And Jesus beheld him, and loved him [Soothly Jesus beholding him loved him], and said to him, One thing faileth to thee; go thou, and sell all things that thou hast [sell whatever things thou hast], and give to poor men, and thou shalt have treasure in heaven; and come, [and] follow thou me.

10:21 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.

10:22 And he was full sorry in the word, and went away mourning [The which made sorrowful in the word, went away mourning], for he had many possessions.

10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

10:23 And Jesus beheld about, and said to his disciples [And Jesus beholding about, saith to his disciples], How hard they that have riches shall enter into the kingdom of God.

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

10:24 And the disciples were astonished in his words. And Jesus again answered, and said to them, Ye little children, how hard it is for men that trust in riches to enter into the kingdom of God [+And Jesus again answering saith to them, Little sons, how hard is it, that men trusting in riches to enter into the kingdom of God].

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

10:25 It is lighter a camel to pass through a needle's eye, than a rich man to enter into the kingdom of God. [It is easier that a camel pass through a needle's eye, than that a rich man enter into the realm of God.]

10:25 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.

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10:26 And they wondered more, and said among themselves [saying at themselves], And who may be saved?

10:26 And they were astonished out of measure, saying among themselves, Who then can be saved?

10:27 And Jesus beheld them, and said [And Jesus beholding them, saith to them], With men it is impossible, but not with God; for all things be possible with God.

10:27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

10:28 And Peter began to say to him, Lo! we have left all things, and have followed thee.

10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

10:29 Jesus answered, and said, Truly I say to you, there is no man that leaveth house, or brethren, or sisters [or sistren], or father, or mother, or children, or fields for me and for the gospel,

10:29 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,

10:30 which shall not take an hundredfold so much now in this time, houses, and brethren, and sisters [and sistren], and mothers, and children, and fields, with persecutions, and in the world to coming everlasting life [and in the world to come everlasting life].

10:30 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.

10:31 But many shall be, the first the last, and the last the first.

10:31 But many *that are* first shall be last; and the last first.

10:32 And they were in the way going up to Jerusalem; and Jesus went before them, and they wondered, and [they] followed, and dreaded. And again Jesus took the twelve, and began to say to them, what things were to come to him.

10:32 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,

10:33 For lo! we ascend to Jerusalem, and man's Son shall be betrayed to the

10:33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be

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princes of priests, and to [the] scribes, and to the elder men; and they shall condemn him by death, and they shall take him [and they shall betake him] to heathen men.

delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

10:34 And they shall scorn him, and [they shall] bespit him, and [they shall] beat him; and they shall slay him, and in the third day he shall rise again.

10:34 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.

10:35 And James and John, Zebedee's sons, came to him, and said [saying], Master, we will, that whatever we [shall] ask, thou do to us.

10:35 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.

10:36 And he said to them, What will ye that I do to you?

10:36 And he said unto them, What would ye that I should do for you?

10:37 And they said, Grant to us, that we sit the one at thy right half [that we sit the one on thy right half], and the other at thy left half, in thy glory.

10:37 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.

10:38 And Jesus said to them, Ye know not what ye ask; be ye able to drink the cup, which I shall drink [+which I drink/which I am to drink], or be washed with the baptism, in which I am baptized?

10:38 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?

10:39 And they said to him, We be able. And Jesus said to them, [Truly] Ye shall drink the cup that I drink, and ye shall be washed with the baptism, in which I am baptized;

10:39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

10:40 but to sit at my right half or left half is not mine to give to you, but to whom it is made ready.

10:40 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.

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10:41 And the ten heard, and began to have indignation of James and John.

10:42 But Jesus called them, and said to them, Ye know, that they that seem to have princehood of folks, be lords of them [Soothly Jesus calling them, saith to them, Ye know, that they that seem, *or be seen*, to have princehood on folks, lordship, *or be lords*, of them], and the princes of them have power of them.

10:43 But it is not so among you, but whoever will be made [the] greater, shall be your minister;

10:44 and whoever will be the first among you, shall be servant of all.

10:45 For why man's Son came not, that it should be ministered to him, but that he should minister, and give his life again-buying for many [and give his life redemption, *or again-buying*, for many].

10:46 And they came to Jericho; and when he went forth from Jericho, and his disciples, and a full much people, Bartimaeus, a blind man, the son of Timaeus, sat beside the way, and begged. [+And they came to Jericho; and him going out from Jericho, and his disciples, and a full much company of people, the son of Timaeus, Bartimaeus, blind, sat beside the way, begging.]

10:47 And when he heard, that it was Jesus of Nazareth, he began to cry, and say, Jesus, the son of David, have mercy on me.

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10:41 And when the ten heard *it*, they began to be much displeased with James and John.

10:42 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.

10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

10:44 And whosoever of you will be the chiefest, shall be servant of all.

10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

10:47 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.

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10:48 And many threatened him, that he should be still; and he cried much the more, Jesus, the son of David, have mercy on me.

10:49 And Jesus stood, and commanded him to be called; and they called the blind man, and said to him [and they call the blind man, saying to him], Be thou of better heart, rise up, he calleth thee.

10:50 And he cast away his cloak [his cloth], and skipped, and came to him.

10:51 And Jesus answered, and said to him, What wilt thou, that I shall do to thee? The blind man said to him, Master, that I see.

10:52 Jesus said to him, Go thou, thy faith hath made thee safe. And at once [And anon] he saw, and followed him in the way.

## Chapter 11

11:1 And when Jesus came nigh to Jerusalem and to Bethany, to the mount of Olives, he sendeth two of his disciples, [+And when Jesus came nigh to Jerusalem and to Bethany, at the mount of Olives, he sent two of his disciples],

11:2 and saith to them, Go ye into the castle that is against you; and at once as ye enter there ye shall find a colt tied, on which no man hath sat yet [+and anon ye entering in thither shall find a colt tied, upon which none of men sat yet]; untie ye, and bring him.

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10:48 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.

10:49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

10:50 And he, casting away his garment, rose, and came to Jesus.

10:51 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.

10:52 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.

## Chapter 11

11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

11:2 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*.

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### Wycliffe-Purvey, 1395

11:3 And if any man say any thing to you, What do ye? say ye, that he is needful to the Lord, and at once he shall let him go hither [and anon he shall leave him hither].

11:4 And they went forth, and found a colt tied before the gate withoutforth, in the meeting of two ways; and they untied him.

11:5 And some of them that stood there said to them, What do ye, untying the colt?

11:6 And they said to them, as Jesus commanded them; and they left it to them [and they let go to them].

11:7 And they brought the colt to Jesus, and they laid on him their clothes, and Jesus sat on him [<sup>+</sup>and they put on him their clothes, and Jesus sat upon him].

11:8 And many strewed their clothes in the way, and other men cutted branches off trees [<sup>+</sup>soothly other men cut bows, *or branches*, from trees], and strewed in the way.

11:9 And they that went before, and that followed, cried, and said [saying], Hosanna, blessed *is* he that cometh in the name of the Lord;

11:10 blessed *be* the kingdom of our father David that is to come; Hosanna in highest things. [<sup>+</sup>blessed *is* the realm of our father David that cometh; Hosanna in highest.]

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11:3 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.

11:4 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.

11:5 And certain of them that stood there said unto them, What do ye, loosing the colt?

11:6 And they said unto them even as Jesus had commanded: and they let them go.

11:7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

11:8 And many spread their garments in the way: and others cut down branches off the trees, and strowed *them* in the way.

11:9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

11:10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

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11:11 And he entered into Jerusalem, into the temple; and when he had seen all things about, when it was even [<sup>+</sup>when the hour was now evening/when now the eventide hour was], he went out into Bethany, with the twelve.

11:12 And another day, when he went out of Bethany [when he went out from Bethany], he hungered.

11:13 And when he had seen a fig tree afar having leaves, he came, if happily he should find any thing thereon; and when he came to it, he found nothing, except leaves; for it was not time of figs.

11:14 And Jesus answered and said to it, Now never eat any man fruit of thee more [Now no more without end any man eat fruit of thee]. And his disciples heard;

11:15 and they came to Jerusalem. And when he was entered into the temple, he began to cast out sellers and buyers in the temple [<sup>+</sup>and they come to Jerusalem. And when he had entered into the temple, he began to cast out men selling and buying in the temple]; and he turned upside-down the boards of changers, and the chairs of men that sold culvers;

11:16 and he suffered not, that any man should bear a vessel through the temple.

11:17 And he taught them, and said, Whether it is not written, That mine house shall be called the house of praying to all folks [<sup>+</sup>And he taught them, saying, Whether it is not written, For mine house shall be called the house of prayer to all

11:11 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.

11:12 And on the morrow, when they were come from Bethany, he was hungry:

11:13 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*.

11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

11:15 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 moneychangers, and the seats of them that sold doves;

11:16 And would not suffer that any man should carry *any* vessel through the temple.

11:17 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.

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folks]? but ye have made it a den of thieves.

11:18 And when this thing was heard, the princes of priests and [the] scribes sought how they should destroy him [sought how they should lose him]; for they dreaded him, for all the people wondered on his teaching.

11:19 And when evening was come, he went out of the city.

11:20 And as they passed forth early [And when they passed early], they saw the fig tree made dry from the roots.

11:21 And Peter bethought him(self), and said to him, Master, lo! the fig tree, whom thou cursedest, is dried up. [And Peter having mind, said to him, Master, lo! the fig tree, which thou cursedest, hath dried up.]

11:22 And Jesus answered and said to them, Have ye the faith of God;

11:23 truly I say to you, that whoever saith to this hill, Be thou taken, and [be thou] cast into the sea; and doubt not in his heart, but believeth, that whatever he say [but believeth, for whatever thing he saith], shall be done, it shall be done to him.

11:24 Therefore I say to you, all things whatever things ye praying shall ask, believe ye that ye shall take, and they shall come to you.

11:25 And when ye shall stand to pray, forgive ye, if ye have any thing against any man, that [also] your Father that is

11:18 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.

11:19 And when even was come, he went out of the city.

11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

11:22 And Jesus answering saith unto them, Have faith in God.

11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven



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in heavens, forgive to you your sins.

may forgive you your trespasses.

11:26 And if ye forgive not, neither your Father that is in heavens, shall forgive to you your sins. [+For if ye forgive not, neither your Father which is in heavens, shall forgive you your sins.]

11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

11:27 And again they came to Jerusalem. And when he walked in the temple, the highest priests, and scribes, and the elder men came to him. [And again they come to Jerusalem. And when he walked into the temple, the highest priests, and scribes, and elder men come nigh to him,]

11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

11:28 and said to him [and say to him], In what power doest thou these things? or who gave to thee this power, that thou do these things [or who gave to thee this power, that to do these things]?

11:28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

11:29 Jesus answered and said to them, And I shall ask [of] you one word, and answer ye to me, and I shall say to you in what power I do these things.

11:29 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.

11:30 Whether was the baptism of John of heaven, or of men? answer ye to me.

11:30 The baptism of John, was *it* from heaven, or of men? answer me.

11:31 And they thought within themselves, saying, If we [shall] say of heaven, he shall say to us, Why then believe ye not to him [Why therefore believed ye not to him];

11:31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

11:32 if we [shall] say of men, we dread the people; for all men had John, that he was verily a prophet.

11:32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

11:33 And they answered, and said to

11:33 And they answered and said unto

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Jesus, We know not. And Jesus answered, and said to them [And Jesus answering saith to them], Neither I say to you, in what power I do these things.

## Chapter 12

12:1 And Jesus began to speak to them in parables. A man planted a vineyard, and set an hedge about it, and delved a lake, and builded a tower [and built a tower], and hired it to earth-tillers, and went forth in pilgrimage.

12:2 And he sent to the earth-tillers in time a servant, to receive of the earth-tillers of the fruit of the vineyard. [+And he sent to the earth-tillers in time a servant, that he should receive of the fruit of the vineyard of the earth-tillers.]

12:3 And they took him, and beat him, and let him go void [and left him void].

12:4 And again he sent to them another servant, and they wounded him in the head, and tormented him [and punished him with chidings, or *reprovings*].

12:5 And again he sent another, and they slew him, and others more, beating some, and slaying others. [And again he sent another, and they killed him, and others more, and they beat some, soothly they killed others.]

12:6 But yet he had a most dear-worthy son, and he sent him last to them, and said [Therefore yet he having one son most dear-worthy, and to them he sent

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Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

## Chapter 12

12:1 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.

12:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

12:3 And they caught *him*, and beat him, and sent *him* away empty.

12:4 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.

12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

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him the last, saying], Peradventure they shall dread [with reverence] my son.

12:7 But the earth-tillers said together [said to themselves], This is the heir; come ye, slay we him, and the heritage shall be ours.

12:8 And they took him, and killed him, and casted [cast] *him* out without the vineyard.

12:9 Then what shall the lord of the vineyard do [What therefore shall the lord of the vinery do]? He shall come, and destroy [and lose] the earth-tillers, and give the vineyard to others.

12:10 Whether ye have not read this scripture, The stone which the builders have despised, this is made into the head of the corner?

12:11 This thing is done of the Lord, and *it* is wonderful in our eyes.

12:12 And they sought to hold him, and they dreaded the people; for they knew that to them he said this parable; and they left him, and they went away.

12:13 And they sent to him [And they send to him] some of the Pharisees and of the Herodians, to take him in word.

12:14 Which came, and said to him [Which coming say to him], Master, we know that thou art soothfast, and reckest not of any man; for neither thou beholdest into the face of any man, but thou teachest the way of God in truth.

12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

12:8 And they took him, and killed *him*, and cast *him* out of the vineyard.

12:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

12:11 This was the Lord's doing, and it is marvellous in our eyes?

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

12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or

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Is it leaveful that tribute be given to the emperor [Is it leaveful to give tribute to Caesar], or we shall not give?

not?

12:15 Which witting their privy falseness, said to them, What tempt ye me [What tempt ye me, hypocrites]? bring ye to me a penny, that I [may] see.

12:15 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*.

12:16 And they brought to him. And he said to them [And he saith to them], Whose is this image, and the writing above? And they say to him, The emperor's [They say to him, Caesar's].

12:16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

12:17 And Jesus answered and said to them, Then yield ye to the emperor those things that be the emperor's; and to God those things that be of God. And they wondered of him. [Forsooth Jesus answering said to them, Therefore yield ye to Caesar those things that be of Caesar, and to God, those things that be of God. And they wondered on him.]

12:17 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.

12:18 And Sadducees, that say that there is no resurrection, came to him, and asked him, and said, [+And Sadducees, that say that no rising again is, come to him, and they asked him, saying,]

12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

12:19 Master, Moses wrote to us, that if the brother of a man were dead, and left *his* wife, and have no sons [and left no sons], his brother [shall] take his wife, and raise up seed to his brother.

12:19 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.

12:20 Then seven brethren there were [Therefore seven brethren were]; and the first took a wife, and died, and left no seed.

12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

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12:21 And the second took her, and died, and neither he left seed. And the third also.

12:21 And the second took her, and died, neither left he any seed: and the third likewise.

12:22 And in like manner the seven took her, and left no seed. And the woman the last of all died. [And seven took her, and left no seed. And the woman last of all is dead.]

12:22 And the seven had her, and left no seed: last of all the woman died also.

12:23 Then [Therefore] in the resurrection, when they shall rise again, whose wife of these shall she be? for seven had her to wife.

12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

12:24 And Jesus answered, and said to them, Whether ye err not therefore, that ye know not [the] scriptures, neither the virtue of God? [+And Jesus answering said to them, Whether ye err not therefore, not knowing the scriptures, neither the virtue of God?]

12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

12:25 For when they shall rise again from death, neither they shall wed, nor shall be wedded, but they shall be as angels of God in heavens. [+Forsooth when they shall rise again from dead, neither they wed, nor be wedded, but they shall be as angels of God in heaven.]

12:25 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.

12:26 And of dead men, that they rise again, have ye not read in the book of Moses, on [upon] the bush, how God spake to him, and said [saying], I am God of Abraham, and God of Isaac, and God of Jacob?

12:26 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?

12:27 He is not God of dead men, but [*God*] of living men; therefore ye err much.

12:27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

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12:28 And one of the scribes, that had heard them disputing together, came nigh, and saw that Jesus had well-answered them, and asked him [<sup>+</sup>And one of the scribes, that had heard them seeking together, came nigh, and seeing that he had answered them well, asked him], which was the first commandment of all.

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

12:29 And Jesus answered to him, That the first commandment of all is, Hear thou, Israel, thy Lord God is one God; [<sup>+</sup>Forsooth Jesus answered him, That the first of all commandments is, Hear, Israel, the Lord thy God is one God;]

12:29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

12:30 and thou shalt love thy Lord God of all thine heart, and of all thy soul, and of all thy mind, and of all thy might [and thou shalt love the Lord thy God of all thine heart, and of all thy soul, and of all thy mind, and of all thy virtue, *or strength*]. This is the first commandment.

12:30 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.

12:31 And the second is like to this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

12:31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

12:32 And the scribe said to him, Master, in truth thou hast well said; for one God is, and there is none other, except him;

12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

12:33 [and] that he be loved of all the heart, and of all the mind, and of all the understanding, and of all the soul, and of all the strength, and to love the neighbour as himself, is greater than all burnt offerings and sacrifices [and to love thine neighbour as himself, is more than all burnt offerings and sacrifices].

12:33 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.

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12:34 And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And then no man durst ask him more any thing [And now no man durst ask him *more*].

12:34 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*.

12:35 And Jesus answered and said, teaching in the temple, How say [the] scribes, that Christ is the son of David?

12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

12:36 For David himself said in the Holy Ghost, the Lord said to my Lord, Sit [thou] on my right half, till I put thine enemies the stool of thy feet. [Forsooth David himself said in the Holy Ghost, The Lord said to my Lord, Sit thou on my right half, till I put thine enemies a stool of thy feet.]

12:36 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.

12:37 Then if David himself calleth him Lord, how then is he his son [Therefore David himself sayeth him Lord, and whereof is he his son]? And much people gladly heard him.

12:37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

12:38 And he said to them in his teaching, Be ye ware of scribes, that will wander in stoles [that will go in stoles], and be saluted in [the] market,

12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

12:39 and sit in synagogues in the first chairs [and sit in the first chairs in synagogues], and in the first sitting places in suppers;

12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

12:40 which devour the houses of widows under [the] colour of long prayer; they shall take the longer doom [these shall take longer doom, *either damnation*].

12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

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12:41 And Jesus sitting against the treasury, beheld how the people cast money into the treasury; and many rich men casted many things [and many rich cast many things].

12:42 But when a poor widow was come [Soothly when a poor widow had come], she cast two minutes, that is, a farthing.

12:43 And he called together his disciples, and said to them [and saith to them], Truly I say to you, that this poor widow cast more than all, that cast into the treasury.

12:44 For all they cast of that thing that they had plenty of; but this of her poverty cast all things that she had, all her livelode [but this of her mis-ease sent all things that she had, all her lifelode].

### Chapter 13

13:1 And when he went out of the temple, one of his disciples said to him, Master, behold [<sup>+</sup>one of his disciples saith to him, Master, see], what manner stones, and what manner buildings.

13:2 And Jesus answered, and said to him, Seest thou all these great buildings? there shall not be left a stone on a stone, which shall not be destroyed. [<sup>+</sup>And Jesus answering said to him, Seest thou all these great buildings? there shall not be left a stone upon a stone, that shall not be destroyed.]

13:3 And when he sat in the mount of Olives against the temple, Peter and

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12:41 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.

12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

12:43 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:

12:44 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.

### Chapter 13

13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

13:2 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.

13:3 And as he sat upon the mount of Olives over against the temple, Peter and



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James and John and Andrew asked him by themselves,

and James and John and Andrew asked him privately,

13:4 Say thou to us, when these things shall be done, and what token shall be [and what sign shall be], when all these things shall begin to be ended.

13:4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

13:5 And Jesus answered, and began to say to them, Look ye, that no man deceive you; [And Jesus answering began to say to them, See ye, that no man deceive you;]

13:5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

13:6 for many shall come in my name, saying, That I am; and they shall deceive many.

13:6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

13:7 And when ye [shall] hear battles and opinions of battles, dread ye not; for it behooveth these things to be done, but not yet at once [anon] *is* the end [for it behooveth that these things be done, but the end *is* not yet].

13:7 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.

13:8 For folk shall rise on [upon] folk, and realm on [upon] realm, and earth-movings and hunger shall be by places [and earth-moving shall be by places and hunger]; these things *shall be* beginnings of sorrows.

13:8 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.

13:9 But see ye yourselves, for they shall take you in councils, and ye shall be beaten in synagogues; and ye shall stand before kings and doomsmen for me, in witnessing to them.

13:9 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, for a testimony against them.

13:10 And it behooveth, that the gospel be first preached among all folk.

13:10 And the gospel must first be published among all nations.

13:11 And when they [shall] take you,

13:11 But when they shall lead *you*, and

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and lead you forth, do not ye before think what ye shall speak, but speak ye that thing that shall be given to you in that hour; for ye be not the speakers [soothly ye be not speaking], but the Holy Ghost.

13:12 For the brother shall betake the brother into death [Forsooth the brother shall betray the brother into death], and the father the son, and sons shall rise together against fathers and mothers, and [shall] punish them by death.

13:13 And ye shall be in hate to all men for my name; but he that lasteth into the end, shall be safe. [+And ye shall be in hatred to all men for my name; but he that shall sustain into the end, this shall be safe.]

13:14 But when ye shall see the abomination of discomfort, standing where it oweth not; he that readeth, understand; then they that be in Judaea, flee to the mountains.

13:15 And he that is above in the roof, come not down into the house, neither enter he, to take any thing of his house;

13:16 and he that shall be in the field, turn not again behind to take his cloak. [and he that shall be in the field, turn he not again behind for to take his cloth.]

13:17 But woe to them that be with child, and nourishing [and nursing] in those days.

13:18 Therefore pray ye, that those

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.

13:12 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.

13:13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

13:14 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:

13:15 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:

13:16 And let him that is in the field not turn back again for to take up his garment.

13:17 But woe to them that are with child, and to them that give suck in those days!

13:18 And pray ye that your flight be

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things be not done in winter. [Therefore pray ye, that your flying be not done in winter, or in sabbath.]

not in the winter.

13:19 But those days of tribulation shall be such, which manner were not from the beginning of creature, which God hath made [which God made], till now, neither shall be.

13:19 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.

13:20 And but the Lord had abridged those days, all flesh had not be safe; but for the chosen which he chose [whom he chose], the Lord hath made short the days.

13:20 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.

13:21 And then if any man [shall] say to you, Lo! here is Christ, lo! there, believe ye not.

13:21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

13:22 For false Christs and false prophets shall rise, and shall give tokens and wonders, to deceive, if it may be done, yea, them that be chosen. [+For false Christs and false prophets shall rise, and shall give signs and wonders, to deceive, if it may be done, yea, the chosen.]

13:22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

13:23 Therefore take ye keep; lo! I have before-said to you all things.

13:23 But take ye heed: behold, I have foretold you all things.

13:24 But in those days, after that tribulation, the sun shall be made dark, and the moon shall not give her light,

13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

13:25 and the stars of heaven shall fall down, and the virtues that be in heavens, shall be moved.

13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

13:26 And then they shall see man's Son coming in the clouds of heaven, with great virtue and glory.

13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

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13:27 And then he shall send his angels, and shall gather his chosen from the four winds, from the highest thing of earth till to the highest thing of heaven [from the lowest thing of earth unto the highest thing of heaven].

13:27 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.

13:28 But of the fig tree learn ye the parable [Forsooth of the fig tree learn ye a parable]. When now his branch is tender, and leaves be sprung out, ye know that summer is nigh.

13:28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

13:29 So [and] when ye [shall] see these things be done, know ye, that it is nigh in the doors.

13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

13:30 Truly I say to you, that this generation shall not pass away, till all these things be done.

13:30 Verily I say unto you, that this generation shall not pass, till all these things be done.

13:31 Heaven and earth shall pass, but my words shall not pass.

13:31 Heaven and earth shall pass away: but my words shall not pass away.

13:32 But of that day or hour no man knoweth, neither angels in heaven, neither the Son, but the Father.

13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

13:33 See ye, wake ye, and pray ye; for ye know not, when the time is.

13:33 Take ye heed, watch and pray: for ye know not when the time is.

13:34 For as a man that is gone far in pilgrimage, left his house, and gave to his servants power of every work, and commanded to the porter, that he wake [that he should wake].

13:34 *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.

13:35 Therefore wake ye, for ye know not, when the lord of the house cometh, in the eventide [in the even], or at

13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at

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midnight, or at cock's crowing, or in the morning;

13:36 lest when he come suddenly, he find you sleeping.

13:37 Forsooth that that I say to you, I say to all, Wake ye.

### Chapter 14

14:1 Pask and the feast of therf loaves was after two days. And the high priests [And the highest priests] and the scribes sought, how they should hold him with guile, and slay [him].

14:2 But they said, Not in the feast day, lest peradventure a noise were made among the people.

14:3 And when he was at Bethany, in the house of Simon leprous, and rested, a woman came, that had a box of alabaster of precious ointment spikenard; and when the box of alabaster was broken, she poured it on his head. [+And when he was at Bethany, in the house of Simon leprous, and sat at the meat, a woman came, having a box of alabaster of precious ointment spikenard; and the box broken, she poured it out upon his head.]

14:4 But there were some that bare it heavily within themselves, and said, Whereto is this loss of ointment made?

14:5 For this ointment might have been sold for more than three hundred pence, and be given to poor men. And they grumbled against her [And they

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the cockcrowing, or in the morning:

13:36 Lest coming suddenly he find you sleeping.

13:37 And what I say unto you I say unto all, Watch.

### Chapter 14

14:1 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.

14:2 But they said, Not on the feast *day*, lest there be an uproar of the people.

14:3 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.

14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

14:5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

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groaned against her].

14:6 But Jesus said, Suffer ye her; what be ye heavy to her? she hath wrought a good work in [into] me.

14:7 For evermore ye shall have poor men with you, and when ye will, ye may do well to them; but ye shall not evermore have me. [For ye have ever poor men with you, and when ye will, ye be able to do well to them; forsooth ye shall not ever have me.]

14:8 She did that that she had; she came before to anoint my body into burying.

14:9 Truly I say to you, where ever this gospel shall be preached in all the world, and that that this *woman* hath done, shall be told into mind of him [and this thing that this *woman* hath done, shall be told into mind of her].

14:10 And Judas Iscariot, one of the twelve, went to the high priests [went to the highest priests], to betray him to them.

14:11 And they heard, and joyed, and promised to give him money. And he sought how he should betray him opportunely [how he should betray him covenably].

14:12 And the first day of therf loaves, when they offered pask, the disciples said to him, Whither wilt thou that we go [Where wilt thou we go], and make ready to thee, that thou eat the pask?

14:13 And he sendeth two of his

14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

14:8 She hath done what she could: she is come aforehand to anoint my body to the burying.

14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

14:11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

14:13 And he sendeth forth two of his

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disciples, and saith to them, Go ye into the city, and a man bearing a gallon of water shall meet you; follow ye him.

14:14 And whither ever he entereth [And whither ever he shall enter], say ye to the lord of the house, That the master saith, Where is mine eating place, where I shall eat pask with my disciples?

14:15 And he shall show to you a great supping place arrayed, and there make ye ready to us.

14:16 And his disciples went forth, and came into the city, and found as he had said to them; and they made ready the pask.

14:17 And when the eventide was come [Soothly even made], he came with the twelve.

14:18 And when they sat at the meat, and ate [And them sitting at the meat, and eating], Jesus said, Truly I say to you, that one of you that eateth with me, shall betray me.

14:19 And they began to be sorry, and to say to him, each by themselves [+And they began to be sorrowful, and to say each by himself], Whether I?

14:20 Which said to them, One of the twelve that putteth [in] *his* hand with me in the platter.

14:21 And soothly man's Son goeth, as it is written of him; but woe to that man, by whom man's Son shall be

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disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14:14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

14:15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

14:17 And in the evening he cometh with the twelve.

14:18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

14:19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

14:20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

14:21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is

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betrayed. It were good to him, if that man had not been born.

betrayed! good were it for that man if he had never been born.

14:22 And while they ate, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take ye; this is my body [Take; this is my body].

14:22 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.

14:23 And when he had taken the cup, he did thankings, and gave to them, and all drank thereof.

14:23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

14:24 And he said to them, This is my blood of the new testament, which shall be shed [out] for many.

14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

14:25 Truly I say to you, for now I shall not drink of this fruit of the vine, [till] into that day when I shall drink it new in the realm of God.

14:25 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.

14:26 And when the hymn was said, they went out into the hill of Olives.

14:26 And when they had sung an hymn, they went out into the mount of Olives.

14:27 And Jesus said to them, All ye shall be caused to stumble in me in this night [And Jesus saith to them, All ye shall be offended in me in this night]; for it is written, I shall smite the shepherd, and the sheep of the flock shall be scattered.

14:27 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.

14:28 But after that I shall rise again, I shall go before you into Galilee.

14:28 But after that I am risen, I will go before you into Galilee.

14:29 And Peter said to him, Though all shall be caused to stumble, but not I [Though all shall be offended, but not I].

14:29 But Peter said unto him, Although all shall be offended, yet *will* not I.

14:30 And Jesus said to him, Truly I say to thee, that to day before that the cock in this night crow twice, thou shalt

14:30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice,



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thrice deny me. [+And Jesus saith to him, Truly I say to thee, for today before that the cock crow twice in this night, thrice thou shalt deny me.]

thou shalt deny me thrice.

14:31 But he said more, Though it behoove, that I die together with thee, I shall not forsake thee [And he spake more, And if it shall behoove me to die together with thee, I shall not deny thee]. And in like manner all said.

14:31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

14:32 And they came into a place, whose name *is* Gethsemane. And he said to his disciples, Sit ye here, while I pray. [+And they came into a place, to which the name *was* Gethsemane. And he saith to his disciples, Sit ye here, the while I pray.]

14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

14:33 And he took Peter and James and John with him, and began to dread, and to be distressed. [+And he taketh Peter and James and John with him, and began to dread, and to be heavy.]

14:33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

14:34 And he said to them, My soul is sorrowful to the death; abide ye here, and wake ye with me. [+And he saith to them, My soul is sorrowful till to the death; sustain ye, *or abide ye*, here, and wake ye.]

14:34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

14:35 And when he was gone forth a little, he felled down on the earth, and prayed, that if it might be, that the hour should pass from him. [+And when he had gone forth a little, he fell down on the earth, and prayed, that, if it might be, the hour should pass from him.]

14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

14:36 And he said, Abba, Father, all things be possible to thee, bear over from me this cup; but not that I will,

14:36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what

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but that thou *wilt, be done*. [<sup>+</sup>And he said, Abba, Father, all things be possible to thee, turn from me this cup; but not that I will, but that thou wilt/but that that thou.]

I will, but what thou wilt.

14:37 And he came, and found them sleeping. And he said to Peter [And he saith to Peter], Simon, sleepest thou? mightest thou not wake with me one hour?

14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

14:38 Wake ye, and pray ye, that ye enter not into temptation; for the spirit is ready, but the flesh *is* frail [forsooth the spirit is ready, but the flesh *is* sick].

14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

14:39 And again he went, and prayed, and said the same word;

14:39 And again he went away, and prayed, and spake the same words.

14:40 and he turned again, and again found them sleeping; for their eyes were heavied. And they knew not [And they wist not], what they should answer to him.

14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

14:41 And he came the third time, and said to them [and saith to them], Sleep ye now, and rest ye; it sufficeth. The hour is come; lo! man's Son shall be betrayed into the hands of sinful men [lo! man's son shall be betrayed into the hands of sinners].

14:41 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.

14:42 Rise ye, go we; lo! he that shall betray me is nigh.

14:42 Rise up, let us go; lo, he that betrayeth me is at hand.

14:43 And yet while he spake, Judas Iscariot, one of the twelve, came, and with him much people with swords and staves, sent from the high priests, and the scribes, and from the elder men. [And, yet him speaking, Judas Iscariot, one of

14:43 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.

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the twelve, came, and with him much company with swords and staves, sent from the highest priests, and scribes, and elder men.]

14:44 And his traitor had given to them a token, and said [saying], Whomever I [shall] kiss, he it is; hold ye him, and lead ye him warily.

14:45 And when he came, at once he came to him, and said [<sup>+</sup>And when he had come, anon he coming to him, saith], Master; and he kissed him.

14:46 And they laid hands on him, and held him.

14:47 But one of the men that stood about, drew out a sword, and smote the servant of the high priest, and cut off his ear. [<sup>+</sup>Forsooth one of men standing about, drawing out a sword, smote the servant of the highest priest, and cut off his ear.]

14:48 And Jesus answered, and said to them, As to a thief ye have gone out with swords and staves, to take me?

14:49 Day by day I was among you, and taught in the temple [Day by day I was at you, teaching in the temple], and ye held not me; but that the scriptures be fulfilled.

14:50 Then all his disciples forsook him, and fled.

14:51 But a young man [Soothly some young man], clothed with linen cloth on the bare, followed him; and they held him.

14:44 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.

14:45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

14:46 And they laid their hands on him, and took him.

14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

14:48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

14:49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

14:50 And they all forsook him, and fled.

14:51 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:

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14:52 And he left the linen clothing, and flew naked away from them. [And the linen cloth forsaken, he naked fled away from them.]

14:53 And they led Jesus to the highest priest. And all the priests and scribes and elder men came together [And all came together into one, the priests and the scribes and elder men].

14:54 But Peter followed him afar [till] into the hall of the highest priest. And he sat with the servants, and warmed him(self) at the fire.

14:55 And the highest priests, and all the council, sought witnessing against Jesus to take him to the death [that they should betake him to death]; but they found not.

14:56 For many said false witnessing against him, and the witnessings were not suitable [and the witnessings were not covenable].

14:57 And some rose up, and bare false witnessing against him, and said [saying],

14:58 For we heard him saying [say], I shall undo this temple made with hands, and after the third day [and by the third day] I shall build another not made with hands.

14:59 And the witnessing of them was not suitable. [And the witnessing of them was not covenable.]

14:60 And the highest priest rose up

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14:52 And he left the linen cloth, and fled from them naked.

14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

14:54 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.

14:55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

14:56 For many bare false witness against him, but their witness agreed not together.

14:57 And there arose certain, and bare false witness against him, saying,

14:58 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.

14:59 But neither so did their witness agree together.

14:60 And the high priest stood up in

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into the middle, and asked Jesus, and said [<sup>+</sup>And the highest priest rising up into the midst, asked Jesus, saying], Answerest thou nothing to those things that be put against thee of these [men]?

the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

14:61 But he was still, and answered nothing. Again the high priest asked him [Again the highest priest asked him], and said to him, Art thou Christ, the Son of the blessed God?

14:61 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?

14:62 And Jesus said to him, I am; and ye shall see man's Son sitting on the right half of the virtue of God, and coming in the clouds of heaven.

14:62 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.

14:63 And the high priest rent his clothes, and said, What yet desire we witnesses? [Forsooth the highest priest, cutting his clothes, saith, What yet desire we witnesses?]

14:63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

14:64 Ye have heard blasphemy. What seemeth to you? And they all condemned him to be guilty of death.

14:64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

14:65 And some began to bespit him, and to cover his face, and to smite him with buffets, and to say to him, Declare thou [And some began to spit on him, and to hide his face, and smite him with buffets, and say to him, Prophesy thou]. And the ministers beat him with strokes.

14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

14:66 And when Peter was in the hall beneath, one of the damsels of the high priest came [one of the handmaidens of the highest priest came].

14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

14:67 And when she had seen Peter warming him(self), she beheld him, and

14:67 And when she saw Peter warming himself, she looked upon him,

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said, And thou were with Jesus of Nazareth [And thou wast with Jesus of Nazareth].

and said, And thou also wast with Jesus of Nazareth.

14:68 And he denied, and said [saying], Neither I know, neither I know, what thou sayest. And he went [out] withoutforth before the hall; and at once [and anon] the cock crew.

14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

14:69 And again when another damsel had seen him, she began to say to men that stood about, That this is of them. [+Again forsooth when another handmaiden/handmaid had seen him, she began to say to men standing about, For this is of them.]

14:69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

14:70 And he again denied. And after a little, again they that stood nigh, said to Peter, Verily thou art of them, for thou art of Galilee also [And after a little, again they that were present, said to Peter, Verily thou art of them, for also thou art of Galilee].

14:70 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 Galilaean, and thy speech agreeth *thereto*.

14:71 But he began to curse and to swear, For I know not this man, of whom ye say.

14:71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

14:72 And at once [And anon] again the cock crew. And Peter bethought on the word that Jesus had said to him, Before the cock crew twice, thrice thou shalt deny me [Before that the cock crew twice, thou shalt deny me thrice]. And he began to weep.

14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

### Chapter 15

### Chapter 15

15:1 And at once in the morrowtide the high priests made a counsel with the

15:1 And straightway in the morning the chief priests held a consultation with

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elder men, and the scribes, and with all the council, and bound Jesus and led, and betook him to Pilate. [And anon the morrow made, the highest priests, making counsel with the elder men, and scribes, and all the council, binding Jesus, led and betook to Pilate.]

the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

15:2 And Pilate asked him, Art thou king of Jews? And Jesus answered, and said to him, Thou sayest [And he answering saith to him, Thou sayest].

15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

15:3 And the high priests accused him in many things. [And the highest priests accused him in many things.]

15:3 And the chief priests accused him of many things: but he answered nothing.

15:4 But Pilate again asked him, and said [saying], Answerest thou nothing? Seest thou in how many things they accuse thee?

15:4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

15:5 But Jesus answered no more [Forsooth Jesus more nothing answered], so that Pilate wondered.

15:5 But Jesus yet answered nothing; so that Pilate marvelled.

15:6 But by the feast day he was wont to let go to them to them one of the men bound, whomever they asked. [+Forsooth by the feast day he was wont to leave to them/he was wont to deliver to them one of the prisoners, whomever they asked.]

15:6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

15:7 And there was one that was said Barabbas, that was bound with men of dissension, that had done manslaughter in sedition [that had done manslaying in dissension].

15:7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

15:8 And when the people was gone up, he began to pray, as he evermore did to them. [And when the company had

15:8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

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ascended, he began to pray, as he ever did to them.]

15:9 And Pilate answered to them, and said, Will ye that I let go to you the king of Jews? [+Soothly Pilate answered to them, and said, Will ye I leave to you the king of Jews/Will ye that I deliver to you the king of Jews?]

15:10 For he knew, that the high priests had taken him by envy. [Forsooth he knew that the highest priests had betaken him by envy.]

15:11 But the bishops stirred the people, that he should rather let go to them Barabbas. [+Forsooth the bishops stirred the company of people, that more he should leave to them Barabbas/Forsooth the bishops excited the company, that more he should deliver to them Barabbas.]

15:12 And again Pilate answered, and said to them, What then will ye that I shall do to the king of Jews?

15:13 And they again cried, Crucify him [Crucify him, *that is, Put him on the cross*].

15:14 But Pilate said to them, [Soothly] What evil hath he done? And they cried the more, Crucify him.

15:15 And Pilate, willing to make satisfaction to the people, let go to them Barabbas, and he betook to them Jesus, beaten with scourges [+And soothly Pilate, willing to do enough to the people, *or to fulfill their will*, left to them Barabbas/delivered to

15:9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

15:10 For he knew that the chief priests had delivered him for envy.

15:11 But the chief priests moved the people, that he should rather release Barabbas unto them.

15:12 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?

15:13 And they cried out again, Crucify him.

15:14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15:15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.



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them Barabbas, and he betook Jesus, beaten with scourges], to be crucified.

15:16 And knights led him withinforth, into the porch of the moot hall. And they called together all the company of knights,

15:17 and they clothed him with purple. And they wreathed a crown of thorns, and put on him [And they folding a crown of thorns, put on him].

15:18 And they began to greet him, *and said* [And began to greet him, *saying*], Hail, king of Jews.

15:19 And they smote his head with a reed, and bespat him; and they kneeled, and worshipped him. [+And they smote his head with a reed, and spat on him; and putting, *or bowing*, their knees, worshipped him.]

15:20 And after that they had scorned him, they unclothed him of the purple [they unclothed him from purple], and clothed him with his clothes, and led out him, to crucify him.

15:21 And they compelled a man that passed by the way, that came from the town, Simon of Cyrene, the father of Alexander and of Rufus, to bear his cross. [And they constrained some man passing forth, Simon of Cyrene, coming from the town, the father of Alexander and Rufus, that he should take his cross.]

15:22 And they led him into a place Golgatha, that is to say, the place of Calvary. [And they led him into the place of

15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

15:18 And began to salute him, Hail, King of the Jews!

15:19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

15:20 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.

15:21 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.

15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

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Golgatha, that is interpreted, the place of Calvary.]

15:23 And they gave to him to drink wine mixed with myrrh [And they gave him to drink wine meddled with myrrh], and he took not.

15:24 And they crucified him, and parted his clothes, and cast lot on those [+sending lot on them/casting lot on those], who should take what.

15:25 And it was the third hour, and they crucified him.

15:26 And the title of his cause was written, King of Jews.

15:27 And they crucify with him two thieves, one at the right half and one at his left half. [+And they crucified with him two thieves, one on his right half, and one on his left half/and another at his left half.]

15:28 And the scripture was fulfilled that saith, And he is ordained [And he is areckoned] with wicked men.

15:29 And as they passed forth, they blasphemed him, moving their heads, and saying, Vath! [Fie!] thou that destroyest the temple of God, and in three days buildest it again;

15:30 come adown from the cross, and make thyself safe.

15:31 Also the high priests scorned him each to other with the scribes, and said, He hath made other men safe, he may

15:23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

15:25 And it was the third hour, and they crucified him.

15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

15:29 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,

15:30 Save thyself, and come down from the cross.

15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he

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not save himself. [<sup>+</sup>In like manner and the highest priests scorning him, each to other, with the scribes, said, Others he made safe, himself he may not make safe.]

15:32 Christ, [the] king of Israel, come down now from the cross, that we see, and believe. And they that were crucified with him, despised him [And they that were crucified with him, put wrong, or *false reproof*, to him].

15:33 And when the sixth hour was come, darkneses were made on [upon] all the earth till into the ninth hour [<sup>+</sup>till unto the ninth hour, *that is, noon*].

15:34 And in the ninth hour Jesus cried with a great voice, and said [saying], Eloi, Eloi, lama sabachthani, that is to say [the which is interpreted], My God, my God, why hast thou forsaken me?

15:35 And some of the men that stood about heard, and said, Lo! he calleth Elias.

15:36 And one ran, and filled a sponge with vinegar, and putted about to a reed, and gave him to drink, and said [saying], Suffer ye, see we, if Elias come to do him down.

15:37 And Jesus gave out a great cry, and died. [<sup>+</sup>Forsooth Jesus, a great voice sent out, died, or *sent out the breath*/Forsooth, a great voice sent out, Jesus sent out the spirit, *either died*.]

15:38 And the veil of the temple was rent atwo from the highest to beneath. [And the veil of the temple was cut into twain

cannot save.

15:32 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.

15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

15:34 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?

15:35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

15:36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

15:37 And Jesus cried with a loud voice, and gave up the ghost.

15:38 And the veil of the temple was rent in twain from the top to the bottom.

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from the highest, till to down, *or beneath.*]

15:39 But the centurion that stood over against saw, that he so crying had died, and he said, Verily, this man was God's Son [and said, Verily, this man was the Son of God].

15:40 And there were also women beholding from afar, among whom was Mary Magdalene, and Mary, the mother of James the less, and of Joseph, and of Salome [among which was Mary Magdalene, and Mary, the mother of James the less, and Joseph, and Salome].

15:41 And when Jesus was in Galilee, they followed him, and ministered to him, and many other *women*, that came up together with him to Jerusalem [and many other *women*, which had ascended together with him to Jerusalem].

15:42 And when the eventide was come, for it was the eventide that is before the sabbath, [<sup>+</sup>And when even was now made, for it was the making ready, *either vigil*, which is before the sabbath,]

15:43 Joseph of Arimathaea, the noble decurion, came, and he abode the realm of God [Joseph of Arimathaea, a noble decurion, came, which also he was abiding the realm of God]; and boldly he entered [in] to Pilate, and asked the body of Jesus.

15:44 But Pilate wondered, if he were now dead [Forsooth Pilate wondered, if he had now died]. And when the centurion was called, he asked him, if he were [now] dead;

15:39 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.

15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

15:44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

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15:45 and when he knew of the centurion, he granted the body of Jesus to Joseph [he gave the body of Jesus to Joseph].

15:46 And Joseph bought linen cloth, and took him down, and wrapped [him] in the linen cloth, and laid him in a sepulchre that was hewn of a stone [Soothly Joseph buying sendal, *or linen cloth*, and doing him down, wrapped him in the linen cloth, and put him in a new sepulchre that was hewn in a stone], and wallowed a stone to the door of the sepulchre.

15:47 And Mary Magdalene and Mary of Joseph beheld, where he was laid.

## Chapter 16

16:1 And when the sabbath was passed, Mary Magdalene, and Mary of James, and Salome bought sweet smelling ointments, to come and to anoint Jesus [that they coming should anoint Jesus].

16:2 And full early in one of the week days, they came to the sepulchre, when the sun was risen.

16:3 And they said together, Who shall move away to us the stone from the door of the sepulchre? [And they said together, Who shall turn away to us the stone from the door of the sepulchre?]

16:4 And they beheld, and saw the stone wallowed away, for it was full great.

## KJV, 1611

15:45 And when he knew *it* of the centurion, he gave the body to Joseph.

15:46 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.

15:47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

## Chapter 16

16:1 And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

16:2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

## M A R K

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16:5 And they went into the sepulchre, and saw a youngling, covered with a white stole, sitting at the right half; and they were afeared. [+And they entering into the sepulchre, saw a young *one*, covered with a white stole, sitting on the right half; and they were astonished/and they were abashed, *or greatly afeared.*]

16:6 Which saith to them, Do not ye dread; ye seek Jesus of Nazareth crucified; he is risen, he is not here; lo! the place where they laid him.

16:7 But go ye, and say to his disciples, and to Peter, that he shall go before you into Galilee; there ye shall see him, as he said to you.

16:8 And they went out, and fled from the sepulchre; for dread and quaking had assailed them [for trembling and dread had assailed them], and to no man they said any thing, for they dreaded.

16:9 And Jesus rose early the first day of the week, and appeared first to Mary Magdalene, from whom he had cast out seven devils [of whom he had cast out seven devils].

16:10 And she went, and told to them that had been with him, *which were* wailing and weeping. [She going told to them mourning and weeping, that were with him.]

16:11 And they hearing that he lived, and was seen of her, believed not.

16:5 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.

16:6 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.

16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

16:8 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.

16:9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

16:10 *And* she went and told them that had been with him, as they mourned and wept.

16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

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16:12 But after these things when twain of them wandered, he was showed in another likeness to them going into a town. [+Forsooth after these things, he was showed in another likeness, *or figure*, to twain of them walking and going into a town.]

16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

16:13 And they went, and told to the others, and neither they believed to them. [And they going told to others, neither they believed to them.]

16:13 And they went and told *it* unto the residue: neither believed they them.

16:14 But after at the last, when the eleven sat at the meat, Jesus appeared to them, and reproveth the unbelief of them, and the hardness of heart, for they believed not to them, that had seen that he was risen from death [for they believed not to these, that had seen him to have risen from dead].

16:14 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.

16:15 And he said to them, Go ye into all the world, and preach the gospel to each creature.

16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16:16 Who that believeth, and is baptized, shall be safe; but he that believeth not, shall be condemned. [+He that shall believe, and shall be baptized, *or christened*, shall be saved; soothly he that shall not believe, shall be damned.]

16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

16:17 And these tokens shall follow them [Forsooth these signs shall follow them], that believe. In my name they shall cast out fiends; they shall speak with new tongues;

16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

16:18 they shall do away serpents; and if they drink any venom, it shall not harm them. They shall set their hands on sick men, and they shall wax whole.

16:18 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.

## M A R K

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[<sup>+</sup>they shall do away serpents; and if they shall drink any venom, *or deadly thing*, it shall not harm them. They shall put their hands upon sick men, and they shall have them well/and they shall have well.]

16:19 And the Lord Jesus, after he had spoken to them, was taken up into heaven, and he sitteth on the right half of God [and sitteth on the right half of God].

16:20 And they went forth, and preached every where, for the Lord wrought with them, and confirmed the word with signs following. [Soothly they gone forth preached every where, the Lord working with, and confirming the word with signs following.]

16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

16:20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.



# THE GOSPEL *of* LUKE

Wycliffe-Purvey, 1395

## Chapter 1

[1:1 Forsooth for many men endeavoured to ordain the telling of things, which be filled in us,

1:2 as they that saw at the beginning, and were ministers of the word, betaken,

1:3 it is seen also to me, having from the beginning all things diligently by order, to write to thee, thou best Theophilus,

1:4 that thou know the truth of those words, of which thou art learned.] \*

1:5 In the days of Herod, king of Judaea, there was a priest [there was some priest], Zacharias by name, of the sort of Abia, and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

1:6 And [they] both were just before God, going in all the commandments and justifying of the Lord, without

KJV, 1611

## Chapter 1

1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

1:4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

1:6 And they were both righteous before God, walking in all the commandments and ordinances of the

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\* These four prefatory verses are only found in two copies of the "Early Version".

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Lord blameless.

1:7 And they had no child, for [that] Elisabeth was barren, and both were of great age in their days [and both had gone far in their days].

1:7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

1:8 And it befell [Soothly it was done], that when Zacharias should do the office of priesthood, in the order of his course before God,

1:8 And it came to pass, that while he executed the priest's office before God in the order of his course,

1:9 after the custom of the priesthood, he went forth by lot [by sort he went forth], and entered into the temple [of the Lord], to incense.

1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

1:10 And all the multitude of the people was withoutforth, and prayed in the hour of incensing [praying in the hour of incense].

1:10 And the whole multitude of the people were praying without at the time of incense.

1:11 And an angel of the Lord appeared to him, and stood on the right half of the altar of incense [standing on the right half of the altar of incense].

1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

1:12 And Zacharias seeing was afraid [And Zacharias seeing was distroubled], and dread fell upon him.

1:12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

1:13 And the angel said to him, Zacharias, dread thou not; for thy prayer is heard, and Elisabeth, thy wife, shall bear to thee a son, and his name shall be called John.

1:13 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.

1:14 And joy and gladding shall be to thee; and many shall have joy in his nativity, *or birth*.

1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

1:15 For he shall be great before the

1:15 For he shall be great in the sight

## LUKE

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Lord, and he shall not drink wine nor cider, and he shall be full-filled with the Holy Ghost [and he shall be filled of the Holy Ghost] yet from his mother's womb.

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.

1:16 And he shall convert many of the children of Israel to their Lord God; [And he shall convert many of the sons of Israel to the Lord God of them;]

1:16 And many of the children of Israel shall he turn to the Lord their God.

1:17 and he shall go before him in the spirit and virtue of Elias; and he shall turn the hearts of the fathers into the sons [and shall turn the hearts of the fathers into the sons], and men out of belief to the prudence of just men, to make ready a perfect people to the Lord.

1:17 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.

1:18 And Zacharias said to the angel, Whereof shall I know this? for I am old, and my wife hath gone far in her days.

1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

1:19 And the angel answered, and said to him [And the angel answering said to him], For I am Gabriel, that stand nigh before God; and I am sent to thee to speak, and to evangelize to thee these things [and to evangelize, *or tell*, to thee these things].

1:19 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 show thee these glad tidings.

1:20 And lo! thou shalt be dumb, and thou shalt not be able to speak till into the day, in which these things shall be done; for thou hast not believed to my words, which shall be fulfilled in their time.

1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

1:21 And the people was abiding Zacharias, and they wondered, that he tarried in the temple.

1:21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

## LUKE

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### Wycliffe-Purvey, 1395

1:22 And he went out, and might not speak to them, and they knew that he had seen a vision in the temple. And he beckoned to them, and dwelled still dumb.

1:23 And it was done, when the days of his office were fulfilled, he went into his house.

1:24 And after these days Elisabeth, his wife, conceived, and hid her(self) five months, and said [saying],

1:25 For so the Lord did to me in the days, in which he beheld, to take away my reproof among men.

1:26 But in the sixth month the angel Gabriel was sent from God into a city of Galilee, whose name *was* Nazareth [to which the name Nazareth],

1:27 to a maiden [to a virgin], wedded to a man, whose name was Joseph, of the house of David; and the name of the maiden *was* Mary.

1:28 And the angel entered to her, and said, Hail, full of grace; the Lord *is* with thee; blessed *be* thou among women.

1:29 And when she had heard, she was troubled in his word, and thought what manner salutation this was.

1:30 And the angel said to her, Dread thou not, Mary, for thou hast found grace with God.

### KJV, 1611

1:22 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.

1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

1:25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

1:28 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.

1:29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

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### Wycliffe-Purvey, 1395

1:31 Lo! thou shalt conceive in [the] womb, and shalt bear a son, and thou shalt call his name Jesus.

1:32 This shall be great [He shall be great], and he shall be called the Son of the Highest; and the Lord God shall give to him the seat of David, his father,

1:33 and he shall reign in the house of Jacob without end [and he shall reign in the house of Jacob into without end], and of his realm shall be none end.

1:34 And Mary said to the angel, On what manner shall this thing be done, for I know not man?

1:35 And the angel answered, and said to her, The Holy Ghost shall come from above into thee, and the virtue of the Highest shall overshadow thee; and therefore that holy thing that shall be born of thee, shall be called the Son of God.

1:36 And lo! Elisabeth, thy cousin, and she also hath conceived a son in her old (age), and this month is the sixth to her that is called barren;

1:37 for every word shall not be impossible with God.

1:38 And Mary said, Lo! the handmaid of the Lord [<sup>+</sup>Forsooth Mary said, Lo! the handmaiden/handmaid of the Lord]; be it done to me after thy word. And the angel departed from her.

1:39 And Mary rose up in those days, and went with haste into the mountains,

### KJV, 1611

1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

1:32 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:

1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

1:35 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.

1:36 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.

1:37 For with God nothing shall be impossible.

1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

1:39 And Mary arose in those days, and went into the hill country with

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into a city of Judaea. [Soothly Mary rising up in those days, went with haste into the hilly places, into a city of Judaea.]

haste, into a city of Juda;

1:40 And she entered into the house of Zacharias, and greeted Elisabeth.

1:40 And entered into the house of Zacharias, and saluted Elisabeth.

1:41 And it was done, as Elisabeth heard the salutation of Mary, the young child in her womb gladdened. And Elisabeth was full-filled with the Holy Ghost [And Elisabeth was filled with the Holy Ghost],

1:41 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:

1:42 and cried with a great voice, and said, Blessed *be* thou among women, and blessed *be* the fruit of thy womb.

1:42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

1:43 And whereof *is* this thing to me, that the mother of my Lord come to me?

1:43 And whence *is* this to me, that the mother of my Lord should come to me?

1:44 For lo! as the voice of thy salutation was made in mine ears, the young child gladdened in joy in my womb [the young child gladdened with joy in my womb].

1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

1:45 And blessed be thou, that hast believed, for those things that be said of the Lord to thee [for those things that be said to thee from the Lord], shall be perfectly done.

1:45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

1:46 And Mary said, My soul magnifieth the Lord,

1:46 And Mary said, My soul doth magnify the Lord,

1:47 and my spirit hath gladdened in God, mine health [mine health-giver].

1:47 And my spirit hath rejoiced in God my Saviour.

1:48 For he hath beheld the meekness

1:48 For he hath regarded the low

# LUKE

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## Wycliffe-Purvey, 1395

of his handmaiden. For lo! of this all generations shall say that I am blessed. [+For he hath beholden the meekness of his handmaiden/handmaid. Lo! forsooth of this all generations shall say me blessed.]

1:49 For he that is mighty hath done to me great things, and his name *is* holy.

1:50 And his mercy is from kindred into kindreds [from kindreds into kindreds], to men that dread him.

1:51 He made might in his arm, he scattered proud men with the thought of his heart.

1:52 He put down mighty men from *their* seats, and enhanced meek men.

1:53 He hath full-filled hungry men with goods [He hath filled hungry men with good things], and he hath left rich men void.

1:54 He, having mind of his mercy, took Israel, his child;

1:55 as he hath spoken to our fathers, to Abraham and to his seed, into worlds.

1:56 And Mary dwelled with her, as it were three months [Forsooth Mary dwelled with her as three months], and turned again into her house.

1:57 But the time of bearing child was fulfilled to Elisabeth, and she bare a son.

## KJV, 1611

estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

1:49 For he that is mighty hath done to me great things; and holy *is* his name.

1:50 And his mercy *is* on them that fear him from generation to generation.

1:51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

1:52 He hath put down the mighty from *their* seats, and exalted them of low degree.

1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.

1:54 He hath holpen his servant Israel, in remembrance of *his* mercy;

1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

1:56 And Mary abode with her about three months, and returned to her own house.

1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

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### Wycliffe-Purvey, 1395

1:58 And the neighbours and the cousins of her heard, that the Lord had magnified his mercy with her; and they thanked him [and they together joyed to her].

1:59 And it was done in the eighth day, they came to circumcise the child; and they called him Zacharias, by the name of his father.

1:60 And his mother answered, and said, Nay, but he shall be called John.

1:61 And they said to her, For no man is in thy kindred, that is called [by] this name.

1:62 And they beckoned to his father, what he would that he were called. [Soothly they made a sign to his father, whom he would him to be called.]

1:63 And he asking a stylus [a pointel], wrote, saying, John is his name. And all men wondered.

1:64 And at once his mouth was opened [Forsooth his mouth was opened anon], and his tongue, and he spake, and blessed God.

1:65 And dread was made on all their neighbours, and all these words were published on all the mountains of Judaea [on all the hilly places of Judaea].

1:66 And all men that heard putted in their heart, and said, What manner child shall this be? For the hand of the Lord was with him. [And all men that heard put in their heart, saying, Who guessest

### KJV, 1611

1:58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

1:59 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.

1:60 And his mother answered and said, Not so; but he shall be called John.

1:61 And they said unto her, There is none of thy kindred that is called by this name.

1:62 And they made signs to his father, how he would have him called.

1:63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

1:64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

1:66 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.



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thou, this child shall be? And soothly the hand of the Lord was with him.]

1:67 And Zacharias, his father, was full-filled with the Holy Ghost, and prophesied, and said, [And Zacharias, his father, was filled with the Holy Ghost, and prophesied, saying,]

1:68 Blessed *be* the Lord God of Israel, for he hath visited, and made redemption of his people.

1:69 And he hath raised to us an horn of health in the house of David, his child.

1:70 As he spake by the mouth of his holy prophets, that were from the world.

1:71 Health from our enemies, and from the hand of all men that hated us [and from the hand of all that hated us].

1:72 To do mercy with our fathers, and to have mind of his holy testament.

1:73 The great oath [The oath] that he swore to Abraham, our father,

1:74 to give himself to us. That we without dread delivered from the hand of our enemies, serve to him [That we delivered from the hand of our enemies, serve to him without dread],

1:75 in holiness and rightwiseness before him in all our days.

1:76 And thou, child, shalt be called

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

1:68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

1:69 And hath raised up an horn of salvation for us in the house of his servant David;

1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

1:71 That we should be saved from our enemies, and from the hand of all that hate us;

1:72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

1:73 The oath which he sware to our father Abraham,

1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

1:75 In holiness and righteousness before him, all the days of our life.

1:76 And thou, child, shalt be called

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## Wycliffe-Purvey, 1395

the prophet of the Highest; for thou shalt go before the face of the Lord, to make ready his ways.

1:77 To give science of health to his people, into remission of their sins;

1:78 by the inwardness of the mercy of our God, in the which [in which] he springing up from on high hath visited us.

1:79 To give light to them that sit in darkneses and in the shadow of death; to direct [to dress] our feet into the way of peace.

1:80 And the child waxed, and was comforted in spirit, and was in desert places unto the day [and was in desert till the day] of his showing to Israel.

## Chapter 2

2:1 And it was done in those days, a commandment went out from the emperor Augustus [a commandment went out from Caesar Augustus], that all the world should be described.

2:2 This first describng was made of Cyrenius, justice of Syria [justice, or keeper, of Syria].

2:3 And all men went to make profession, [or *acknowledging*,] each into his own city. [<sup>+</sup>And all went, that they should make profession, or *acknowledging*, each by himself into his city.]

2:4 And Joseph went up from

## KJV, 1611

the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

1:77 To give knowledge of salvation unto his people by the remission of their sins,

1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

1:79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

## Chapter 2

2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2:2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

2:3 And all went to be taxed, every one into his own city.

2:4 And Joseph also went up from

## LUKE

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Galilee, from the city Nazareth [of the city of Nazareth], into Judaea, into a city of David, that is called Bethlehem, for that he was of the house and of the family of David,

2:5 that he should acknowledge with Mary, his wife, that was wedded to him, and was great with child. [that he should acknowledge with Mary, spoused to him wife, with child.]

2:6 And it was done, while they were there, the days were fulfilled, that she should bear child.

2:7 And she bare her firstborn son, and wrapped him in 'clothes, and laid him in a feed-trough [and put him in a cratch], for there was no place to him in no chamber.

2:8 And shepherds were in the same country, waking and keeping the watches of the night on [upon] their flock.

2:9 And lo! the angel of the Lord stood beside them, and the clearness of God shined about them [and the clearness of God shone about them]; and they dreaded with great dread.

2:10 And the angel said to them, Do not ye dread; for lo! I preach to you a great joy [lo! soothly I evangelize to you a great joy], that shall be to all people.

2:11 For a Saviour is born to day to you, that is Christ the Lord, in the city of David.

KJV, 1611

Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

2:5 To be taxed with Mary his espoused wife, being great with child.

2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

2:9 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.

2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

## LUKE

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### Wycliffe-Purvey, 1395

2:12 And this *is* a token to you; ye shall find a young child wrapped in 'clothes, and laid in a feed-trough [and put in a cratch].

2:13 And suddenly there was made with the angel a multitude of heavenly knighthood, praising God, and saying,

2:14 Glory *be* in the highest things to God, and in earth peace *be* to men of good will. [Glory in the highest things to God, and in earth peace to men of good will.]

2:15 And it was done, as the angels passed away from them into heaven, the shepherds spake together, and said, Go we over [till] to Bethlehem, and see we this word that is made, which the Lord hath made, and showed to us.

2:16 And they hieing came, and found Mary and Joseph, and the young child laid in a feed-trough [put in a cratch].

2:17 And they seeing, knew of the word that was said to them of this child.

2:18 And all men that heard wondered, and of these things that were said to them of the shepherds.

2:19 But Mary kept all these words, bearing together in her heart.

2:20 And the shepherds turned again, glorifying and praising God in all things that they had heard and seen, as it was said to them.

### KJV, 1611

2:12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

2:14 Glory to God in the highest, and on earth peace, good will toward men.

2:15 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.

2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

2:17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

2:18 And all they that heard *it* wondered at those things which were told them by the shepherds.

2:19 But Mary kept all these things, and pondered *them* in her heart.

2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## LUKE

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### Wycliffe-Purvey, 1395

2:21 And after that eight days were ended, that the child should be circumcised, his name was called Jesus, which was called of the angel, before that he was conceived in the womb.

2:22 And after that the days of the purification of Mary were fulfilled, after Moses' law, they took him into Jerusalem, to offer him to the Lord,

2:23 as it is written in the law of the Lord, For every male-kind opening the womb, shall be called holy to the Lord;

2:24 and that they shall give an offering, after that it is said in the law of the Lord, A pair of turtledoves, or two young pigeons [or two culver birds].

2:25 And lo! a man was in Jerusalem, whose name *was* Simeon; and this man *was* just and virtuous, and abode the comfort of Israel [and this man *was* just and dread-full, abiding the comfort of Israel]; and the Holy Ghost was in him.

2:26 And he had taken an answer of the Holy Ghost, that he should not see death, but he saw first the Christ of the Lord.

2:27 And he came in Spirit into the temple. And when his father and mother led [in] the child Jesus to do after the custom of the law for him,

2:28 he took him into his arms, and blessed God, and said,

2:29 Lord, now thou lettest go thy

### KJV, 1611

2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

2:25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man was *just* and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

2:27 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,

2:28 Then took he him up in his arms, and blessed God, and said,

2:29 Lord, now lettest thou thy

## LUKE

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Wycliffe-Purvey, 1395

KJV, 1611

servant after thy word in peace; [Lord, now thy leavest thy servant after thy word in peace;]

servant depart in peace, according to thy word:

2:30 for mine eyes have seen thine health,

2:30 For mine eyes have seen thy salvation,

2:31 which thou hast made ready before the face of all peoples;

2:31 Which thou hast prepared before the face of all people;

2:32 light to the showing of heathen men, and glory of thy people Israel.

2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

2:33 And his father and his mother were wondering on [upon] these things, that were said of him.

2:33 And Joseph and his mother marvelled at those things which were spoken of him.

2:34 And Simeon blessed them, and said to Mary, his mother, Lo! this is set into the falling down and into the rising again [into the falling and into the rising again] of many men in Israel, and into a token, to whom it shall be against-said.

2:34 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;

2:35 And a sword shall pass through thine own soul, that the thoughts be showed of many hearts.

2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

2:36 And Anna was a prophetess, the daughter of Phanuel, of the lineage of Aser. And she had gone forth in many days, and had lived with her husband seven years from her maidenhood.

2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

2:37 And this was a widow to fourscore years and four; and she departed not from the temple [which departed not from the temple], but served *God* night and day in fastings and prayers.

2:37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

## LUKE

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Wycliffe-Purvey, 1395

KJV, 1611

2:38 And this came upon them in that hour, and acknowledged to the Lord [And this in that hour above coming, acknowledged to the Lord], and spake of him to all that abided the redemption of Israel.

2:38 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.

2:39 And as they had full done all things [And as they had perfectly done all things], after the law of the Lord, they turned again into Galilee, into their city Nazareth.

2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

2:40 And the child waxed, and was comforted, full of wisdom; and the grace of God was in him.

2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

2:41 And his father and mother went each year into Jerusalem [And his father and mother went by all years into Jerusalem], in the solemn day of pask.

2:41 Now his parents went to Jerusalem every year at the feast of the passover.

2:42 And when Jesus was twelve years old, they went up to Jerusalem, after the custom of the feast day.

2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

2:43 And when the days were done, they turned again; and the child abode in Jerusalem, and his father and mother knew it not.

2:43 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*.

2:44 For they guessing that he had been in the fellowship, came a day's journey, and sought him among his cousins and his acknowledged. [<sup>+</sup>Forsooth they guessing him to be in the company, *or fellowship*, came the way, *or journey*, of a day, and sought him among his cousins and known.]

2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

2:45 And when they found him not, they turned again into Jerusalem, and

2:45 And when they found him not, they turned back again to Jerusalem,

# LUKE

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Wycliffe-Purvey, 1395

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sought him [seeking him].

seeking him.

2:46 And it befell [And it was done], that after the third day they found him in the temple, sitting in the middle of the doctors, hearing them and asking them.

2:46 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.

2:47 And all men that heard him, wondered on the prudence and the answers of him.

2:47 And all that heard him were astonished at his understanding and answers.

2:48 And they saw, and wondered. And his mother said to him, Son, what hast thou done to us thus? Lo! thy father and I sorrowing have sought thee.

2:48 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.

2:49 And he said to them, What is it that ye sought me? knew ye not that in those things that be of my Father [wist ye not, that in those things that be my Father's], it behooveth me to be?

2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

2:50 And they understood not the word, which he spake to them.

2:50 And they understood not the saying which he spake unto them.

2:51 And he came down with them, and came to Nazareth, and was subject to them. And his mother kept together all these words, and bare them in her heart [bearing together in her heart].

2:51 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.

2:52 And Jesus profited in wisdom, age, and grace, with God and men.

2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

## Chapter 3

## Chapter 3

3:1 In the fifteen year of the empire of Tiberius, the emperor, when Pilate of Pontii governed Judaea, and Herod *was* prince of Galilee, and Philip, his

3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his



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Wycliffe-Purvey, 1395

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brother, *was* prince of Ituraea, and of the country of Trachonitis, and Lysanias *was* prince of Abilene,

brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

3:2 under the princes of priests Annas and Caiaphas, the word of the Lord was made on [upon] John, the son of Zacharias, in desert.

3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3:3 And he came into all the country of Jordan, and preached [preaching] baptism of penance into remission of sins.

3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

3:4 As it is written in the book of the words of Esaias, the prophet, The voice of a crier in desert [The voice of *one* crying in desert], Make ye ready the way of the Lord, make ye his paths right.

3:4 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.

3:5 Each valley shall be full-filled, and every hill and little hill shall be made low; and depraved things shall be into dressed things, and sharp things into plain ways; [Each valley shall be filled, and each mountain and little hill shall be made low; and shrewd things shall be into dressed things, and sharp things into plain ways;]

3:5 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;

3:6 and every flesh [and each flesh] shall see the health of God.

3:6 And all flesh shall see the salvation of God.

3:7 Therefore he said to the people, which went out to be baptized of him, Kindlings of adders, who showed to you to flee from the wrath to coming? [+Therefore he said to the companies, that went out, that they should be baptized of him, Fruits, *or kindlings*, of adders, who showed to you to flee from the wrath to come?]

3:7 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?

3:8 Therefore do ye worthy fruits of

3:8 Bring forth therefore fruits

## LUKE

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Wycliffe-Purvey, 1395

KJV, 1611

penance, and begin ye not to say, We have a father Abraham; for I say to you, that God is mighty to raise of these stones the sons of Abraham [soothly I say to you, God is mighty of these stones to raise the sons of Abraham].

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.

3:9 And now an ax is set [is put] to the root of the tree; and therefore every tree that maketh not good fruit, shall be cut down, and shall be cast into the fire [shall be cut down, and sent into the fire].

3:9 And now also the ax 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.

3:10 And the people asked him, and said [saying], What then shall we do?

3:10 And the people asked him, saying, What shall we do then?

3:11 He answered, and said to them [Soothly he answering said to them], He that hath two coats, give he to him that hath none; and he that hath meats, do in like manner.

3:11 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.

3:12 And [the] publicans came to be baptized; and they said to him, Master, what shall we do?

3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

3:13 And he said to them, Do ye nothing more, than that that is ordained to you.

3:13 And he said unto them, Exact no more than that which is appointed you.

3:14 And [the] knights asked him, and said, What shall also we do [Forsooth and the knights asked him, saying, What shall and we do]? And he said to them, Smite ye wrongfully no man, neither make ye false challenge, and be ye satisfied with your wages [and be satisfied with your wages].

3:14 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.

3:15 When all the people guessed, and all men thought in their hearts of John, lest peradventure he were Christ,

3:15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the

## LUKE

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Wycliffe-Purvey, 1395

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3:16 John answered, and said [saying] to all men, [Soothly] I baptize you in water; but a stronger than I shall come after me, of whom I am not worthy to unbind the lace of his shoes [of whose I am not worthy to unbind the thong of his shoes]; he shall baptize you in the Holy Ghost and fire.

3:17 Whose fan in his hand/Whose winnowing tool *is* in his hand, and he shall purge his floor of corn [and he shall purge his corn floor], and shall gather the wheat into his barn; but the chaff he shall burn with fire unquenchable.

3:18 And many other things also he spake, and preached to the people. [Forsooth and he stirring, *or admonishing*, many other things, evangelized to the people.]

3:19 But Herod [the] tetrarch, when he was blamed of John for Herodias, the wife of his brother, and for all the evils that Herod did,

3:20 he increased this over all, and shut John in prison. [+added this over all, and shut John in prison.]

3:21 And it was done, when all the people was baptized, and when Jesus was baptized, and prayed [and praying], heaven was opened.

3:22 And the Holy Ghost came down in bodily likeness, as a dove on him; and a voice was made from heaven, Thou art my dear-worthy Son, in thee it hath well pleased to me.

Christ, or not;

3:16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

3:17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

3:18 And many other things in his exhortation preached he unto the people.

3:19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

3:20 Added yet this above all, that he shut up John in prison.

3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

3:22 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.

## LUKE

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Wycliffe-Purvey, 1395

KJV, 1611

3:23 And Jesus himself was beginning as of thirty years, that he was guessed the son of Joseph, which was of Heli,

3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

3:24 which was of Matthat, which was of Levi, which was of Melchi, that was [which was] of Janna, that was of Joseph,

3:24 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,

3:25 that was of Mattathias, that was of Amos, that was of Naum, that was of Esli, that was of Nagge,

3:25 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,

3:26 that was of Maath, that was of Mattathias, that was of Semei, that was of Joseph, that was of Juda,

3:26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

3:27 that was of Joanna, that was of Rhesa, that was of Zorobabel, that was of Salathiel, that was of Neri,

3:27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

3:28 that was of Melchi, that was of Addi, that was of Cosam, that was of Elmodam, that was of Er,

3:28 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,

3:29 that was of Jose, that was of Eliezer, that was of Jorim, that was of Matthat, that was of Levi,

3:29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

3:30 that was of Simeon, that was of Juda, that was of Joseph, that was of Jonan, that was of Eliakim,

3:30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

3:31 that was of Melea, that was of Menan, that was of Mattatha, that was

3:31 Which was *the son* of Melea, which was *the son* of Menan, which was

# LUKE

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Wycliffe-Purvey, 1395

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of Nathan, that was of David,

*the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

3:32 that was of Jesse, that was of Obed, that was of Booz, that was of Salmon, that was of Naasson,

3:32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

3:33 that was of Aminadab, that was of Aram, that was of Esrom, that was of Phares, that was of Juda,

3:33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

3:34 that was of Jacob, that was of Isaac, that was of Abraham, that was of Thara, that was of Nachor,

3:34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

3:35 that was of Saruch, that was of Ragau, that was of Phalec, that was of Heber, that was of Sala,

3:35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

3:36 that was of Cainan, that was of Arphaxad, that was of Sem, that was of Noe, that was of Lamech,

3:36 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,

3:37 that was of Mathusala, that was of Enoch, that was of Jared, that was of Maleleel, that was of Cainan,

3:37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

3:38 that was of Enos, that was of Seth, that was of Adam, that was of God.

3:38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

## Chapter 4

## Chapter 4

4:1 And Jesus full of the Holy Ghost turned again from Jordan, and was led by the Spirit into desert

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

## LUKE

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### Wycliffe-Purvey, 1395

4:2 forty days, and was tempted of the devil, and [he] ate nothing in those days; and when those days were ended, he hungered.

4:3 And the devil said to him, If thou art God's Son [If thou be God's Son], say to this stone, that it be made bread.

4:4 And Jesus answered to him, It is written, That a man liveth not in bread alone, but in every word of God.

4:5 And the devil led him into an high hill, and showed to him all the realms of the world in a moment of time;

4:6 and said to him, I shall give to thee all this power, and the glory of them, for to me they be given, and to whom I will, I give them;

4:7 therefore if thou fall down, and worship before me [therefore if thou shalt worship before me], all things shall be thine.

4:8 And Jesus answered, and said to him, It is written, Thou shalt worship thy Lord God [Thou shalt worship the Lord thy God], and to him alone thou shalt serve.

4:9 And he led him into Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, send thyself from hence down;

4:10 for it is written, For he hath commanded to his angels of thee, that

### KJV, 1611

4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4:5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

4:6 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.

4:7 If thou therefore wilt worship me, all shall be thine.

4:8 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.

4:9 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:

4:10 For it is written, He shall give his angels charge over thee, to keep thee:

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Wycliffe-Purvey, 1395

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they keep thee in all thy ways,

4:11 and that they shall take thee in hands, lest peradventure thou hurt thy foot at a stone. [and for in hands they shall take thee, lest peradventure thou hurt thy foot on a stone.]

4:12 And Jesus answered, and said to him, It is said, Thou shalt not tempt thy Lord God. [And Jesus answering saith to him, It is said, Thou shalt not tempt the Lord thy God.]

4:13 And when every temptation was ended, the fiend went away from him [the devil went away from him] for a time.

4:14 And Jesus turned again in the virtue of the Spirit into Galilee, and the fame went forth of him through all the country.

4:15 And he taught in the synagogues of them, and was magnified of all men.

4:16 And he came to Nazareth, where he was nourished, and he entered after his custom in the sabbath day into a synagogue [into the synagogue], and rose to read.

4:17 And the book of Esaias, the prophet, was taken to him; and as he turned the book, he found a place, where it was written,

4:18 The Spirit of the Lord *is* on me, for which thing he anointed me; he sent me to preach to poor men, to heal contrite men in heart, and to preach remission to prisoners, and sight to

4:11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4:13 And when the devil had ended all the temptation, he departed from him for a season.

4:14 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.

4:15 And he taught in their synagogues, being glorified of all.

4:16 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 for to read.

4:17 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,

4:18 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

## LUKE

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Wycliffe-Purvey, 1395

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blind men [<sup>+</sup>he sent me to evangelize to poor men, to heal contrite men in heart, and to preach remission to captives, and sight to blind], and to deliver broken men into remission;

4:19 to preach the year of the Lord pleasant, and the day of yielding again [to preach the year of the Lord accepted, *or pleasant*, and the day of retribution, *or yielding again*.]

4:20 And when he had closed the book, he gave [*it*] again to the minister, and sat; and the eyes of all men in the synagogue were beholding into him.

4:21 And he began to say to them, For in this day this scripture is fulfilled in your ears.

4:22 And all men gave witnessing to him, and wondered in the words of grace, that came forth of his mouth [that came out of his mouth]. And they said, Whether this is not the son of Joseph?

4:23 And he said to them, Soothly ye shall say to me this likeness, Physician, heal thyself. The Pharisees said to Jesus, How great things have we heard done in Capernaum, do thou also here in thy country. [And he said to them, Soothly ye shall say to me this likeness, Leech, heal thyself. How great things have we heard done in Capernaum, make thou and here in thy country.]

4:24 And he said, Truly I say to you, that no prophet is received in his own country. [Soothly he saith, Truly I say to you,

recovering of sight to the blind, to set at liberty them that are bruised,

4:19 To preach the acceptable year of the Lord.

4:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

4:22 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?

4:23 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.

4:24 And he said, Verily, I say unto you, No prophet is accepted in his own country.



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for no man prophet is accepted, *or received*, in his own country.]

4:25 In truth I say to you, that many widows were in the days of Elias, the prophet, in Israel, when heaven was closed three years and six months, when great hunger was made in all the earth [when great hunger was made on all earth, *or every land*];

4:26 and to none of them was Elias sent, but into Sarepta of Sidon, to a woman a widow.

4:27 And many mesels were in Israel, under Eliseus, the prophet, and none of them was cleansed, but Naaman of Syria.

4:28 And all in the synagogue hearing these things, were filled with wrath.

4:29 And they rose up, and drove him out [and cast him out] without the city, and led him to the top of the hill on which their city was builded, to cast him down [that they should cast him down].

4:30 But Jesus passed, and went through the middle of them; [Soothly Jesus passing went through the middle of them;]

4:31 and he came down into Capernaum, a city of Galilee, and there he taught them in [the] sabbaths.

4:32 And they were astonished in his teaching, for his word was in power.

4:25 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;

4:26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

4:29 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.

4:30 But he passing through the midst of them went his way,

4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

4:32 And they were astonished at his doctrine: for his word was with power.

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4:33 And in their synagoge was a man having an unclean fiend, and he cried with great voice, [And in the synagoge was a man having an unclean fiend, and cried with great voice,]

4:34 and said [saying], Suffer, what to us and to thee, thou Jesus of Nazareth? art thou come to destroy us [to lose us]? I know thee, that thou art the holy of God.

4:35 And Jesus blamed him, and said [saying], Wax dumb, and go out from him. And when the fiend had cast him forth into the middle, he went away from him, and he harmed him nothing.

4:36 And dread was made in all men, and they spake together, and said [saying], What is this word, for in power and virtue he commandeth to unclean spirits, and they go out?

4:37 And the fame was published of him into each place of the country.

4:38 And Jesus rose up from the synagoge, and entered into the house of Simon [Forsooth Jesus rising of the synagoge, entered into the house of Simon]; and the mother of Simon's wife was holden with a great fevers, and they prayed him for her.

4:39 And Jesus stood over her, and commanded to the fever, and it left her; and at once she rose up, and served them [and anon she rising ministered to them].

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4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

4:34 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.

4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

4:36 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.

4:37 And the fame of him went out into every place of the country round about.

4:38 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.

4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

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4:40 And when the sun went down, all that had sick men with diverse languors, led them to him; and he set his hands on each by themselves, and healed them. [Forsooth when the sun went down, all that had sick men with diverse languishings, *or aches*, led them to him; and he, putting hands to each by himself, healed them.]

4:41 And fiends went out from many, and cried, and said [crying, and saying], For thou art the Son of God. And he blamed, and suffered them not to speak [And he blaming suffered not them to speak], for they knew him, that he was Christ.

4:42 And when the day was come, he went out, and went into a desert place; and the people sought him, and they came to him [and they came unto him], and they held him, that he should not go away from them.

4:43 To whom he said, For also to other cities it behooveth me to preach the kingdom of God, for therefore I am sent [for thereto I am sent].

4:44 And he preached in the synagogues of Galilee.

## Chapter 5

5:1 And it was done, when the people came fast to Jesus, to hear the word of God, he stood beside the pool of Gennesaret [and he stood beside the standing water of Gennesaret],

5:2 and saw two boats standing beside the pool; and the fishers were gone down, and washed their nets. [and

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4:40 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.

4:41 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.

4:42 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.

4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

4:44 And he preached in the synagogues of Galilee.

## Chapter 5

5:1 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,

5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their*

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saw two boats standing beside the standing water; soothly the fishers had gone down, and washed nets.]

5:3 And he went up into a boat, that was Simon's, and prayed him to lead it a little from the land; and he sat, and taught the people out of the boat.

5:4 And as he ceased to speak, he said to Simon, Lead out into the depth, and slack your nets to take fish [and slake ye your nets into the taking].

5:5 And Simon answered, and said to him [And Simon answering said to him], Commander, we travailed all the night, and took nothing, but in thy word I shall lay out the net.

5:6 And when they had done this thing, they closed together a great multitude of fishes; and their net was broken.

5:7 And they beckoned to fellows, that were in another boat, that they should come, and help them. And they came, and filled both the boats, so that they were almost drowned.

5:8 And when Simon Peter saw this thing, he felled down to the knees of Jesus, and said [saying], Lord, go from me, for I am a sinful man.

5:9 For he was on each side astonished, and all that were with him, in the taking of fishes which they took.

5:10 Soothly in like manner James and

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nets.

5:3 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.

5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5:5 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.

5:6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

5:7 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.

5:8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

5:10 And so *was* also James, and John,

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John, the sons of Zebedee, that were fellows of Simon Peter [which were fellows of Simon Peter]. And Jesus said to Simon, Do not thou dread; now from this time thou shalt take men.

5:11 And when the boats were led up to the land, they left all things, and they followed him. [And the boats led up to the land, all things left, or *forsaken*, they followed him.]

5:12 And it was done, when he was in one of the cities, lo! a man full of leprosy; and seeing Jesus fell down on his face, and prayed him, and said [saying], Lord, if thou wilt, thou mayest make me clean.

5:13 And Jesus held forth his hand, and touched him, and said [saying], I will, be thou made clean. And at once [And anon] the leprosy passed away from him.

5:14 And Jesus commanded to him, that he should say to no man; But go, show thee to a priest, and offer for thy cleansing, as Moses bade, into witnessing to them.

5:15 And the word walked about the more of him; and much people [and many companies] came together, to hear, and to be healed of their sicknesses.

5:16 And he went into desert, and prayed.

5:17 And it was done in one of the days, he sat, and taught [and he sitting taught]; and there were Pharisees sitting,

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the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

5:11 And when they had brought their ships to land, they forsook all, and followed him.

5:12 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.

5:13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

5:14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

5:15 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.

5:16 And he withdrew himself into the wilderness, and prayed.

5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting

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and doctors of the law, that came of each castle of Galilee, and of Judaea, and of Jerusalem [<sup>+</sup>that came from each castle of Galilee, and Judaea, and Jerusalem]; and the virtue of the Lord was to heal sick men.

5:18 And lo! men bare in a bed a man that was sick in the palsy [that was sick in palsy], and they sought to bear him in, and set before him [and to put before him].

5:19 And they found not in what part they should bear him in, for the people, and they went upon the roof [And they not finding in what part they should bear him in, for the company of people, ascended up on the roof], and by the slates they let him down with the bed, into the midst, before Jesus.

5:20 And when Jesus saw the faith of them, he said, Man, thy sins be forgiven to thee.

5:21 And the scribes and the Pharisees began to think, saying, Who is this, that speaketh blasphemies? who may forgive sins, but God alone?

5:22 And as Jesus knew the thoughts of them, he answered, and said to them [he answering said to them], What think ye evil things in your hearts?

5:23 What is lighter to say, Sins be forgiven to thee, or to say, Rise up, and walk?

5:24 But that ye know, that man's Son hath power in earth to forgive sins, he said to the sick man in palsy, I say to

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by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

5:18 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.

5:19 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.

5:20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

5:24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the

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thee, rise up, take thy bed, and go into thine house.

palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

5:25 And at once [And anon] he rose up before them, and took the bed in which he lay, and went into his house, and magnified God [magnifying God].

5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

5:26 And great wonder took all, and they magnified God; and they were full-filled with great dread, and said [<sup>+</sup>and were filled with great dread, saying], For we have seen marvelous things to day.

5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

5:27 And after these things Jesus went out, and saw a publican, Levi by name, sitting at the tollbooth. And he said to him, Follow thou me;

5:27 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.

5:28 and when he had left all things, he rose up, and followed him.

5:28 And he left all, rose up, and followed him.

5:29 And Levi made to him a great feast in his house; and there was a great company of publicans, and of others that were with them, sitting at the meat.

5:29 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.

5:30 And the Pharisees and the scribes of them grumbled, and said to his disciples [And Pharisees and the scribes of them grutched, saying to his disciples], Why eat ye and drink with publicans and sinful men?

5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

5:31 And Jesus answered, and said to them, They that be whole have no need to a physician, but they that be sick; [And Jesus answering saith to them, They that be whole have not need to a leech, but they that have evil;]

5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

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5:32 for I came not to call just men,  
but sinful men to penance.

5:33 And they said to him, Why the  
disciples of John fast oft, and make  
prayers, also and of the Pharisees, but  
thine eat and drink?

5:34 To whom he said, Whether ye be  
able to make the sons of the spouse to  
fast [Whether ye may make the sons of the  
spouse to fast], while the spouse is with  
them?

5:35 But days shall come, when the  
spouse shall be taken away from them,  
and then they shall fast in those days.

5:36 And he said to them also a  
likeness; For no man taketh a piece from  
a new cloak [of a new cloth], and putteth  
*it* into an old clothing [and putteth it into  
an old cloth]; else both he breaketh the  
new, and the piece of the new accordeth  
not to the old.

5:37 And no man putteth new wine  
into old bottles; else the new wine shall  
break the bottles, and the wine shall be  
shed out, and the bottles shall perish.

5:38 But new wine oweth to be put  
into new bottles [But new wine is to be put  
into new wine vessels], and both be kept.

5:39 And no man drinking the old,  
will at once the new; for he saith, The  
old is the better. [And no man drinking old,  
will anon new; soothly he saith, The old is  
better.]

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5:32 I came not to call the righteous,  
but sinners to repentance.

5:33 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?

5:34 And he said unto them, Can ye  
make the children of the bridechamber  
fast, while the bridegroom is with them?

5:35 But the days will come, when the  
bridegroom shall be taken away from  
them, and then shall they fast in those  
days.

5:36 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.

5:37 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.

5:38 But new wine must be put into  
new bottles; and both are preserved.

5:39 No man also having drunk old  
*wine* straightway desireth new: for he  
saith, The old is better.



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## Chapter 6

## Chapter 6

6:1 And it was done in the second first sabbath [in the first second sabbath], when he passed by the corns, his disciples plucked ears of corn; and they rubbing with their hands, ate.

6:1 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.

6:2 And some of the Pharisees said to them, What do ye that, that is not leaveful in the sabbaths?

6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

6:3 And Jesus answered, and said to them [And Jesus answering said to them], Have ye not read, what David did, when he hungered, and they that were with him;

6:3 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;

6:4 how he entered into the house of God, and took loaves of proposition, and ate, and gave to them that were with him; which *loaves* it was not leaveful to eat, but only to priests [+which it was not leaveful to eat, but to priests alone].

6:4 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 but for the priests alone?

6:5 And he said to them, For man's Son is Lord, yea, of the sabbath.

6:5 And he said unto them, That the Son of man is Lord also of the sabbath.

6:6 And it was done [and] in another sabbath, that he entered into a synagogue, and taught. And a man was there, and his right hand was dry.

6:6 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.

6:7 And the scribes and the Pharisees espied him [Forsooth scribes and Pharisees espied him], if he would heal him in the sabbath, that they should find cause, whereof they should accuse him.

6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

6:8 And he knew the thoughts of

6:8 But he knew their thoughts, and

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them, and he said to the man that had a dry hand, Rise up, and stand in the middle. And he rose, and stood.

said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

6:9 And Jesus said to them, I ask you, if it is leafevful to do well in the sabbath [day], or evil? to make a soul safe, or to destroy [or to lose]?

6:9 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*?

6:10 And when he had beheld all men about [And, all men looked about], he said to the man, Hold forth thine hand. And he held forth, and his hand was restored to health.

6:10 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.

6:11 And they were full-filled with unwisdom [<sup>+</sup>Soothly they were filled with unwisdom, *or folly*], and spake together, what they should do of Jesus.

6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

6:12 And it was done in those days, he went out into an hill to pray; and he was all night dwelling in the prayer of God.

6:12 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.

6:13 And when the day was come, he called his disciples, and chose twelve of them, which he called also apostles [whom and apostles he named];

6:13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

6:14 Simon, whom he called Peter, and Andrew, his brother, James and John, Philip and Bartholomew,

6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

6:15 Matthew and Thomas, James Alphaeus, and Simon, that is called Zelotes,

6:15 Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

6:16 Judas of James, and Judas Iscariot, that was traitor.

6:16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

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6:17 And Jesus came down from the hill with them, and stood in a field place; and the company of his disciples, and a great multitude of [poor] people, of all Judaea, and Jerusalem, and of the sea coasts, and of Tyre and Sidon, that came to hear him [which came, that they should hear him], and to be healed of their sicknesses;

6:17 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;

6:18 and they that were travailed of unclean spirits, were healed. [and they that were travailed with unclean spirits, were healed.]

6:18 And they that were vexed with unclean spirits: and they were healed.

6:19 And all the people [And each company of the people] sought to touch him, for virtue went out of him, and healed all.

6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

6:20 And when his eyes were cast up into his disciples, he said, Blessed *be ye*, poor men [Blessed *ye*, poor], for the kingdom of God is yours.

6:20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

6:21 Blessed *be ye*, that now hunger, for ye shall be full-filled. Blessed *be ye*, that now weep, for ye shall laugh. [Blessed *be ye* that hunger now, for ye shall be filled. Blessed *be ye* that weep now, for ye shall laugh.]

6:21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

6:22 Ye shall be blessed, when men shall hate you, and [shall] separate you away, and [shall] put reproof *to you* [and shall put shame *on you*], and cast out your name as evil, for man's Son.

6:22 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.

6:23 Joy ye in that day, and be ye glad; for lo! your meed is much in heaven; for after these things the fathers of them did to prophets.

6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

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6:24 Nevertheless woe to you, rich men, that have your comfort.

6:25 Woe to you that be full-filled [Woe to you that be filled], for ye shall hunger. Woe to you that now laugh [Woe to you that laugh now], for ye shall mourn, and weep.

6:26 Woe *to you*, when all men shall bless you; after these things the fathers of them did to [*false*] prophets.

6:27 But I say to you that hear, love ye your enemies, do ye well to them that hated you [do ye well to them that hate you];

6:28 bless ye men that curse you, pray ye for men that defame you [pray ye for men that falsely challenge you].

6:29 And to him that smiteth thee on the one cheek, show also the other [give also the other]; and from him that taketh away from thee a cloak [thy cloth], do not thou forbid the coat.

6:30 And give to each that asketh thee, and if a man taketh away those things that be thine [and he that taketh away those things that be thine], ask thou not again.

6:31 And as ye will that men do to you, do ye also to them in like manner.

6:32 And if ye love them that love you, what thank is to you [what grace, *or thank*, is to you]? for sinful men love men that love them.

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6:24 But woe unto you that are rich! for ye have received your consolation.

6:25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

6:27 But I say unto you which hear, Love your enemies, do good to them which hate you,

6:28 Bless them that curse you, and pray for them which despitefully use you.

6:29 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.

6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

6:31 And as ye would that men should do to you, do ye also to them likewise.

6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

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### Wycliffe-Purvey, 1395

6:33 And if ye do well to them that do well to you, what grace is to you [<sup>+</sup>what grace/what thank is to you]? for sinful men do this thing.

6:34 And if ye lend to them of which ye hope to take again, what thank is to you [And if ye give borrowing, *or lend*, to them, of whom ye hope for to take again, what grace, *or thank*, is to you]? for sinful men lend to sinful men, to take again as much.

6:35 Nevertheless love ye your enemies, and do ye well, and lend ye, hoping nothing thereof, and your meed shall be much, and ye shall be the sons of the Highest, for he is benign on [upon] unkind men and evil men.

6:36 Therefore be ye merciful, as [and] your Father is merciful.

6:37 Do not ye deem, and ye shall not be deemed. Do not ye condemn, and ye shall not be condemned; forgive ye, and it shall be forgiven to you.

6:38 Give ye, and it shall be given to you. They shall give into your bosom a good measure, and well-filled, and shaken together, and overflowing; for by the same measure, by which ye mete, it shall be meted again to you.

6:39 And he said to them a likeness, Whether the blind may lead the blind? nor fall they not both into the ditch [whether they fall not both into the ditch]?

6:40 A disciple is not above his master; but each shall be perfect, if he [shall] be as his master.

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6:33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

6:34 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.

6:35 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.

6:36 Be ye therefore merciful, as your Father also is merciful.

6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

6:38 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.

6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

6:40 The disciple is not above his master: but every one that is perfect shall be as his master.

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6:41 And what seest thou in thy brother's eye a mote, but thou beholdest not a beam, that is in thine own eye?

6:42 Or how mayest thou say to thy brother, Brother, suffer, I shall cast out the mote of thine eye, and thou beholdest not a beam that is in thine own eye? Hypocrite, first take out the beam of thine eye [first cast out the beam of thine eye], and then thou shalt see to take out the mote of thy brother's eye.

6:43 It is not a good tree [Forsooth it is not a good tree], that maketh evil fruits, neither an evil tree, that maketh good fruits;

6:44 for every tree is known of his fruit. And men gather not figs of thorns, neither men gather a grape of a bush of briars.

6:45 A good man of the good treasure of his heart bringeth forth good things, and an evil man of the evil treasure bringeth forth evil things [A good man of the good treasure of his heart bringeth forth good thing, and an evil man of evil treasure bringeth forth evil thing]; for of the plenty of the heart the mouth speaketh.

6:46 And what call ye me, Lord, Lord, and do not those things that I say.

6:47 Each that cometh to me, and heareth my words, and doeth them, I shall show to you, to whom he is like.

6:48 He is like to a man that buildeth an house, that digged deep, and set the

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6:41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

6:42 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.

6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

6:44 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.

6:45 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.

6:46 And why call ye me, Lord, Lord, and do not the things which I say?

6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

6:48 He is like a man which built an house, and digged deep, and laid the

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foundation on a stone. And when a great flood was made, the flood was hurled to that house, and it might not move it, for it was founded on a firm stone. [+He is like to a man building an house, and diggeth deep, and put the fundament on a stone. Soothly great flowing made, flood was hurtled to that house, and it might not move it, for it was founded upon a firm stone.]

6:49 But he that heareth, and doeth not, is like to a man building his house on earth [upon the earth] without fundament; into which the flood was hurled, and at once it fell down [into which the flood was hurtled, and anon it felled down]; and the falling down of that house was made great.

## Chapter 7

7:1 And when he had fulfilled all his words into the ears of the people, he entered into Capernaum.

7:2 But a servant of a centurion, that was precious to him, was sick, and drawing to the death. [Soothly a servant of some man centurion, having evil, was to die, the which was precious to him.]

7:3 And when he had heard of Jesus, he sent to him the elder men of Jews, and prayed him [praying him], that he would come, and heal his servant.

7:4 And when they came to Jesus, they prayed him busily, and said to him, For he is worthy, that thou grant to him this thing; [And, when they came to Jesus, they prayed busily, saying to him, For he is

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foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

6:49 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.

## Chapter 7

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

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worthy that thou give to him this thing;]

7:5 for he loveth our folk, and he builded to us a synagogue. [for he loveth our folk, and he built to us a synagogue.]

7:6 And Jesus went with them. And when he was not far from the house, the centurion sent to him friends, and said [saying], Lord, do not thou be travailed, for I am not worthy, that thou enter under my roof;

7:7 for which thing I deemed not myself worthy, that I come to thee; but say thou by word, and my child shall be healed.

7:8 For I am a man ordained under power, and have knights under me [having under me knights]; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this thing, and he doeth [*it*].

7:9 And when this thing was heard, Jesus wondered; [and he turned,] and said to the people following him, Truly I say to you, neither in Israel I found so great faith [not in Israel I found so great faith].

7:10 And they that were sent, turned again home, and found the servant whole [found the servant whole], that was sick.

7:11 And it was done afterward, Jesus went into a city, that is called Nain, and his disciples; and full great people went with him. [+And it was done afterward Jesus

7:5 For he loveth our nation, and he hath built us a synagogue.

7:6 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:

7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

7:8 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*.

7:9 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.

7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

7:11 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.



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went into a city, that is called Nain, and his disciples went with him, and a full great company of people.]

7:12 And when he came nigh to the gate of the city, lo! the son of a woman that had no more children, was borne out dead [lo! an only son of his mother was borne out dead]; and this was a widow; and much people of the city [*was*] with her.

7:13 And when the Lord Jesus had seen her, he had ruth on her, and said to her, Do not thou weep.

7:14 And he came nigh, and touched the bier [And he came, and touched the bier]; and they that bare *the bier* stood. And he said, Young man, I say to thee, rise up.

7:15 And he that was dead sat up again, and began to speak [And he that was dead sat up, and began to speak]; and he gave him to his mother.

7:16 And dread took all men, and they magnified God, and said [saying], For a great prophet is risen among us, and, For God hath visited his people.

7:17 And this word went out of him into all Judaea, and into all the country about.

7:18 And John's disciples told him of all these things. [And the disciples of John told to him of all these things.]

7:19 And John called twain of his disciples, and sent *them* to Jesus, and

7:12 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.

7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

7:14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

7:16 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.

7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

7:18 And the disciples of John showed him of all these things.

7:19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying,

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said [And John called together two of his disciples, and sent to Jesus, saying], Art thou he that is to come, or abide we another?

Art thou he that should come? or look we for another?

7:20 And when the men came to him [Soothly when the men had come to him], they said, John Baptist sent us to thee, and said [saying], Art thou he that is to come, or we abide another?

7:20 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?

7:21 And in that hour he healed many men of their sicknesses, and wounds, and [of] evil spirits; and he gave sight to many blind men.

7:21 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.

7:22 And Jesus answered, and said to them [And Jesus answering said to them], Go ye again, and tell ye to John those things that ye have heard and seen; blind men see, crooked men go, mesels be made clean, deaf men hear, dead men rise again, poor men be taken to preaching of the gospel.

7:22 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.

7:23 And he that shall not be caused to stumble in me [And whoever shall not be offended in me], is blessed.

7:23 And blessed is *he*, whosoever shall not be offended in me.

7:24 And when the messengers of John were gone forth [And when the messengers of John had gone away], he began to say of John to the people, What went ye out into desert to see? a reed wagged with the wind [a reed waved with the wind]?

7:24 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?

7:25 But what went ye out to see? a man clothed with soft clothes? Lo! they that be in [a] precious cloak [Lo! they that be in precious cloth] and in delights, be in kings' houses.

7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

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7:26 But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet.

7:27 This is he, of whom it is written, Lo! I send mine angel before thy face, which shall make ready thy way before thee.

7:28 Certainly I say to you, there is no man a more prophet among the children of women, than is John Baptist [Soothly I say to you, among the children of women, no man is more *prophet* than John Baptist]; but he that is less in the kingdom of heavens, is more than he.

7:29 And all the people hearing, and publicans, that had been baptized with the baptism of John, justified God; [And all the people hearing, and publicans, baptized with the baptism of John, justified God;]

7:30 but the Pharisees and the wise men of the law, that were not baptized of him [forsooth Pharisees and wise men of law, not baptized of him], despised the counsel of God against themselves.

7:31 And the Lord said, Therefore to whom shall I say men of this generation like, and to whom be they like?

7:32 They be like to children [They be like children] sitting in the market, and speaking together, and saying, We have sung to you with pipes, and ye have not danced; we have made mourning [we have made lamentation, *or mourning*], and ye have not wept.

7:33 For John Baptist came, neither

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7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

7:27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

7:28 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.

7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

7:32 They are like unto children 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.

7:33 For John the Baptist came

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eating bread, nor drinking wine, and ye say, He hath a fiend.

7:34 Man's Son came eating and drinking, and ye say, Lo! a man a devourer [Lo! a man (a) devourer, *or glutton*], and drinking wine, a friend of publicans and of sinful men.

7:35 And wisdom is justified of [all] her sons.

7:36 But one of the Pharisees prayed Jesus, that he should eat with him. And he entered into the house of the Pharisee, and sat at the meat.

7:37 And lo! a sinful woman, that was in the city, as she knew, that Jesus sat at meat in the house of the Pharisee, she brought an alabaster box of ointment; [And lo! a woman sinner, that was in the city, as she knew, that Jesus had sat at the meat in the house of the Pharisee, brought an alabaster box of ointment;]

7:38 and she stood behind beside his feet, and began to moist his feet with tears [and standing behind beside his feet, began to moist his feet with tears], and wiped [*them*] with the hairs of her head, and kissed his feet, and anointed with ointment.

7:39 And the Pharisee seeing, that had called him, said within himself, saying, If this were a prophet, he should know, who and what manner woman it were that toucheth him, for she is a sinful woman. [Soothly the Pharisee seeing, that called him, saith within himself, saying, If this were a prophet, soothly he should know, who

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neither eating bread nor drinking wine; and ye say, He hath a devil.

7:34 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!

7:35 But wisdom is justified of all her children.

7:36 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.

7:37 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,

7:38 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.

7:39 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.

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and what manner woman it is that toucheth him, for she is a sinner.]

7:40 And Jesus answered, and said to him, Simon, I have something to say to thee. And he said, Master, say thou. [And Jesus answering said to him, Simon, I have something to say to thee. And he saith, Master, say thou.]

7:41 And he answered, Two debtors were to one lender; and one owed five hundred pence, and the other fifty; [And he answered, Two debtors were to some lender, *or usurer*; one owed five hundred pence, and an other fifty;]

7:42 but when they had not whereof to yield, he forgave [freely] to both. Who then loveth him more? [soothly them not having whereof they should yield, he forgave freely to both. Who of *them* therefore loveth him more?]

7:43 Simon answered, and said, I guess, that he to whom he forgave more. And he answered to him, Thou hast deemed rightly.

7:44 And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest no water to my feet; but this hath moisted my feet with tears [forsooth this *woman* hath moisted my feet with tears], and wiped with her hairs.

7:45 Thou hast not given to me a kiss; but this, since she entered, ceased not to kiss my feet. [+Thou hast not given to me a kiss; forsooth this *woman*, since I entered, hath not ceased to kiss my feet.]

7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

7:43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

7:44 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.

7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

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7:46 Thou anointedest not mine head with oil [Thou hast not anointed mine head with oil]; but this anointed my feet with ointment.

7:47 For which thing I say to thee, many sins be forgiven to her, for she hath loved much [for she loved much]; and to whom is less forgiven, he loveth less.

7:48 And Jesus said to her, Thy sins be forgiven to thee.

7:49 And they that sat together at the meat, began to say within themselves, Who is this that [also] forgiveth sins.

7:50 But he said to the woman, Thy faith hath made thee safe; go thou in peace.

## Chapter 8

8:1 And it was done afterward, and Jesus made journey by cities and castles, preaching and evangelizing the realm of God, and twelve with him;

8:2 and some women that were healed of wicked spirits and sicknesses, Mary, that is called Magdalene, of whom seven devils went out,

8:3 and Joanna, the wife of Chuza, the procurator of Herod, and Susanna, and many others, that ministered to him of their riches [which ministered to him of their faculties, *or riches*].

8:4 And when much people was come together, and men hied to him from the cities, he said by a similitude,

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7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

7:47 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.

7:48 And he said unto her, Thy sins are forgiven.

7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

## Chapter 8

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

8:4 And when much people were gathered together, and were come to him out of every city, he spake by a

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[Forsooth when full much company came together, and from cities hasted to him, he said by a likeness, *or example*,]

8:5 He that soweth, went out to sow his seed. And while he soweth, some fell beside the way, and was defouled, and birds of the air ate it.

8:6 And other fell on a stone, and it sprang up, and dried, for it had not moisture [for it had no moisture].

8:7 And other fell among thorns, and the thorns sprang up together, and strangled it.

8:8 And other fell into good earth [And another fell down into good land], and it sprang up, and made an hundredfold fruit. He said these things, and cried, He that hath ears of hearing, hear he.

8:9 But his disciples asked him, what this parable was.

8:10 And he said to them, To you it is granted to know the private of the kingdom of God [To you it is given to know the mystery of the kingdom of God]; but to other men in parables, that they seeing see not, and they hearing understand not.

8:11 And this is the parable. The seed is God's word;

8:12 and they that be beside the way, be these that hear; and afterward the fiend cometh, and taketh away the word from their heart, lest they believing be made safe. [+soothly those that *be* beside the

parable:

8:5 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.

8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8:8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

8:9 And his disciples asked him, saying, What might this parable be?

8:10 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.

8:11 Now the parable is this: The seed is the word of God.

8:12 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.

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way, be these that hear; afterward the fiend cometh, and taketh away the word of their heart, lest they believing be made safe.]

8:13 But they that *fell* on a stone, be these that when they have heard [be these *men* which when they have heard], receive the word with joy. And these have no roots [And these have not root]; for at a time they believe, and in time of temptation they go away.

8:14 But that that fell among thorns, be these that heard, and of busynesses, and riches, and lusts of life [and volupties of life] they go forth, and be strangled, and bring forth no fruit.

8:15 But that that *fell* into good earth, be these that, in a good heart, and best, hear the word, and hold, and bring forth fruit in patience. [Forsooth that that *fell* into good earth, be these which, in good heart and best, hearing the word hold, and bring forth fruit in patience.]

8:16 No man lighteth a lantern, and covereth it with a vessel [Forsooth no man lighting a lantern, covereth it with a vessel], or putteth *it* under a bed, but on a candlestick, that men that enter see light.

8:17 For there is no privy thing, which shall not be opened, neither hid thing, which shall not be known, and come into open. [+Forsooth nothing is privy, that shall not be opened, neither hid thing, that shall not be known, and come into apert.]

8:18 Therefore see ye, how ye hear; for it shall be given to him that hath, and

8:13 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.

8:14 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.

8:15 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.

8:16 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.

8:17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be



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whoever hath not, also that that he weeneth that he have [<sup>+</sup>also that that he guesseth himself to have], shall be taken away from him.

8:19 And his mother and brethren came to him; and they might not come to him for the people [and they might not go fully to him for the company of people].

8:20 And it was told to him, Thy mother and thy brethren stand withoutforth, willing to see thee.

8:21 And he answered, and said to them, My mother and my brethren be these, that hear the word of God [which hear the word of God], and do *it*.

8:22 And it was done in one of the days, he went up into a boat, and his disciples. And he said to them, Pass we over the sea [Pass we over the standing water]. And they went up.

8:23 And while they rowed, he slept. And a tempest of wind came down into the water, and they were driven hither and thither with waves, and were in peril.

8:24 And they came nigh, and raised him, and said [saying], Commander, we perish. And he rose up, and blamed the wind, and the tempest of the water; and it ceased, and peaceability was made.

8:25 And he said to them, Where is your faith? Which dreading wondered, and said together [saying together], Who, guessest thou, is this? for he

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given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

8:19 Then came to him *his* mother and his brethren, and could not come at him for the press.

8:20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

8:23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

8:24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

8:25 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

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commandeth to the winds and to the sea, and they obey to him.

8:26 And they rowed to the country of Gadarenes, that is against Galilee [which is against Galilee].

8:27 And when he went out to the land, a man ran to him, that had a devil long time, and he was not clothed with cloak [+And when he went out to the land, some man ran to him, which had a devil now long time, and was not clothed with cloth], neither dwelled in house, but in sepulchres.

8:28 This, when he saw Jesus, fell down before him, and he crying with a great voice said, What to me and to thee, Jesus, the Son of the highest God [This as he saw Jesus, felled down before him, and crying with great voice said, What to me and to thee, Jesus, the Son of God the highest]? I beseech thee, that thou torment me not.

8:29 For he commanded the unclean spirit, that he should go out from the man. For he took him oft times, and he was bound with chains, and kept in stocks, and when the bonds were broken [and, the bonds broken], he was led of the devil into desert.

8:30 And Jesus asked him, and said [saying], What name is to thee? And he said, A legion; for many devils were entered into him.

8:31 And they prayed him, that he should not command them, that they should go into hell [that they should go

commandeth even the winds and water, and they obey him.

8:26 And they arrived at the country of the Gadarenes, which is over against Galilee.

8:27 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.

8:28 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.

8:29 (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.)

8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

8:31 And they besought him that he would not command them to go out into the deep.

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into the deepness].

8:32 And there was a flock of many swine pasturing in an hill, and they prayed him, that he should suffer them to enter into them. And he suffered them.

8:33 And so the devils went out from the man, and entered into the swine; and with a rush the flock went headlong into the pool, and was drowned [and with rush the flock went headlong into the lake of water, and was strangled].

8:34 And when the herders saw this thing done [The which thing, as they that pastured, *or kept in pastures*, saw done], they fled, and told into the city, and into the towns.

8:35 And they went out to see that thing that was done. And they came to Jesus, and they found the man sitting clothed, from whom the devils went out, and in whole mind at his feet; and they dreaded.

8:36 And they that saw told to them, how he was made whole of the legion.

8:37 And all the multitude of the country of Gadarenes prayed him, that he should go from them, for they were held with great dread [for they were holden with great dread]. And he went up into a boat, and turned again.

8:38 And the man of whom the devils were gone out [And the man of whom the devils went out], prayed him, that he

8:32 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.

8:33 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.

8:34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

8:35 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.

8:36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

8:37 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.

8:38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent

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should be with him. Jesus let him go, and said [Soothly Jesus left him, saying],

8:39 Go again into thine house, and tell how great things God hath done to thee. And he went through all the city, and preached, how great things Jesus had done to him.

8:40 And it was done, when Jesus was gone again, the people received him; for all were abiding him.

8:41 And lo! a man, to whom the name *was* Jairus, and he was [a] prince of a synagogue; and he fell down at the feet of Jesus, and prayed him, that he should enter into his house,

8:42 for he had but one [only] daughter, almost of twelve years old, and she was dead [and this died]. And it befell, the while he went [while he went], he was thronged of the people.

8:43 And a woman that had a flux of blood twelve years, and had spended all her chattel in physicians, and might not be cured of any, [+And some woman was in flux of blood twelve years, which had spended all her substance into leeches, neither might be cured of any,]

8:44 and she came nigh behind, and touched the hem of his cloak, and at once the flux of her blood ceased. [came nigh behind, and touched the hem of his cloth, and anon the flux of her blood ceased.]

8:45 And Jesus said, Who is it that

him away, saying,

8:39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

8:40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

8:41 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:

8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

8:44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchd.

8:45 And Jesus said, Who touched

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touched me? And when all men denied, Peter said, and they that were with him, Commander, the people thrust, and dis-ease thee [Commander, companies of people throng and torment thee], and thou sayest, Who touched me?

8:46 And Jesus said, Some man hath touched me, for that virtue went out of me [for why and I have known virtue to have gone out of me].

8:47 And the woman seeing, that it was not hid from him, [she] came trembling, and fell down at his feet, and for what cause she had touched him she showed before all the people, and how at once she was healed. [+And the woman seeing, for it was not hid from him, she came trembling, and felled down before his feet, and for what cause she had touched him showed before all the people, and how anon she was healed.]

8:48 And he said to her, Daughter, thy faith hath made thee safe; go thou in peace [go in peace].

8:49 And yet while he spake, a man came from the prince of the synagogue, and said to him [Yet him speaking, some man came to the prince of the synagogue, saying to him], Thy daughter is dead, do not thou travail the master.

8:50 And when this word was heard, Jesus answered to the father of the damsel, Do not thou dread, but believe thou only [but only believe thou], and she shall be safe.

8:51 And when he came to the house,

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?

8:46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

8:47 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.

8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

8:49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

8:50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

8:51 And when he came into the

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he suffered no man to enter with him, but Peter and John and James, and the father and the mother of the damsel.

8:52 And all wept, and bewailed her. And he said, Do not ye weep, for the damsel is not dead, but sleepeth.

8:53 And they scorned him, and knew that she was dead. [And they scorned him, witting that she was dead.]

8:54 But he held her hand, and cried, and said [saying], Damsel, rise up.

8:55 And her spirit turned again, and she rose at once [and she rose anon]. And he commanded to give to her to eat [And he commanded to give to her for to eat].

8:56 And her father and mother wondered greatly; and he commanded them, that they should not say to any [man] that thing that was done. [And her father and mother wondered greatly; to whom he commanded, that they should not say to any man that that was done.]

### Chapter 9

9:1 And when the twelve apostles were called together, Jesus gave to them virtue and power on [upon] all devils, and that they should heal sicknesses.

9:2 And he sent them to preach the kingdom of God, and to heal sick men.

9:3 And he said to them, Nothing take ye in the way, neither a staff, nor scrip, neither bread, nor money [+And he

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house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

8:53 And they laughed him to scorn, knowing that she was dead.

8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

8:56 And her parents were astonished: but he charged them that they should tell no man what was done.

### Chapter 9

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

9:2 And he sent them to preach the kingdom of God, and to heal the sick.

9:3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money;

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saith to them, Take ye nothing in the way, neither rod, nor scrip, neither bread, neither money], and neither have ye two coats.

9:4 And into what house ye enter, dwell ye there, and go ye not out from thence. [And into whatever house ye shall enter, dwell ye there, and go ye not out thence.]

9:5 And whoever receive not you, go ye out of that city, and shake ye off the powder of your feet into witnessing on them. [And whoever shall not receive you, ye going out of that city shake off also the powder of your feet into witnessing upon them.]

9:6 And they went forth, and went about by castles, preaching [evangelizing] and healing every where.

9:7 And Herod [the] tetrarch heard all [the] things that were done of him, and he doubted, for that it was said of some men, that John was risen from death; [<sup>+</sup>Forsooth Herod, the fourth prince/prince of the fourth part, heard all the things that were done of him, and he doubted, for that it was said of some, for John hath risen from dead;]

9:8 and of some men, that Elias had appeared; but of others, that one of the old prophets was risen.

9:9 And Herod said, I have beheaded John; and who is this, of whom I hear such things? And he sought to see him.

9:10 And the apostles turned again, and told to him all things that they had

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neither have two coats apiece.

9:4 And whatsoever house ye enter into, there abide, and thence depart.

9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

9:6 And they departed, and went through the towns, preaching the gospel, and healing every where.

9:7 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;

9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9:9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

9:10 And the apostles, when they were returned, told him all that they had

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done. And he took them, and went beside into a desert place, that is Bethsaida [the which is *called* Bethsaida].

9:11 And when the people knew this, they followed him. And he received them, and spake to them of the kingdom of God; and he healed them that had need of cure [and healed them that had need of cure].

9:12 And the day began to bow down, and the twelve came, and said to him, Let go the people [Leave the companies of people], that they go, and turn into the castles and towns, that be about, that they find meat [that they find meats], for we be here in a desert place.

9:13 And he said to them, Give ye to them to eat. And they said, There be not to us more than five loaves and two fishes, but peradventure that we go, and buy meats to all this people [and buy meats for all the company].

9:14 And the men were almost five thousand. And he said to his disciples, Make them sit to meat by companies, a fifty together.

9:15 And they did so, and they made all men sit to [the] meat.

9:16 And when he had taken the five loaves and two fishes, he beheld into heaven, and blessed them, and brake, and dealed to his disciples, that they should set before the companies.

9:17 And all men ate, and were full-filled [and were filled]; and that that (was)

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done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

9:11 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.

9:12 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.

9:13 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.

9:14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

9:15 And they did so, and made them all sit down.

9:16 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.

9:17 And they did eat, and were all filled: and there was taken up of



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left to them of broken meats was taken up, twelve baskets [twelve coffins].

fragments that remained to them twelve baskets.

9:18 And it was done, when he was alone praying, his disciples were with him, and he asked them, and said [saying], Whom say the people that I am?

9:18 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?

9:19 And they answered, and said, John Baptist, others *say* Elias, and others *say*, one prophet of the former is risen [but others *say*, for one prophet of the former hath risen].

9:19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

9:20 And he said to them, But whom say ye that I am? Simon Peter answered, and said, The Christ of God [Simon Peter answering said, The Christ of God].

9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

9:21 And he blaming them commanded that they should say to no man, [And he blaming them commanded them that they should say to no man these things,]

9:21 And he straitly charged them, and commanded *them* to tell no man that thing;

9:22 and said these things [saying], For it behooveth man's Son to suffer many things, and to be reprov'd of the elder men, and of the princes of priests [and princes of priests], and of the scribes, and to be slain, and the third day to rise again.

9:22 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.

9:23 And he said to all [men], If any [man] will come after me, deny he himself, and take he his cross every day [and take his cross every day], and follow he me.

9:23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

9:24 For he that will make his life safe

9:24 For whosoever will save his life

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shall lose it; and he that loseth his life for me, shall make it safe. [Soothly he that shall desire to make his life safe, shall lose it; for why he that shall lose his life for me, shall make it safe.]

9:25 And what profiteth a man, if he win all the world, and lose himself, and do impairing of himself. [Forsooth what profiteth it to a man, if he win all the world, forsooth lose himself, and do impairing to himself.]

9:26 For who so shameth me and my words, man's Son shall shame him, when he cometh in his majesty [For why who that shall shame me and my words, and man's Son shall shame him, when he shall come in his majesty], and of the Father's, and of the holy angels.

9:27 And I say to you, verily there be some standing here, which shall not taste death, till they see the realm of God.

9:28 And it was done after these words almost eight days, and he took Peter and James and John, and he ascended into an hill, to pray.

9:29 And while he prayed, the likeness of his face was changed, and his clothing was white shining. [And the while he prayed, the likeness of his cheer was made other manner, and his clothing white shining.]

9:30 And lo! two men spake with him, and Moses and Elias

9:31 were seen in majesty; and they

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shall lose it: but whosoever will lose his life for my sake, the same shall save it.

9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

9:26 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.

9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

9:29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

9:30 And, behold, there talked with him two men, which were Moses and Elias:

9:31 Who appeared in glory, and

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said his going out, which he should fulfill in Jerusalem.

spake of his decease which he should accomplish at Jerusalem.

9:32 And Peter, and they that were with him, were heavy of sleep [were grieved, or *beavied*, with sleep], and they waking saw his majesty, and the two men that stood with him.

9:32 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.

9:33 And it was done, when they departed from him, Peter said to Jesus, Commander, it is good that we be here, and make we here three tabernacles, one to thee, and one to Moses, and one to Elias. And he knew not what he should say. [And it was done, when they departed from him, Peter saith to Jesus, Commander, it is good to us for to be here, and make we here three tabernacles, one to thee, and one to Moses, and one to Elias; not witting what he should say.]

9:33 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.

9:34 But while he spake these things, a cloud was made, and overshadowed them; and they dreaded, when they entered into the cloud.

9:34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

9:35 And a voice was made out of the cloud, and said [saying], This is my dear-worthy Son, hear ye him.

9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

9:36 And while the voice was made, Jesus was found alone. And they were still, and to no man said in those days any of those things, that they had seen [And they held peace, and said to no man in those days aught of those things, which they had seen].

9:36 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.

9:37 But it was done in the day following, when they came down of the hill, much people met them.

9:37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

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9:38 And lo! a man of the company cried, and said [saying], Master, I beseech thee, behold [into] my son, for I have no more [for he is only to me];

9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

9:39 and lo! a spirit taketh him, and suddenly he crieth, and hurtleth [*him*] down, and draweth him with foam, and scarcely he goeth away drawing him all to pieces.

9:39 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.

9:40 And I prayed thy disciples, that they should cast him out, and they might not.

9:40 And I besought thy disciples to cast him out; and they could not.

9:41 And Jesus answered and said to them, A! unfaithful generation and wayward [Soothly Jesus answering said to them, O! unfaithful generation and wayward], how long shall I be with you, and suffer you? bring hither thy son.

9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

9:42 And when he came nigh, the devil hurtled him down [the devil hurled him down], and wrenched him. And Jesus blamed the unclean spirit, and healed the child, and yielded him to his father.

9:42 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.

9:43 And all men wondered greatly in the greatness of God. And when all men wondered in all things that he did [And all men wondering in all things which he did], he said to his disciples,

9:43 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 his disciples,

9:44 Put ye these words in your hearts [Put ye these words in your heart], for it is to come, that man's Son be betrayed into the hands of men.

9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

9:45 And they knew not this word, and it was hid before them, that they

9:45 But they understood not this saying, and it was hid from them, that

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feeled it not; and they dreaded to ask him of this word.

they perceived it not: and they feared to ask him of that saying.

9:46 But a thought entered into them, who of them should be greatest.

9:46 Then there arose a reasoning among them, which of them should be greatest.

9:47 And Jesus, seeing the thoughts of the heart of them, took a child, and setted [set] him beside him;

9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

9:48 and said to them, Whoever receiveth this child in my name, receiveth me; and whoever receiveth me, receiveth him that sent me; for he that is least among you all, is the greatest. [and said to them, Whoever shall receive this child in my name, receiveth me; and whoever shall receive me, receiveth him that sent me; for why he that is less among you all, this is the more.]

9:48 And said unto them, Whosoever shall receive this 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 shall be great.

9:49 And John answered and said, Commander, we saw a man casting out fiends in thy name, and we have forbidden him, for he followeth not thee with us.

9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

9:50 And Jesus said to him, Do not ye forbid, for he that is not against us, is for us.

9:50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

9:51 And it was done, when the days of his taking up were fulfilled, he set fast his face, to go to Jerusalem,

9:51 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,

9:52 and sent messengers before his sight. And they went, and entered into a city of Samaritans, to make ready to him.

9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

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9:53 And they received not him, for the face of him was going into Jerusalem [for the face was of him going into Jerusalem].

9:54 And when James and John, his disciples, saw, they said, Lord, wilt thou that we say [wilt thou that we ask], that fire come down from heaven, and waste them, [as Elias did]?

9:55 And he turned, and blamed them, and said, Ye know not, whose spirits ye be; [And he turned blamed them, saying, Ye know not, whose spirit ye be;]

9:56 for man's Son came not to destroy men's souls [to lose men's souls], but to save [*them*]. And they went into another castle.

9:57 And it was done, when they walked in the way, a man said to him [some man said to him], I shall follow thee, whither ever thou [shalt] go.

9:58 And Jesus said to him, Foxes have dens [Foxes have ditches, *or dens*], and birds of the air *have* nests, but man's Son hath not where he [shall] rest his head.

9:59 And he said to another, Follow thou me. And he said, Lord, suffer me first to go, and bury my father.

9:60 And Jesus said to him, Suffer that dead men bury their dead men [Suffer that dead men bury their dead]; but go thou, and tell the kingdom of God.

9:61 And another said, Lord, I shall follow thee, but first suffer me to leave

9:53 And they did not receive him, because his face was as though he would go to Jerusalem.

9:54 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 Elias did?

9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

9:56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

9:57 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.

9:58 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.

9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

9:61 And another also said, Lord, I will follow thee; but let me first go bid

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all things that be at home [but first suffer me to tell to them that be at home].

9:62 And Jesus said to him, No man that putteth his hand to the plow, and beholding backward, is able to the kingdom of God.

## Chapter 10

10:1 And after these things the Lord Jesus ordained also other seventy and twain, and sent them by twain and twain before his face into every city and place [+Forsooth after these things, the Lord Jesus ordained also other seventy and two, and sent them by two and two before his face into every city and place], whither he was to come.

10:2 And he said to them, There *is* much ripe corn, and few workmen [Soothly much ripe corn *is*, but few workmen *be*]; therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn.

10:3 Go ye, lo! I send you as lambs among wolves.

10:4 *Therefore* do not ye bear a satchel, neither scrip [Do not ye bear a satchel, nor scrip], neither shoes, and greet ye no man by the way.

10:5 Into what house that ye enter [And into whatever house ye shall enter], first say ye, Peace to this house.

10:6 And if a son of peace be there, your peace shall rest on him; but if none [if none], it shall turn again to you.

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them farewell, which are at home at my house.

9:62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

## Chapter 10

10:1 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.

10:2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

10:3 Go your ways: behold, I send you forth as lambs among wolves.

10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

10:5 And into whatsoever house ye enter, first say, Peace *be* to this house.

10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

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10:7 And dwell ye in the same house [Forsooth in the same house dwell ye], eating and drinking those things that be at them; for a workman is worthy his hire. Do not ye pass from house into house.

10:8 And into whatever city ye enter, and they receive you, eat ye those things that be set to you;

10:9 and heal ye the sick men that be in that city. And say ye to them, The kingdom of God shall approach into you. [+and heal ye the sick men that be therein. And say ye to them, The kingdom of God shall come nigh into you.]

10:10 And into what city ye enter [Into whatever city ye shall enter], and they receive you not, go ye out into the streets of it, and say ye,

10:11 We wipe off against you the powder that cleaved to us of your city; nevertheless know ye this thing, that the realm of God shall come nigh.

10:12 [Forsooth] I say to you, that to Sodom it shall be easier [for to Sodom, it shall be easier, *or less pain,*] than to that city in that day.

10:13 Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon the works of power [the virtues] had been done, which have been done in you, sometime they would have sat in haircloth and ashes, and have done penance [sometime they sitting in haircloth and ashes, should have done penance].

10:7 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.

10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10:10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

10:11 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.

10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

10:13 Woe unto thee, Chorazin! 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.



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10:14 Nevertheless to Tyre and Sidon it shall be easier in the doom than to you.

10:15 And thou, Capernaum, art enhanced till to heaven; thou shalt be drowned till into hell [thou shalt be drowned down into hell].

10:16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

10:17 And the two and seventy *disciples* turned again with joy, and said [saying], Lord, also devils be subject to us in thy name.

10:18 And he said to them, I saw Satan falling down from heaven, as lightning.

10:19 And lo! I have given to you power to tread on serpents, and scorpions, and on [upon] all the virtue of the enemy, and nothing shall harm you.

10:20 Nevertheless do not ye [have] joy in this thing, that spirits be subject to you; but joy ye, that your names be written in heavens.

10:21 In that hour he gladdened in the Holy Ghost, and said, I acknowledge to thee, Father, Lord of heaven and of earth, for thou hast hid these things from wise men and prudent, and hast showed them to small children. Yea, Father, for so it pleased before thee. [+In that hour he gladdened in the Holy Ghost, and said, I acknowledge to thee, Father, Lord of heaven and earth, that hast hid these things

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10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

10:19 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.

10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

10:21 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.

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from wise men and prudent, and hast showed them to little (children). Yea, Father, for so it pleased to thee.]

10:22 All things be given to me of my Father, and no man knoweth, who is the Son, but the Father; and who is the Father, but the Son, and to whom the Son will show.

10:23 And he turned to his disciples, and said, Blessed *be* the eyes, that see those things that ye see [Blessed *be* the eyes, which see those things that ye see].

10:24 For I say to you, that many prophets and kings would have seen those things, that ye see [which ye see], and they saw not; and hear those things, that ye hear, and they heard not.

10:25 And lo! a wise man of the law rose up, tempting him, and saying, Master, what thing shall I do to have everlasting life? [And lo! a wise man of law rose, tempting him, and saying, Master, what thing doing shall I wield everlasting life?]

10:26 And he said to him, What is written in the law? how readest thou?

10:27 He answered, and said, Thou shalt love thy Lord God [He answering said, Thou shalt love the Lord thy God] of all thine heart, and of all thy soul, and of all thy strengths, and of all thy mind; and thy neighbour as thyself.

10:28 And Jesus said to him, Thou hast answered rightly; do this thing, and thou shalt live.

10:22 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*.

10:23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

10:24 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*.

10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

10:26 He said unto him, What is written in the law? how readest thou?

10:27 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.

10:28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

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10:29 But he willing to justify himself, said to Jesus, And who is my neighbour?

10:29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

10:30 And Jesus beheld, and said, A man came down from Jerusalem into Jericho, and fell among thieves, and they robbed him [<sup>+</sup>Soothly Jesus beholding, said, Some man came down from Jerusalem to Jericho, and felled among thieves, which also robbed him], and wounded him, and went away, and left the man half alive.

10:30 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.

10:31 And it befell, that a priest came down the same way, and passed forth, when he had seen him. [Forsooth it befell, that some priest came down in the same way, and, him seen, he passed forth.]

10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

10:32 Also [and] a deacon, when he was beside the place, and saw him, passed forth.

10:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

10:33 But a Samaritan, going the way [Forsooth some Samaritan, making journey], came beside him; and he saw him, and had ruth on him;

10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

10:34 and came to him, and bound together his wounds, and poured in oil and wine [pouring in oil and wine]; and laid him on his beast, and led him into an hostelry, and did the care of him.

10:34 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.

10:35 And another day he brought forth two pence, and gave to the hosteler, and said, Have the care of him; and whatever thou shalt give over, I shall yield to thee, when I come again.

10:35 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.

10:36 Who of these three, seemeth to

10:36 Which now of these three,

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thee, was neighbour to him, that fell among [the] thieves?

thinkest thou, was neighbour unto him that fell among the thieves?

10:37 And he said, He that did mercy into him. And Jesus said to him, Go thou, and do thou in like manner. [+And he said, He that did mercy on him. And Jesus saith to him, Go thou, and do on like manner.]

10:37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

10:38 And it was done, while they went, he entered into a castle; and a woman, Martha by name, received him into her house. [Forsooth it was done, while they went, and he entered into some castle; and some woman, Martha by name, received him into her house.]

10:38 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.

10:39 And to this was a sister, Mary by name, which also sat beside the feet of the Lord, and heard his word.

10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

10:40 But Martha busied about the oft service. And she stood, and said, Lord, takest thou no keep, that my sister hath left me alone to serve? therefore say thou to her, that she help me. [+Forsooth Martha busied about much service. The which stood, and said, Lord, is it not of charge to thee, that my sister left me alone to minister? therefore say to her, that she help me.]

10:40 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.

10:41 And the Lord answered, and said to her, Martha, Martha, thou art busy, and art troubled about full many things;

10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

10:42 but one thing is necessary. Mary hath chosen the best part [Mary hath chosen the better part], which shall not be taken away from her.

10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

## Chapter 11

## Chapter 11

11:1 And it was done, when he was

11:1 And it came to pass, that, as he

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praying in a place [when he was praying in some place], as he ceased, one of his disciples said to him, Lord, teach us to pray, as [and] John taught his disciples.

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.

11:2 And he said to them, When ye pray, say ye, Father [Father ours], hallowed be thy name. Thy kingdom come to; thy will be done on earth, as it is in heaven.

11:2 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 in earth.

11:3 Give to us to day our each day's bread.

11:3 Give us day by day our daily bread.

11:4 And forgive to us our sins, as [and] we forgive to each man that oweth to us [as and we forgive to each owing to us]. And lead us not into temptation.

11:4 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.

11:5 And he said to them, Who of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend to me three loaves;

11:5 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;

11:6 for my friend cometh to me from the way [for my friend cometh to me of the way], and I have not what I shall set before him.

11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

11:7 And he withinforth answer and say, Do not thou be heavy to me; the door is now shut, and my children be with me in bed; I may not rise, and give to thee.

11:7 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.

11:8 And if he shall dwell still knocking, I say to you, though he shall not rise, and give to him, for that that he is his friend, nevertheless for his continual asking he shall rise, and give to him [And if he shall continue knocking, I say to you, though he shall not give to him, for

11:8 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.

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he is his friend, nevertheless for his improbity, or continual asking, he shall rise, and give to him], as many as he hath need to.

11:9 And I say to you, ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you.

11:10 For each that asketh, taketh, and he that seeketh, findeth; and to a man that knocketh, it shall be opened.

11:11 Therefore who of you asketh his father bread, whether he shall give him a stone? or if he asketh fish, whether he shall give him a serpent for the fish?

11:12 or if he asketh an egg [or if he shall ask an egg], whether he shall areach him a scorpion?

11:13 Therefore if ye, when ye be evil, know how to give good gifts to your children, how much more your Father of heaven shall give a good Spirit to men that ask him.

11:14 And Jesus was casting out a fiend [And he was casting out a fiend], and it was dumb. And when he had cast out the fiend, the dumb man spake; and the people wondered.

11:15 And some of them said, In Beelzebub, prince of devils, he casteth out devils.

11:16 And others tempting asked of him a token from heaven.

11:17 And as he saw the thoughts of

11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11:11 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 for a fish give him a serpent?

11:12 Or if he shall ask an egg, will he offer him a scorpion?

11:13 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?

11:14 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.

11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

11:16 And others, tempting *him*, sought of him a sign from heaven.

11:17 But he, knowing their thoughts,

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them, he said to them, Every realm parted against itself, shall be desolate, and an house shall fall on an house. [+Forsooth he, as he saw the thoughts of them, said to them, Every realm parted against itself, shall be desolated, and an house shall fall upon an house.]

11:18 And if Satan be parted against himself, how shall his realm stand? For ye say, that I cast out fiends in Beelzebub.

11:19 And if I in Beelzebub cast out fiends, in whom cast out your sons [in whom your sons cast out]? Therefore they shall be your doomsmen.

11:20 But if I cast out fiends in the finger of God, then [soothly] the realm of God is come among you.

11:21 When a strong, armed man keepeth his house, all things that he wieldeth be in peace.

11:22 But if a stronger than he come upon him, and overcome him, he shall take away all his armour, in which he trusted, and shall deal abroad his robberies [and shall deal abroad his spoils, *or robberies*].

11:23 He that is not with me, is against me; and he that gathereth not together with me, scattereth abroad.

11:24 When an unclean spirit goeth out of a man, he wandereth by dry places, and seeketh rest [When an unclean spirit hath gone out of a man, he wandereth by dry places, seeking rest]; and he finding none,

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said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

11:19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

11:21 When a strong man armed keepeth his palace, his goods are in peace:

11:22 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.

11:23 He that is not with me is against me: and he that gathereth not with me scattereth.

11:24 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.

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saith, I shall turn again into mine house,  
from whence I came out.

11:25 And when he cometh, he findeth  
it cleansed with besoms, and fair arrayed  
[and adorned].

11:26 Then he goeth, and taketh with  
him seven other spirits worse than  
himself, and they enter [in], and dwell  
there. And the last things of that man  
be made worse than the former.

11:27 And it was done, when he had  
said these things, a woman of the  
company raised [up] her voice, and said  
to him, Blessed *be* the womb that bare  
thee, and *blessed be* the teats that thou  
hast sucked. [+Forsooth it was done, when  
he spake these things, some woman of the  
company rearing up her voice, said to him,  
Blessed *be* the womb that bare thee, and the  
teats which thou hast sucked.]

11:28 And he said, But yea blessed *be*  
they [And he said, Rather, blessed *be* they],  
that hear the word of God, and keep it.

11:29 And when the people ran  
together, he began to say, This  
generation is a wayward generation; it  
seeketh a token, and a token shall not  
be given to it, but the token of Jonas,  
the prophet.

11:30 For as Jonas was a token to men  
of Nineve, so man's Son shall be to this  
generation.

11:31 The queen of the south shall rise  
in doom with men of this generation,  
and shall condemn them; for she came

11:25 And when he cometh, he findeth  
*it* swept and garnished.

11:26 Then goeth he, and taketh *to him*  
seven other spirits more wicked than  
himself; and they enter in, and dwell  
there: and the last *state* of that man is  
worse than the first.

11:27 And it came to pass, as he spake  
these things, a certain woman of the  
company lifted up her voice, and said  
unto him, Blessed *is* the womb that bare  
thee, and the paps which thou hast  
sucked.

11:28 But he said, Yea rather, blessed  
*are* they that hear the word of God, and  
keep it.

11:29 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.

11:30 For as Jonas was a sign unto the  
Ninevites, so shall also the Son of man  
be to this generation.

11:31 The queen of the south shall rise  
up in the judgment with the men of this  
generation, and condemn them: for she



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from the ends of the earth, to hear the wisdom of Solomon, and lo! here is a greater than Solomon.

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

11:32 Men of Nineve shall rise in [the] doom with this generation, and shall condemn it; for they did penance in the preaching of Jonas [for they did penance at the preaching of Jonas], and lo! here is a greater than Jonas.

11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

11:33 No man tendeth a lantern, and putteth it in huddles [<sup>+</sup>No man lighteneth a lantern, and putteth it in huddles], neither under a bushel, but on a candlestick, that they that go in, see light.

11:33 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.

11:34 The lantern of thy body is thine eye; if thine eye be simple, all thy body shall be light[-full]; but if it be wayward, all thy body shall be dark-full.

11:34 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.

11:35 Therefore see thou, lest the light that is in thee [lest the light which is in thee], be darkneses.

11:35 Take heed therefore that the light which is in thee be not darkness.

11:36 Therefore if all thy body be bright, and have no part of darkneses, it shall be all bright, and as a lantern of brightness it shall give light to thee. [Therefore if all thy body shall be light-full, not having any part of darkneses, it shall be all light-full, and as a lantern of brightness, *or shining*, it shall give light to thee.]

11:36 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.

11:37 And when he spake, a Pharisee prayed him [some Pharisee prayed], that he should eat with him. And he entered, and sat to meat [And he gone in, sat at the meat].

11:37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

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11:38 And the Pharisee began to say, guessing within himself, why he was not washed before [the] meat.

11:39 And the Lord said to him, Now ye Pharisees cleanse that that is withoutforth of the cup and the platter; but that thing that is within of you [but that thing of you that is within], is full of raven and wickedness.

11:40 Fools, whether he that made that that is withoutforth, made not also that that is within?

11:41 Nevertheless that that is over-plus [Nevertheless that thing that is over, *or superfluous*], give ye alms, and lo! all things be clean to you.

11:42 But woe to you, Pharisees, that tithe mint, and rue, and each herb, and leave doom and the charity of God [that tithe mint, and rue, and all wort, *or herb*, and pass doom and the charity of God]. For it behooved to do these things, and not to leave those.

11:43 Woe to you, Pharisees, that love the first chairs in synagogues, and salutations in market [and salutations in markets].

11:44 Woe to you, that be as sepulchres, that be not seen [which appear not], and men walking above know not.

11:45 But one of the wise men of the law answered, and said to him, Master, thou saying these things, also to us

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11:38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

11:40 *Ye* fools, did not he that made that which is without make that which is within also?

11:41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

11:42 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.

11:43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

11:44 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*.

11:45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

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doest despite. [Forsooth one of the wise men of law answering, said to him, Master, thou saying these things, doest despite also to us.]

11:46 And he said, Also woe to you, wise men of [the] law, for ye charge men with burdens which they be not able to bear [for ye charge men with burdens which they may not bear], and ye yourselves with your one finger touch not the heavinesses.

11:47 Woe to you, that build tombs of prophets [Woe to you, that build burials, *or tombs*, of prophets]; and your fathers slew them.

11:48 Truly ye witness, that ye consent to the works of your fathers; for [soothly] they slew them, but ye build their sepulchres.

11:49 Therefore [and] the wisdom of God said, I shall send to them prophets and apostles, and of them they shall slay and pursue,

11:50 that the blood of all [the] prophets, that was shed from the making of the world [that was shed out from the beginning of the world], be sought of this generation;

11:51 from the blood of just Abel to the blood of Zacharias that was slain betwixt the altar and the house [<sup>+</sup>from the blood of Abel unto the blood of Zacharias, which perished between the altar and the house]. So I say to you, it shall be sought of this generation.

11:52 Woe to you, wise men of the law

11:46 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.

11:47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

11:48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

11:49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

11:51 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.

11:52 Woe unto you, lawyers! for ye

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[wise men of law], for ye have taken away the key of knowing; and ye yourselves entered not [ye yourselves entered not in], and ye have forbidden them that entered.

11:53 And when he said these things to them, the Pharisees and wise men of the law [wise men of law] began grievously to against-stand [*him*], and [to] stop his mouth of many things,

11:54 ambushing him, and seeking to take something of his mouth, to accuse him [that they should accuse him].

## Chapter 12

12:1 And when much people stood about [Soothly many companies of people standing about], so that they trod each on other, he began to say to his disciples, Be ye ware of the sourdough of the Pharisees, that is hypocrisy [which is hypocrisy].

12:2 For nothing is covered, that shall not be showed; neither hid, that shall not be known.

12:3 For why those things that ye have said in darkneses, shall be said in light; and that that ye have spoken in [the] ear in bedchambers [and that that ye have spoken in the ear in couches], shall be preached in roofs.

12:4 And I say to you, my friends, be ye not afeared of them [be not afeared of them] that slay the body, and after these things have no more what they shall do.

12:5 But I shall show to you, whom ye

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have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

11:53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

11:54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## Chapter 12

12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch 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.

12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

12:3 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.

12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

12:5 But I will forewarn you whom ye

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shall dread; dread ye him, that after he hath slain [which after he hath slain], hath power to send into hell. And so I say to you, dread ye him.

shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

12:6 Whether five sparrows be not sold for two halfpence [for two farthings]; and one of them is not in forgetting before God?

12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

12:7 But also all the hairs of your head be numbered. Therefore do not ye dread; ye be of more price than many sparrows.

12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

12:8 Truly I say to you, each man that acknowledgeth me before men [Truly I say to you, whoever shall acknowledge me before men], man's Son shall acknowledge him before the angels of God.

12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

12:9 But he that denieth me before men, shall be denied before the angels of God.

12:9 But he that denieth me before men shall be denied before the angels of God.

12:10 And each that saith a word against man's Son, it shall be forgiven to him; but it shall not be forgiven to him, that blasphemeth against the Holy Ghost. [And each that saith a word against the Son of man, it shall be forgiven to him; he that shall blaspheme into the Holy Ghost, soothly it shall not be forgiven to him.]

12:10 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.

12:11 And when they lead you into synagogues, and to magistrates, and potentates, do not ye be busy, how or what ye shall answer, or what ye shall say.

12:11 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:

12:12 For the Holy Ghost shall teach you in that hour, what it behooveth you

12:12 For the Holy Ghost shall teach you in the same hour what ye ought to

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to say.

say.

12:13 And one of the people said to him [Soothly some man of the company saith to him], Master, say to my brother, that he part with me the heritage.

12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

12:14 And he said to him, Man, who ordained me a doomsman, or a parter, on you [over you]?

12:14 And he said unto him, Man, who made me a judge or a divider over you?

12:15 And he said to them, See ye, and beware of all covetousness; for the life of a man is not in the abundance of the things, which he wieldeth.

12:15 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.

12:16 And he told to them a likeness, and said, The field of a rich man brought forth plenteous fruits. [Soothly he said to them a likeness, saying, The field of some rich man brought forth plenteous fruits.]

12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

12:17 And he thought within himself, and said [saying], What shall I do, for I have not whither I shall gather my fruits?

12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

12:18 And he saith, This thing I shall do; I shall throw down my barns, and I shall make greater, and thither I shall gather all things that grow to me, and my goods.

12:18 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.

12:19 And I shall say to my soul, Soul, thou hast many goods kept into full many years [thou hast many goods put up, *or kept*, into full many years]; rest thou, eat, drink, and make feast.

12:19 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.

12:20 And God said to him, Fool, in this night they shall take thy life from

12:20 But God said unto him, *Thou* fool, this night thy soul shall be required

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thee. And whose shall those things be, that thou hast arrayed? [Soothly God said to him, Fool, in this night they shall ask of thee thy soul. Forsooth whose shall those things be, which thou hast made ready?]

of thee: then whose shall those things be, which thou hast provided?

12:21 So is he that treasureth to himself, and is not rich in God.

12:21 So *is* he that layeth up treasure for himself, and is not rich toward God.

12:22 And he said to his disciples, Therefore I say to you, do not ye be busy to your life, what ye shall eat, neither to your body, with what ye shall be clothed.

12:22 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.

12:23 The life is more than meat, and the body more than clothing.

12:23 The life is more than meat, and the body *is more* than raiment.

12:24 Behold the crows, for they sow not, neither reap [nor reap], to which is neither cellar, nor barn, and God feedeth them. How much more ye be of more price than they [How much more be ye of more price than they(?)].

12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

12:25 And who of you by thinking may put one cubit to his stature [may add one cubit to his stature]?

12:25 And which of you with taking thought can add to his stature one cubit?

12:26 Therefore if ye be not able to do that that is least [Therefore if ye may not do that that is least], what be ye busy of other things?

12:26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

12:27 Behold ye the lilies of the field, how they wax; they travail not, neither spin. And I say to you, that neither Solomon in all his glory was clothed as one of these.

12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

12:28 And if God clotheth thus the hay, that to day is in the field [which to

12:28 If then God so clothe the grass, which is to day in the field, and to

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day is in the field], and to morrow is cast into an oven; how much more you of little faith.

morrow is cast into the oven; how much more *will be clothe* you, O ye of little faith?

12:29 And do not ye seek, what ye shall eat, or what ye shall drink; and do not ye be raised on high.

12:29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

12:30 For folks of the world seek all these things; and your Father knoweth, that ye have need to all these things.

12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

12:31 Nevertheless seek ye first the kingdom of God, and all these things shall be cast to you.

12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

12:32 Do not ye, little flock, dread, for it pleased to your Father to give you a kingdom.

12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

12:33 Sell ye those things that ye have in possession [Sell ye those things that ye wield], and give ye alms. And make to you satchels that wax not old, treasure that faileth not in heavens, whither a thief approacheth not [whither a thief nigheth not], neither moth destroyeth.

12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

12:34 For where is thy treasure, there thine heart shall be. [Forsooth where thy treasure is, there also thine heart shall be.]

12:34 For where your treasure is, there will your heart be also.

12:35 Be your loins girded above, and lanterns burning in your hands;

12:35 Let your loins be girded about, and *your* lights burning;

12:36 and *be* ye like to men that abide their lord [and ye like to men abiding their lord], when he shall turn again from the weddings, that when he shall come, and knock, at once [anon] they open to him.

12:36 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.



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12:37 Blessed *be* those servants, that when the lord shall come [whom when the lord shall come], he shall find waking. Truly I say to you, that he shall gird himself, and make them sit to meat [and make them sit at the meat], and he shall go, and serve them.

12:37 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.

12:38 And if he [shall] come in the second waking, and if he come in the third waking, and find so, those servants be blessed.

12:38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

12:39 And know ye this thing, for if an husbandman knew, in what hour the thief would come, soothly he should wake, and not suffer his house to be mined [and suffer not his house to be mined].

12:39 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.

12:40 And be ye ready, for in what hour ye guess not, man's Son shall come.

12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

12:41 And Peter said to him, Lord, sayest thou this parable to us, or to all?

12:41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

12:42 And the Lord said, Who, guessest thou, is a true dispenser, and prudent [Who, guessest thou, is a faithful dispenser, and prudent], whom the lord hath ordained on [upon] his household, to give them in time a measure of wheat?

12:42 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?

12:43 Blessed *is* that servant, that the lord when he cometh, shall find so doing. [Blessed *is* that servant, whom when the lord shall come, he shall find so doing.]

12:43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

12:44 Verily I say to you, that on [upon] all things that he wieldeth, he shall ordain him.

12:44 Of a truth I say unto you, that he will make him ruler over all that he hath.

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12:45 That if that servant say in his heart, My lord tarrieth to come; and begin to smite children, and handmaidens, and eat, and drink, and be full-filled over measure [and be filled over measure],

12:46 the lord of that servant shall come, in the day that he hopeth not, and in the hour that he knoweth not, and shall part him (in pieces), and [shall] put his part with unfaithful men.

12:47 But that servant that knew the will of his lord, and made not him(self) ready, and did not after his will, shall be beaten with many *beatings*.

12:48 But he that knew not, and did worthy things of strokes, shall be beaten with few. For to each man to whom much is given, much shall be asked of him; and they shall ask more of him, to whom they betook much.

12:49 I came to send fire into the earth, and what will I, but that it be kindled?

12:50 And I have to be baptized with a baptism, and how am I constrained, till that it be perfectly done [till it be perfectly done]?

12:51 Ween ye [Guess ye], that I came to give peace into [the] earth? Nay, I say to you, but parting.

12:52 For from this time there shall be five parted in one house; three shall be parted against twain, and twain shall be

12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

12:46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

12:47 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*.

12:48 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.

12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

12:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

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parted against three; [+Forsooth from this time, there shall be five parted in one house; three against two, and two against three;]

12:53 the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the husband's mother against the son's wife, and the son's wife against her husband's mother.

12:54 And he said also to the people, When ye see a cloud rising from the sun going down, at once ye say [anon ye say], Rain cometh; and so it is done.

12:55 And when *ye see* the south blowing, ye say, That heat shall be; and it is done.

12:56 Hypocrites, ye know how to prove the face of heaven and of earth, but how prove ye not this time[?]

12:57 But what and of yourselves ye deem not that that is just? [Forsooth why and of yourselves deem ye not this thing that is just?]

12:58 But when thou goest with thine adversary in the way to the prince, do busyness to be delivered from him; lest peradventure he take thee to the doomsman [Forsooth when thou goest with thine adversary to the prince in the way, give thou busyness to be delivered from him; lest peradventure he draw thee to the doomsman], and the doomsman betake thee to the masterful asker, and the masterful asker send thee into prison.

12:53 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.

12:54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

12:55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

12:56 *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?

12:57 Yea, and why even of yourselves judge ye not what is right?

12:58 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.

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12:59 I say to thee, thou shalt not go out from thence [I say to thee, Thou shalt not go thence], till thou yield the last farthing.

## Chapter 13

13:1 And some men were present in that time, that told to him of the Galilaeans, whose blood Pilate mingled with the sacrifices of them.

13:2 And he answered, and said to them, Ween ye, that these men of Galilee were sinners more than all Galilaeans, for they suffered such things? [And he answering said to them, Ween ye, that these men of Galilee were sinners before all Galilaeans, for they suffered such things?]

13:3 I say to you, nay; all ye shall perish in like manner, but [if] ye have penance.

13:4 And as those eighteen, on which the tower in Siloam fell down [upon whom the tower in Siloam felled down], and slew them, guess ye, that they were debtors more than all men that dwell in Jerusalem?

13:5 I say to you, nay; but also all ye shall perish [but also ye all shall perish], if ye do not penance.

13:6 And he said this likeness, A man [Some man] had a fig tree planted in his vineyard, and he came seeking fruit in it, and found none.

13:7 And he said to the tiller of the vineyard, Lo! three years be, since I

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12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

## Chapter 13

13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

13:4 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?

13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

13:6 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.

13:7 Then said he unto the dresser of his vineyard, Behold, these three years I

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come seeking fruit in this fig tree, and I find none; therefore cut it down, whereto occupieth it the earth?

come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

13:8 And he answering said to him, Lord, suffer it also this year, [till] the while I delve about it, and I shall dung it [till the while I delve about it, and dung it];

13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

13:9 [and] if it shall make fruit, [else] if not, in time [to] coming thou shalt cut it down.

13:9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

13:10 And he was teaching in their synagogue in the sabbaths. [Forsooth he was teaching in the synagogue of them in sabbaths.]

13:10 And he was teaching in one of the synagogues on the sabbath.

13:11 And lo! a woman, that had a spirit of sickness eighteen years, and was crooked [and was bowed down], and neither in any manner might look upward.

13:11 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*.

13:12 Whom when Jesus had seen, he called [her] to him, and said to her, Woman, thou art delivered of thy sickness [Woman, thou art let go of thy sickness].

13:12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13:13 And he set on her his hands, and at once she stood upright [And he put to her the hands, and anon she was raised], and glorified God.

13:13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

13:14 And the prince of the synagogue answered, having disdain for Jesus had healed in the sabbath; and he said to the people, There be six days, in which it behooveth to work; therefore come ye in these [therefore come in these], and be ye healed, and not in the day of sabbath.

13:14 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.

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13:15 But the Lord answered to him, and said, Hypocrite, whether each of you untieth not in the sabbath his ox, or ass, from the feed-trough, and leadeth to water? [+Forsooth the Lord answering to him said, Hypocrite, whether each of you in the sabbath untieth not his ox, or his ass, from the cratch, *or stall*, and leadeth to water?]

13:15 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?

13:16 Behooved it not this daughter of Abraham, whom Satan hath bound, lo! eighteen years, to be unbound of this bond in the day of sabbath?

13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

13:17 And when he said these things, all his adversaries were ashamed, and all the people joyed in all things, that were gloriously done of him.

13:17 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.

13:18 Therefore he said, To what thing is the kingdom of God like? and to what thing shall I guess it to be like?

13:18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

13:19 It is like to a corn of mustard seed, which a man took, and cast into his garden [cast into his yard]; and it waxed, and was made into a great tree, and fowls of the air rested in the branches thereof.

13:19 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.

13:20 And again he said, To what thing shall I guess the kingdom of God like?

13:20 And again he said, Whereunto shall I liken the kingdom of God?

13:21 It is like to sourdough, that a woman took, and hid *it* in three measures of meal, till all were soured. [+It is like to sourdough, which taken, a woman hid in three measures of meal, till it were all soured.]

13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

13:22 And he went by cities and castles,

13:22 And he went through the cities

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teaching and making journey into Jerusalem.

and villages, teaching, and journeying toward Jerusalem.

13:23 And a man said to him, Lord, if there be few, that be saved? And he said to them,

13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

13:24 Strive ye to enter by the strait gate; for I say to you, many seek to enter [in], and they shall not be able.

13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

13:25 For when the husbandman is entered, and the door is closed [Forsooth when the husbandman hath entered and closed the door], ye shall begin to stand withoutforth, and knock at the door, and say [saying], Lord, open to us. And he shall answer, and say to you, I know you not, of whence ye be.

13:25 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 ye are:

13:26 Then ye shall begin to say, We have eaten before thee and drunk [We have eaten and drunk before thee], and in our streets thou hast taught.

13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

13:27 And he shall say to you, I know you not, of whence ye be; go away from me, all ye workers of wickedness.

13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

13:28 There shall be weeping and grinding of teeth [There shall be weeping and beating together of teeth], when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God; and you to be put out.

13:28 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.

13:29 And they shall come from the east and the west, and from the north and the south, and shall sit at the meat in the realm of God.

13:29 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.

13:30 And lo! they that were the first,

13:30 And, behold, there are last which

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be the last; and they that were the last, be the first. [And lo! they that were first, be the last; and they that were last, be the first.]

13:31 In that day some of the Pharisees came nigh, and said to him, Go out, and go from hence [In that day some of the Pharisees came nigh, saying to him, Go out, and go hence], for Herod will slay thee.

13:32 And he said to them, Go ye, and say to that fox, Lo! I cast out fiends, and I make perfectly healings [and I make perfectly healths], to day and to morrow, and the third day I am ended.

13:33 Nevertheless it behooveth me to day, and to morrow, and the day that followeth [and the day following], to walk; for it falleth not [for] a prophet to perish out of Jerusalem.

13:34 Jerusalem, Jerusalem, that slayest prophets, and stonest them that be sent to thee, how oft would I gather together thy sons, as a bird *gathereth* his nest under feathers [as a bird his nest under pens, or wings], and thou wouldest not.

13:35 Lo! your house shall be left to you desert. And I say to you [Soothly I say to you], that ye shall not see me, till it come, when ye shall say, Blessed *is* he, that cometh in the name of the Lord.

## Chapter 14

14:1 And it was done, when he had entered into the house of a prince of Pharisees, in the sabbath, to eat bread, they espied him.

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shall be first, and there are first which shall be last.

13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

13:32 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.

13:33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest 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!

13:35 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.

## Chapter 14

14:1 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.



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14:2 And lo! a man sick in the dropsy  
[And lo! some man sick in the dropsy] was  
before him.

14:2 And, behold, there was a certain  
man before him which had the dropsy.

14:3 And Jesus answering spake to the  
wise men of [the] law, and to the  
Pharisees, and said [saying], Whether it  
is leafeul to heal in the sabbath?

14:3 And Jesus answering spake unto  
the lawyers and Pharisees, saying, Is it  
lawful to heal on the sabbath day?

14:4 And they held peace. And Jesus  
took, and healed him, and let *him* go.

14:4 And they held their peace. And  
he took *him*, and healed him, and let  
him go;

14:5 And he answered to them, and  
said, Whose ass or ox of you shall fall  
into a pit, and he shall not at once draw  
him out in the day of sabbath? [+And he  
answering to them, said, Whose ass or ox of  
yours shall fall into a pit, and not anon he shall  
draw out him on the day of sabbath?]

14:5 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?

14:6 And they might not answer to  
him to these things.

14:6 And they could not answer him  
again to these things.

14:7 He said also a parable to men  
bidden to a feast, and he beheld how  
they chose the first sitting places, and  
said to them, [Forsooth he said also a  
parable to men bidden to a feast, beholding  
how they chose the first sitting places, saying  
to them,]

14:7 And he put forth a parable to  
those which were bidden, when he  
marked how they chose out the chief  
rooms; saying unto them,

14:8 When thou art bidden to bridals,  
sit not to meat in the first place [When  
thou shalt be bidden to weddings, sit not at  
the meat in the first place]; lest  
peradventure a worthier than thou be  
bidden of him,

14:8 When thou art bidden of any  
*man* to a wedding, sit not down in the  
highest room; lest a more honourable  
man than thou be bidden of him;

14:9 and lest he come that called thee  
and him, and say to thee, Give place to  
this, and then thou shalt begin with

14:9 And he that bade thee and him  
come and say to thee, Give this man  
place; and thou begin with shame to

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shame [and thou shalt begin with shame] to hold the lowest place.

14:10 But when thou art bidden to a feast, go, and sit down in the last place, that when he cometh, that bade thee to the feast, he say to thee, Friend, come higher [Friend, ascend up higher]. Then worship shall be to thee, before men that sit [together] at the meat.

14:11 For each that enhanceth himself, shall be lowed [shall be made low]; and he that meeketh himself, shall be highed.

14:12 And he said [also] to him, that had bidden him to the feast, When thou makest a meat, or a supper, do not thou call thy friends, nor thy brethren, neither thy cousins, neither neighbours, nor rich men; lest peradventure [and] they bid thee again to the feast, and it be yielded again to thee [and retribution, or yielding again, be made to thee].

14:13 But when thou makest a feast, call poor men, feeble [men], crooked, and blind,

14:14 and thou shalt be blessed; for they have not whereof to yield [again] to thee, for it shall be yielded to thee [forsooth it shall be requited to thee] in the rising again of just men.

14:15 And when one of them that sat together at the meat had heard these things, he said to him, Blessed *is* he, that shall eat bread in the realm of God.

14:16 And he said to him, A man made a great supper [Some man made a great

take the lowest room.

14:10 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.

14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

14:16 Then said he unto him, A certain man made a great supper, and bade

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supper], and called many.

many:

14:17 And he sent his servant in the hour of supper, to say to men that were bidden to the feast, that they should come, for now all things be ready.

14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

14:18 And all began together to excuse them(selves). The first said [to him], I have bought a town, and I have need to go out, and see it; I pray thee, have me excused.

14:18 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.

14:19 And the tother said, I have bought five yokes of oxen, and I go to prove them; I pray thee, have me excused.

14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

14:20 And another said, I have wedded a wife; and therefore I may not come.

14:20 And another said, I have married a wife, and therefore I cannot come.

14:21 And the servant turned again, and told these things to his lord. Then the husbandman was wroth, and said to his servant, Go out swiftly into the great streets and the small streets of the city [Then the husbandman wroth, said to his servant, Go out soon into great streets and small streets of the city], and bring in hither poor men, and feeble, [and] blind *men*, and crooked.

14:21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

14:22 And the servant said, Lord, it is done, as thou hast commanded, and yet there is a *void* place [and yet there is a place].

14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

14:23 And the lord said to the servant, Go out into ways and hedges, and constrain *men* to enter, that mine house be full-filled [that mine house be filled].

14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

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14:24 For I say to you, that none of those men that be called, shall taste my supper.

14:25 And much people went with him [Soothly many companies went with him]; and he turned, and said to them,

14:26 If any man cometh to me [If any man come to me], and hateth not his father, and mother, and wife, and sons, and brethren, and sisters, and yet [forsooth] his own life, he may not be my disciple.

14:27 And he that beareth not his cross, and cometh after me, may not be my disciple.

14:28 For who of you willing to build a tower, whether he sit not first/whether he first sitteth not, and counteth the expenses that be needful, if he have to perform?

14:29 Lest after that he hath set the fundament [Lest after he hath put the fundament], and be not able to perform, all that see, begin to scorn him,

14:30 and say [saying], For this man began to build, and might not make an end.

14:31 Or what king that will go to do a battle against another king, whether he sitteth not first, and bethinketh, if he may with ten thousand go to meet him that cometh against him with twenty thousand? [+Or what king to going to make battle against another king, whether he sitting first bethinketh not, if he may with ten

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14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

14:25 And there went great multitudes with him: and he turned, and said unto them,

14:26 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.

14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

14:29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

14:30 Saying, This man began to build, and was not able to finish.

14:31 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?

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thousand go against him that cometh to him with twenty thousand?]

14:32 [Or] Else yet while he is afar, he sendeth a messenger, and prayeth those things that be of peace.

14:33 So therefore each of you, that forsaketh not all things that he hath [that renounceth not, *or forsaketh not*, all things that he wieldeth], may not be my disciple.

14:34 Salt is good; but if salt [shall] vanish, in what thing shall it be savoured?

14:35 Neither in earth, nor in [the] dunghill it is profitable, but it shall be cast out. He that hath ears of hearing, hear he.

## Chapter 15

15:1 And publicans and sinful men were approaching to him [were nighing to him], to hear him.

15:2 And the Pharisees and scribes grumbled [grutched], saying, For this [*man*] receiveth sinful men, and eateth with them.

15:3 And he spake to them this parable, and said [saying],

15:4 What man of you that hath an hundred sheep, and if he hath lost one of them, whether he leaveth not ninety and nine in desert [and if he shall lose one of them, whether he leave not ninety and nine in desert], and goeth to it that perished, till he find it?

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14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

14:34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

14:35 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.

## Chapter 15

15:1 Then drew near unto him all the publicans and sinners for to hear him.

15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

15:3 And he spake this parable unto them, saying,

15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

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15:5 And when he hath found it, he joyeth, and layeth it on his shoulders; [And when he hath found it, he joying putteth on his shoulders;]

15:6 and he cometh home, and calleth together his friends and neighbours, and saith to them, Be ye glad with me, for I have found my sheep, that had perished. [+and he coming home calleth together his friends and neighbours, saying to them, Glad ye with me, for I have found my sheep, which had perished/for I have found the sheep, that I had lost.]

15:7 And I say to you, so joy shall be in heaven on one sinful man doing penance, more than on ninety and nine just, that have no need to penance [than of ninety and nine just, that have no need of penance].

15:8 Or what woman having ten bezants, and if she hath lost one bezant, whether she tendeth not a lantern, and turneth upside-down the house [+Either what woman having ten drachmas, or bezants, and if she shall lose one drachma, whether she lighteth not a lantern, and turneth upside-down the house], and seeketh diligently, till [that] she find it?

15:9 And when she hath found, she calleth together friends and neighbours, and saith, Be ye glad with me, for I have found the bezant that I had lost [saying, Glad ye with me, for I have found the drachma, which I had lost].

15:10 So I say to you, joy shall be before the angels of God on [upon] one sinful man doing penance.

15:5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

15:6 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.

15:7 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.

15:8 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*?

15:9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

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15:11 And he said, A man had two sons  
[Some man had two sons];

15:12 and the younger of them said to  
the father, Father, give me the portion  
of chattel, that falleth to me. And he  
parted to them the chattel. [+and the  
younger said to his father, Father, give me the  
portion of substance, *or chattel*, that falleth me.  
And he parted to them the substance.]

15:13 And not after many days, when  
all things were gathered together, the  
younger son went forth in pilgrimage  
into a far country; and there he wasted  
his goods in living lecherously [and there  
he wasted his substance, *or goods*, in living  
lecherously].

15:14 And after that he had ended all  
things, a strong hunger was made in  
that country, and he began to have  
need.

15:15 And he went, and drew him(self)  
to one of the citizens of that country  
[And he went, and cleaved to one of the  
citizens of that country]. And he sent him  
into his town, to feed swine.

15:16 And he coveted to fill his womb  
of the pods that the hogs ate, and no  
man gave to him.

15:17 And he turned again to himself,  
and said, How many hired men in my  
father's house have plenty of loaves; and  
I perish here through hunger [forsooth I  
perish here in hunger].

15:18 I shall rise up, and go to my  
father, and I shall say to him, Father, I

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15:11 And he said, A certain man had  
two sons:

15:12 And the younger of them said to  
*his* father, Father, give me the portion of  
goods that falleth *to me*. And he divided  
unto them *his* living.

15:13 And not many days after the  
younger son gathered all together, and  
took his journey into a far country, and  
there wasted his substance with riotous  
living.

15:14 And when he had spent all, there  
arose a mighty famine in that land; and  
he began to be in want.

15:15 And he went and joined himself  
to a citizen of that country; and he sent  
him into his fields to feed swine.

15:16 And he would fain have filled his  
belly with the husks that the swine did  
eat: and no man gave unto him.

15:17 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!

15:18 I will arise and go to my father,  
and will say unto him, Father, I have

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have sinned into heaven [Father, I have sinned against heaven], and before thee;

sinned against heaven, and before thee,

15:19 and now I am not worthy to be called thy son, make me as one of thine hired men.

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

15:20 And he rose up, and came to his father. And when he was yet afar, his father saw him, and was stirred by mercy. And he ran, and fell on his neck, and kissed him.

15:20 And he arose, and came to his 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.

15:21 And the son said to him, Father, I have sinned into heaven [Father, I have sinned against heaven], and before thee; and now I am not worthy to be called thy son.

15:21 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.

15:22 And the father said to his servants, Swiftly bring ye forth the first stole, and clothe ye him [and clothe him], and give ye a ring in his hand, and shoes on his feet;

15:22 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:

15:23 and bring ye a fat calf, and slay ye, and eat we, and make we feast.

15:23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

15:24 For this my son was dead, and hath lived again; he perished, and is found. And all men began to eat [And all began for to eat gladly].

15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

15:25 But his elder son was in the field; and when he came, and approached to the house [and nighed to the house], he heard a symphony and a crowd.

15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

15:26 And he called one of the servants, and asked, what these things were.

15:26 And he called one of the servants, and asked what these things meant.

15:27 And he said to him, Thy brother

15:27 And he said unto him, Thy



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is come, and thy father slew a fat calf  
[<sup>+</sup>and thy father hath slain a fat calf/and thy  
father slew a fatted calf], for he received  
him safe.

15:28 And he was wroth, and would  
not come in. Therefore his father went  
out, and began to pray him.

15:29 And he answered to his father,  
and said, Lo! so many years I serve thee,  
and I never brake thy commandment;  
and thou never gave to me a kid, that I  
with my friends should have eaten.  
[<sup>+</sup>And he answering to his father, said, Lo! so  
many years I serve to thee, and I never passed  
over, *or brake*, thy commandment; and thou  
never hast given to me a kid, that I should eat  
largely with my friends.]

15:30 But after that this thy son, that  
hath devoured his substance with  
whores, came, thou hast slain to him a  
fat calf. [<sup>+</sup>But after that this thy son, which  
devoured his substance with whores, came,  
thou hast slain to him a fatted calf.]

15:31 And he said to him, Son, thou art  
evermore with me [Son, thou art ever with  
me], and all my things be thine.

15:32 But it behooved to make feast,  
and to have joy; for this thy brother was  
dead, and lived again [and liveth again];  
he perished, and is found.

## Chapter 16

16:1 He said also to his disciples,  
There was a rich man, that had a bailiff  
[There was some rich man, that had a farmer,  
*or bailee*]; and this was denounced to him,

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brother is come; and thy father hath  
killed the fatted calf, because he hath  
received him safe and sound.

15:28 And he was angry, and would  
not go in: therefore came his father out,  
and entreated him.

15:29 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:

15:30 But as soon as this thy son was  
come, which hath devoured thy living  
with harlots, thou hast killed for him  
the fatted calf.

15:31 And he said unto him, Son, thou  
art ever with me, and all that I have is  
thine.

15:32 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.

## Chapter 16

16:1 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

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as he had wasted his goods.

goods.

16:2 And he called him, and said to him, What hear I this thing of thee? yield reckoning of thy bailiffship, for thou might not now be bailiff [<sup>+</sup>yield reason of thy farm, for now thou shalt no more hold the farm].

16:2 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.

16:3 And the bailiff said within himself, What shall I do, for my lord taketh away from me the bailiffship? delve may I not, I shame to beg. [Forsooth the farmer said within himself, What shall I do, for my lord taketh away from me the farm? I may not delve, I am ashamed to beg.]

16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

16:4 I know what I shall do, that when I am removed from the bailiffship [that when I shall be removed from the farm], they receive me into their houses.

16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

16:5 Therefore when all the debtors of his lord were called together [And so all the debtors of his lord called together], he said to the first, How much owest thou to my lord?

16:5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

16:6 And he said, An hundred barrows of oil. And he said to him, Take thy caution [Take thy caution, *or obligation*], and sit soon, and write fifty.

16:6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

16:7 Afterward he said to another, And how much owest thou? Which answered, An hundred cors of wheat [Which said, An hundred measures of wheat]. And he said to him, Take thy letters, and write fourscore.

16:7 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.

16:8 And the lord praised the bailiff of

16:8 And the lord commended the

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wickedness [And the lord praised the farmer of wickedness], for he had done prudently; for the sons of this world be more prudent in their generation than the sons of light.

unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

16:9 And I say to you, make ye to you friends of the riches of wickedness [make to you friends of the riches of wickedness], that when ye shall fail, they receive you into everlasting tabernacles.

16:9 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.

16:10 He that is true in the least thing, is true also in the more [He that is faithful in the least thing, is faithful also in the more]; and he that is wicked in a little thing, is wicked also in the more.

16:10 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.

16:11 Therefore if ye were not true in the wicked thing of riches [Therefore if ye were not true in the wicked riches], who shall betake to you that that is very?

16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

16:12 And if ye were not true in other men's thing, who shall give to you that that is yours?

16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

16:13 No servant may serve to two lords; for either he shall hate the one, and love the other; either he shall draw to the one, and despise the other. Ye be not able to serve to God and to riches. [+No man servant may serve two lords; forsooth either he shall hate the one, and love the other; or he shall cleave to the one, and despise the other. Ye be not able to serve to God and riches.]

16:13 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.

16:14 But the Pharisees, that were covetous, heard all these things, and they scorned him.

16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

## LUKE

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### Wycliffe-Purvey, 1395

16:15 And he said to them, Ye it be, that justify you before men; but God hath known your hearts [soothly God knoweth your hearts], for that that is high to men, is abomination before God.

16:16 The law and the prophets till to John; from that time the realm of God is evangelized [from that time the realm of God is preached], and each man doeth violence into it.

16:17 Forsooth it is lighter heaven and earth [for] to pass, than that one tittle fall from the law [than one tittle fall of the law].

16:18 Every man that forsaketh his wife, and weddeth another, doeth lechery [doeth adultery]; and he that weddeth the *wife* forsaken of the husband, doeth adultery.

16:19 There was a rich man [Some man was rich], and was clothed in purple, and white silk, and ate every day shingly.

16:20 And there was a beggar [And there was some beggar], Lazarus by name, that lay at his gate full of boils,

16:21 and coveted to be fulfilled of the crumbs [<sup>+</sup>coveting to be fulfilled with the crumbs/coveting to be filled of the crumbs], that fell down from the rich man's board, and no man gave to him; but [and] hounds came, and licked his boils.

16:22 And it was done, that the beggar died, and was borne of angels into Abraham's bosom. And the rich man was dead also, and was buried in hell.

### KJV, 1611

16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16:16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

16:22 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;

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16:23 And he raised up his eyes, when he was in torments, and saw Abraham afar, and Lazarus in his bosom.

16:24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he dip the end of his finger in water, and cool my tongue; for I am tormented in this flame.

16:25 And Abraham said to him, Son, have mind, for thou hast received good things in thy life, and Lazarus also evil things; but he is now comforted, and thou art tormented.

16:26 And in all these things a great dark place is stablished betwixt us and you; that they that will from hence pass to you, be not able [+And in all these things a great dark place, *either depth*, is stablished between us and you; that they that will from hence pass to you, may not], neither from thence pass over hither.

16:27 And he said, Then I pray thee, father, that thou send him into the house of my father.

16:28 For I have five brethren, that he witness to them, lest also they come into this place of torments.

16:29 And Abraham said to him [And Abraham saith to him], They have Moses and the prophets; hear they them.

16:30 And he said, Nay, father Abraham, but if any of dead men [shall] go to them, they shall do penance.

16:31 And he said to him, If they hear

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16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

16:24 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.

16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

16:26 And beside 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.

16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

16:31 And he said unto him, If they

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not Moses and the prophets, neither if any of dead men [shall] rise again, they shall believe to him.

## Chapter 17

17:1 And Jesus said to his disciples, It is impossible that causes of stumbling come not; but woe to that man, by whom they come. [And he said to his disciples, It is impossible that offences come not; but woe to him, by whom they come.]

17:2 It is more profitable to him, if a millstone be put about his neck, and he be cast into the sea, than that he cause to stumble one of these little [than that he offend one of these little].

17:3 Take ye heed to yourselves [Take heed to yourselves]; if thy brother hath sinned against thee, blame him; and if he do penance, forgive him.

17:4 And if seven times in the day he do sin against thee, and seven times in the day he be converted to thee, and say, It repenteth me, forgive thou him. [+And if seven times in the day he shall sin against thee, and seven times in the day shall be converted to thee, saying, It repenteth me, forgive him.]

17:5 And the apostles said to the Lord, Increase to us faith [Increase faith to us].

17:6 And the Lord said, If ye have faith as the corn of mustard seed [If ye had faith as a corn of mustard seed], ye shall say to this (sycamore) tree, Be thou drawn up by the root, and be overplanted into the sea [and be thou planted

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hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## Chapter 17

17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

17:2 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.

17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

17:4 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.

17:5 And the apostles said unto the Lord, Increase our faith.

17:6 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.

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over into the sea], and it shall obey to you.

17:7 But who of you hath a servant plowing, or pasturing oxen, which saith to him, when he turneth again from the field, At once go, and sit to meat; [+Forsooth who of you having a servant plowing, or pasturing oxen, the which turned again from the field, saith anon to him, Go and sit to meat;]

17:8 and saith not to him, Make ready, that I sup, and gird thee, and serve me, while I eat and drink, and after this thou shalt eat and drink; [and not saith to him, Make ready, that I sup, and gird thee before, and minister to me, till that I eat and drink, and after these things thou shalt eat and drink;]

17:9 whether he hath grace to that servant, for he did that that he commanded him? Nay, I guess.

17:10 So [also] ye, when ye have done all things that be commanded to you, say ye [say], We be unprofitable servants, we have done that that we ought to do.

17:11 And it was done, the while Jesus went to Jerusalem, he passed through the midst of Samaria, and Galilee.

17:12 And when he entered into a castle [And when he entered into some castle], ten leprous men came to meet him, which stood afar,

17:13 and raised their voice [and lifted up their voice], and said, Jesus, Commander, have mercy on us.

17:7 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?

17:8 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?

17:9 Doth he thank that servant because he did the things that were commanded him? I trow not.

17:10 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.

17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

17:13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

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### Wycliffe-Purvey, 1395

17:14 And as he saw them, he said [Whom, when he saw, he said], Go, show ye you to the priests. And it was done, while they went, they were cleansed.

17:15 And one of them, as he saw that he was cleansed, went again, magnifying God with a great voice.

17:16 And he fell down on the face before his feet, and did thankings [doing graces, or *thankings*]; and this was a Samaritan.

17:17 And Jesus answered, and said [Forsooth Jesus answering said], Whether ten be not cleansed, and where be the nine?

17:18 There is none found, that turned again, and gave glory to God, but this alien [but this alien, or *stranger*].

17:19 And he said to him, Rise up, go thou; for thy faith hath made thee safe.

17:20 And he was asked of the Pharisees, when the realm of God cometh. And he answered to them, and said, The realm of God cometh not with espying,

17:21 neither they shall say, Lo! here, or lo[!] there; for lo! the realm of God is within you.

17:22 And he said to his disciples, Days shall come, when ye shall desire to see one day of man's Son, and ye shall not see.

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17:14 And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

17:16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17:17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

17:18 There are not found that returned to give glory to God, save this stranger.

17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

17:20 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:

17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

17:22 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*.



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17:23 And they shall say to you, Lo! here, and lo! there. Do not ye go, neither follow;

17:24 for as lightning shining from under heaven shineth into those things [shineth on those things] that be under heaven, so shall man's Son be in his day.

17:25 But first it behooveth him to suffer many things, and to be reproved of this generation.

17:26 And as it was done in the days of Noe, so it shall be in the days of man's Son.

17:27 They ate and drank, wedded wives, and were given to weddings, till into the day in which Noe entered into the ship; and the great flood came, and destroyed all [and lost all].

17:28 Also as it was done in the days of Lot, they ate and drank, bought and sold, planted and builded;

17:29 but in the day that Lot went out of Sodom, the Lord rained fire and brimstone from heaven, and destroyed all [and lost all].

17:30 Like this thing it shall be [After this thing it shall be], in what day man's Son shall be showed.

17:31 In that hour he that is in the roof [In that day he that shall be in the roof], and his vessels in the house, come he not down to take them away; and he that

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17:23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

17:24 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.

17:25 But first must he suffer many things, and be rejected of this generation.

17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

17:27 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.

17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

17:30 Even thus shall it be in the day when the Son of man is revealed.

17:31 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

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*shall be* in the field [and he that *is* in the field], also turn not again behind.

17:32 Be ye mindful of the wife of Lot.

17:33 Whoever seeketh to make his life safe, shall lose it; and whoever loseth it, shall quicken it. [Whoever shall seek to make his life safe, shall lose it; and whoever shall lose it, shall quicken it.]

17:34 But I say to you [I say to you], in that night two shall be in one bed, one shall be taken, and the other [shall be] forsaken;

17:35 two *women* shall be grinding together, the one shall be taken, and the other forsaken [and the tother shall be forsaken];

17:36 two in a field, the one shall be taken, and the other left.

17:37 They answer, and say to him, Where, Lord? Which said to them, Where ever the body shall be, thither shall be gathered together also the eagles. [They answering said to him, Where Lord? Which said to them, Where ever the body shall be, also the eagles shall be gathered together thither.]

## Chapter 18

18:1 And he said to them also a parable, that it behooveth to pray evermore, and not [to] fail; [Forsooth he said also a parable to them, for it behooveth to pray ever, and not to fail;]

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likewise not return back.

17:32 Remember Lot's wife.

17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

17:34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

17:35 *Two women* shall be grinding together; the one shall be taken, and the other left.

17:36 Two *men* shall be in the field; the one shall be taken, and the other left.

17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

## Chapter 18

18:1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

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18:2 and said, There was a judge in a city, that dreaded not God, neither shamed of men. [+saying, There was some judge in a city, which dreaded not God, neither shamed of men.]

18:3 And a widow was in that city, and she came to him, and said [saying], Venge me of mine adversary;

18:4 and he would not long time [and he would not by much time]. But after these things he said within himself, Though I dread not God, and shame not of man,

18:5 nevertheless for this widow is heavy to me, I shall venge her; lest at the last she coming condemn me [lest at the last she coming strangle me].

18:6 And the Lord said, Hear ye, what the doomsman of wickedness saith;

18:7 and whether God shall not do [the] vengeance of his chosen, crying to him day and night, and shall have patience in them?

18:8 Soothly I say to you, for soon he shall do [the] vengeance of them. Nevertheless guessest thou, that man's Son coming shall find faith in earth?

18:9 And he said also to some men, that trusted in themselves, as *they were* rightful, and despised others, this parable, saying,

18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

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18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:

18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

18:6 And the Lord said, Hear what the unjust judge saith.

18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

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18:11 And the Pharisee stood, and prayed by himself these things, and said [Forsooth the Pharisee standing, prayed with himself these things, saying], God, I do thankings to thee, for I am not as other men, raveners, unjust, adulterers, as also this publican;

18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

18:12 I fast twice in the week, I give tithes of all things that I have in possession.

18:12 I fast twice in the week, I give tithes of all that I possess.

18:13 And the publican stood afar, and would not raise his eyes to heaven, but smote his breast, and said [And the publican standing afar would not neither lift up the eyes to heaven, but smote his breast, saying], God be merciful to me, sinner.

18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

18:14 Truly I say to you, this went down into his house, and was justified from the other. For each that enhanceth himself, shall be made low, and he that meeketh himself, shall be enhanced.

18:14 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.

18:15 And they brought to him young children, that he should touch them; and when the disciples saw this thing, they blamed them.

18:15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

18:16 But Jesus called together them, and said, Suffer ye children to come to me, and do not ye forbid them, for of such is the kingdom of heavens.

18:16 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.

18:17 Truly I say to you, whoever shall not take the kingdom of God as a child, he shall not enter into it.

18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18:18 And a prince asked him, and said, Good master, in what thing doing

18:18 And a certain ruler asked him, saying, Good Master, what shall I do to

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shall I wield everlasting life? [And some prince asked him, saying, Good master, what thing doing shall I wield everlasting life?]

inherit eternal life?

18:19 And Jesus said to him, What sayest thou me good? No man *is* good, but God alone.

18:19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

18:20 Thou knowest the commandments, Thou shalt not slay, Thou shalt not do lechery, Thou shalt not do theft, Thou shalt not say false witnessing, Honour thy father and *thy* mother [Worship thy father and thy mother].

18:20 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.

18:21 Which said, I have kept all these things from my youth.

18:21 And he said, All these have I kept from my youth up.

18:22 And when this thing was heard, Jesus said to him, Yet one thing faileth to thee; sell thou all things that thou hast, and give to poor men, and thou shalt have treasure in heaven; and come, and follow thou me [and come, and follow me].

18:22 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.

18:23 And when these things were heard, he was sorrowful, for he was full rich.

18:23 And when he heard this, he was very sorrowful: for he was very rich.

18:24 And Jesus seeing him made sorry, said, How hard they that have money shall enter into the kingdom of God; [Soothly Jesus seeing him made sorrowful said, How hard they that have riches shall enter into the realm of God;]

18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

18:25 for it is lighter a camel to pass through a needle's eye, than a rich man to enter into the kingdom of God. [forsooth it is easier a camel to pass through a

18:25 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.

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needle's eye, than a rich man for to enter into the kingdom of God.]

18:26 And they that heard these things said, [And] Who may be made safe?

18:27 And he said to them, Those things that be impossible with men, be possible with God.

18:28 But Peter said, Lo! we have left all things, and have followed thee [and follow thee].

18:29 And he said to him, Truly I say to you, there is no man that shall forsake house, or father and mother, or brethren, or wife, or children, or fields, for the realm of God,

18:30 and shall not receive many more things in this time, and in the world to coming everlasting life [and in the world to come everlasting life].

18:31 And Jesus took his twelve *disciples*, and said to them, Lo! we go up to Jerusalem, and all things shall be ended, that be written by the prophets of man's Son.

18:32 For he shall be betrayed to heathen men, and he shall be scorned, and scourged, and bespat;

18:33 and after that they have scourged *him*, they shall slay him, and the third day he shall rise again.

18:34 And they understood nothing of these; and this word was hid from them, and they understood not those things

18:26 And they that heard *it* said, Who then can be saved?

18:27 And he said, The things which are impossible with men are possible with God.

18:28 Then Peter said, Lo, we have left all, and followed thee.

18:29 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,

18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

18:31 Then 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.

18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

18:33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

18:34 And they understood none of these things: and this saying was hid from them, neither knew they the

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that were said.

things which were spoken.

18:35 But it was done, when Jesus came nigh to Jericho, a blind man sat beside the way, and begged [some blind man sat beside the way begging].

18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

18:36 And when he heard the people passing [And when he heard the company of people passing], he asked, what this was.

18:36 And hearing the multitude pass by, he asked what it meant.

18:37 And they said to him, that Jesus of Nazareth passed.

18:37 And they told him, that Jesus of Nazareth passeth by.

18:38 And he cried, and said [saying], Jesus, the son of David, have mercy on me.

18:38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

18:39 And they that went before blamed him, that he should be still; but he cried much the more [soothly he cried much more], Thou son of David, have mercy on me.

18:39 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.

18:40 And Jesus stood, and commanded him to be brought forth to him. And when he came nigh, he asked him, and said [saying],

18:40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

18:41 What wilt thou that I shall do to thee? And he said, Lord, that I see.

18:41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

18:42 And Jesus said to him, Behold; thy faith hath made thee safe.

18:42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

18:43 And at once he saw, and followed him, and magnified God [And anon he saw, and followed him, magnifying God]. And all the people, as it saw [that it saw], gave praising to God.

18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

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## Chapter 19

## Chapter 19

19:1 And Jesus going in, walked through Jericho.

19:1 And *Jesus* entered and passed through Jericho.

19:2 And lo! a man, Zacchaeus by name, and this was [and he was] a prince of publicans, and he *was* rich.

19:2 And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

19:3 And he sought to see Jesus, who he was, and he might not, for the people [for the company of people], for he was little in stature.

19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

19:4 And he ran before, and ascended [up] into a sycamore tree, to see him; for he was to pass from thence [for he was to pass thence].

19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

19:5 And Jesus beheld up, when he came to the place, and saw him, and said to him, Zacchaeus, haste thee, and come down, for to day I must dwell in thine house.

19:5 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.

19:6 And he hieing came down [And he hasting came down], and joying received him.

19:6 And he made haste, and came down, and received him joyfully.

19:7 And when all men saw, they grumbled [they grutched], saying, For he had turned to a sinful man.

19:7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

19:8 But Zacchaeus stood, and said to the Lord, Lo! Lord, I give the half of my goods to poor men; and if I have any thing defrauded any man, I yield four so much [I yield fourfold].

19:8 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.

19:9 Jesus saith to him, For to day health is made to this house, for that he is Abraham's son; [Jesus said to him, For in

19:9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of



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this day health is made to this house, for and he is the son of Abraham;]

Abraham.

19:10 for man's Son came to seek, and make safe that thing that perished.

19:10 For the Son of man is come to seek and to save that which was lost.

19:11 When they heard these things, he added, and said a parable, for that he was nigh to Jerusalem, and for they guessed, that at once the kingdom of God should be showed [and for they guessed, that the kingdom of God should be showed anon].

19:11 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.

19:12 Therefore he said, A worthy man went into a far country [Some nobleman went into a far country], to take to him a kingdom, and to turn again.

19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

19:13 And when his ten servants were called, he gave to them ten bezants; and said to them, Chaffer ye [Merchandize ye], till I come.

19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

19:14 But his citizens hated him, and sent a messenger after him, and said, We will not, that he reign on us. [<sup>†</sup>Forsooth his citizens hated him, and sent a message after him, saying, We will not him for to reign upon us.]

19:14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

19:15 And it was done, that he turned again, when he had taken the kingdom; and he commanded *his* servants to be called, to which he had given money, to know [to whom he gave money, that he should know], how much each had won by chaffering.

19:15 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.

19:16 And the first came, and said [saying], Lord, thy bezant hath won ten bezants.

19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

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19:17 He said to him, Well be, thou good servant; for in little thing thou hast been true, thou shalt be having power on ten cities [thou shalt have power upon ten cities].

19:18 And the tother came, and said [And the tother came, saying], Lord, thy bezant hath made five bezants.

19:19 And to this he said, And be thou on five cities. [And he said to this, And be thou upon five cities.]

19:20 And the third came, and said, Lord, lo! thy bezant, that I had, put up in a sudarium. [<sup>+</sup>And the third came, saying, Lord, lo! thy bezant, which I had, kept in a sudarium, or *sweating cloth*.]

19:21 For I dreaded thee, for thou art an austere man; thou takest away that that thou settedest not, and thou reapest that that thou hast not sown.

19:22 He saith to him, Wicked servant, of thy mouth I deem thee. Knewest thou, that I am an austere man, taking away that thing that I setted not, and reaping that thing that I sowed not [<sup>+</sup>taking away that thing that I set not, and reaping that thing that I have not sown]?

19:23 and why hast thou not given my money to the board, and I coming should have asked it with usuries? [and why hast thou not given my money to the board, that and I coming should have received it soothly with usuries?]

19:24 And he said to men standing nigh, Take away from him the bezant,

19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

19:19 And he said likewise to him, Be thou also over five cities.

19:20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

19:21 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.

19:22 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:

19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

19:24 And he said unto them that stood by, Take from him the pound,

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and give ye to him that hath ten bezants. [<sup>+</sup>And he said to them that stood nigh, Take ye away from him the bezant, and give it to him that hath ten bezants.]

19:25 And they said to him, Lord, he hath ten bezants.

19:26 And I say to you, to each man that hath, it shall be given, and he shall increase [and he shall abound]; but from him that hath not, also that thing that he hath, shall be taken of him [shall be taken from him].

19:27 Nevertheless bring ye hither those mine enemies, that would not that I reigned on them [that would not me to reign upon them], and slay ye before me.

19:28 And when these things were said, he went before, and went up to Jerusalem. [And these things said, he went before, ascending to Jerusalem.]

19:29 And it was done, when Jesus came nigh to Bethphage and Bethany [when he came nigh to Bethphage and Bethany], at the mount, that is called of Olives, he sent his two disciples,

19:30 and said [saying], Go ye into the castle, that is against you; into which as ye enter [into which ye entering], ye shall find a colt of an ass tied, on which never man sat; untie ye him, and bring ye to me.

19:31 And if any man ask you, why ye untie, thus ye shall say to him, For the Lord desireth his work.

and give *it* to him that hath ten pounds.

19:25 (And they said unto him, Lord, he hath ten pounds.)

19:26 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.

19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

19:28 And when he had thus spoken, he went before, ascending up to Jerusalem.

19:29 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,

19:30 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*.

19:31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

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19:32 And they that were sent, went forth, and found as he said to them, a colt standing.

19:33 And when they untied the colt, the lords of it said to them, What untie ye the colt? [Soothly them untying the colt, the lords of him said, Why untie ye the colt?]

19:34 And they said, For the Lord hath need to him.

19:35 And they led him to Jesus; and they casted their clothes on the colt, and set Jesus *on him* [<sup>+</sup>and they, casting their clothes upon the colt, put Jesus *on him*].

19:36 And when he went, they spreaded their clothes in the way.

19:37 And when [now] he came nigh to the coming down of the mount of Olives, all the people [all the companies of men] that came down began to joy, and to praise God with great voice on all the works of power [on all the virtues], that they had seen,

19:38 and said [saying], Blessed *be* the king, that cometh in the name of the Lord; peace in heaven, and glory in high things.

19:39 And some of the Pharisees of the people said to him [And some of the Pharisees of the companies said to him], Master, blame thy disciples.

19:40 And he said to them, I say to you, for if these [shall] be still, stones shall cry.

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19:32 And they that were sent went their way, and found even as he had said unto them.

19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

19:34 And they said, The Lord hath need of him.

19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

19:36 And as he went, they spread their clothes in the way.

19:37 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;

19:38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

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19:41 And when he approached, he saw the city, and wept on it, [And when he nighed, he seeing the city, wept upon it,]

19:42 and said, For if thou haddest known, thou *shouldest weep* also; for in this day the things *be* in peace to thee, but now they be hid from thine eyes. [saying, For if thou haddest known, and thou, and soothly in this thy day, the which *is* to peace to thee; but now they be hid from thine eyes.]

19:43 But days shall come in thee, and thine enemies shall environ thee with a pale, and they shall go about thee, and make thee strait on all sides. [+For days shall come to thee, and thine enemies shall environ thee in a valley with pale, and shall environ thee, and make thee strait on all sides;]

19:44 and [they shall] cast thee down to the earth, and thy sons that be in thee [and thy children that be in thee]; and they shall not leave in thee a stone upon a stone, for thou hast not known the time of thy visitation.

19:45 And he entered into the temple, and began to cast out men selling therein and buying,

19:46 and said [saying] to them, It is written, That mine house is an house of prayer, but ye have made it a den of thieves.

19:47 And he was teaching every day in the temple. And the princes of priests, and the scribes, and the princes of the people sought to destroy him [Forsooth the prince of priests, and the scribes, and the

19:41 And when he was come near, he beheld the city, and wept over it,

19:42 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.

19:43 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,

19:44 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.

19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

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princes of the people sought to lose him];

19:48 and they found not, what they should do to him, for all the people was [all] occupied, and heard him. [+and they found not what they should do to him, for all the people was all occupied, hearing him/forsooth all the people was raised up, fervently occupied, for to hear him.]

19:48 And could not find what they might do: for all the people were very attentive to hear him.

## Chapter 20

## Chapter 20

20:1 And it was done in one of the days, when he taught the people in the temple, and preached the gospel, the princes of priests and [the] scribes came together with the elder men;

20:1 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,

20:2 and they said to him, [saying,] Say to us, in what power thou doest these things, or who is he that gave to thee this power?

20:2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

20:3 And Jesus answered, and said to them, And I shall ask you one word; answer ye to me. [Forsooth Jesus answering said to them, I shall ask you one word; answer ye to me.]

20:3 And he answered and said unto them, I will also ask you one thing; and answer me:

20:4 Was the baptism of John of heaven, or of men?

20:4 The baptism of John, was it from heaven, or of men?

20:5 And they thought within themselves, saying, For if we [shall] say, Of heaven, he shall say, Why then believe ye not to him?

20:5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

20:6 and if we say, Of men, all the people shall stone us; for they be certain, that John is a prophet.

20:6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

20:7 And they answered, that they

20:7 And they answered, that they

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knew not, of whence it was.

could not tell whence *it was*.

20:8 And Jesus said to them, Neither I say to you, in what power I do these things.

20:8 And Jesus said unto them, Neither tell I you by what authority I do these things.

20:9 And he began to say to the people this parable. A man planted a vineyard [Some man planted a vineyard], and hired it to tillers; and he was gone in pilgrimage long time.

20:9 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.

20:10 And in the time of gathering of grapes, he sent a servant to the tillers, that they should give to him of the fruit of the vineyard; which beat him, and let him go void.

20:10 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.

20:11 And he thought yet to send another servant; and [also] they beat this, and tormented him sore, and let him go void.

20:11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

20:12 And he thought yet to send the third, and him also they wounded, and casted [cast] him out.

20:12 And again he sent a third: and they wounded him also, and cast *him* out.

20:13 And the lord of the vineyard said, What shall I do? I shall send my dear-worthy son; peradventure, when they see him, they shall dread [they shall be ashamed].

20:13 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.

20:14 And when the tillers saw him, they thought within themselves, and said [saying], This is the heir, slay we him, that the heritage be [made] ours.

20:14 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.

20:15 And they casted [cast] him out of the vineyard, and killed *him*. What shall then the lord of the vineyard do to them [What therefore shall the lord of the

20:15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

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vineyard do to them]?

20:16 He shall come, and destroy these tillers [and lose these tillers], and [he shall] give the vineyard to others. And when this thing was heard, they said to him, God forbid [Far be it].

20:17 But he beheld them, and said, What then is this that is written, The stone which men building reproveth, this is made into the head of the corner?

20:18 Each that shall fall on that stone, shall be bruised, but on whom it shall fall, it shall break him all to pieces. [+Each that shall fall upon that stone, shall be scattered, *or broken*; forsooth on whom it shall fall, it shall break him into small parts.]

20:19 And the princes of priests, and [the] scribes, sought to lay on him hands in that hour [sought to lay hands on him in that hour], and they dreaded the people; for they knew that to them he said this likeness.

20:20 And they espied, and sent spies, that feigned them[selves] just [which feigned themselves just], that they should take him in word, and betake him to the power of the prince, and to the power of the justice.

20:21 And they asked him, and said, Master, we know, that rightly thou sayest and teachest [And they asked him, saying, Master, we know, that thou sayest and teachest rightly]; and thou takest not the person of man, but thou teachest in truth the way of God.

20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

20:17 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?

20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

20:19 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.

20:20 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.

20:21 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:



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20:22 Is it leaveful to us to give tribute to the emperor, or nay? [Is it leaveful to us for to give tribute to Caesar, or nay?]

20:23 And he beheld the deceit of them, and said to them, What tempt ye me?

20:24 Show ye to me a penny; whose image and superscription hath it? They answered, and said to him, The emperor's [They answering said to him, Caesar's].

20:25 And he said to them, Yield ye therefore to the emperor those things that be the emperor's [Yield ye therefore to Caesar those things that be Caesar's], and those things that be of God, to God.

20:26 And they might not reprove his word before the people; and they wondered in his answer, and held peace.

20:27 Some of the Sadducees, that denied the again-rising from death to life [that deny resurrection for to be], came, and asked him,

20:28 and said, Master, Moses wrote to us, if the brother of any man have a wife, and he be dead, and he was without heirs [saying, Master, Moses wrote to us, if the brother of any man having a wife died, and he was without free children], that his brother take his wife, and raise seed to his brother.

20:29 And so there were seven brethren. The first took a wife, and is dead without heirs; [There were therefore

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20:22 Is it lawful for us to give tribute unto Caesar, or no?

20:23 But he perceived their craftiness, and said unto them, Why tempt ye me?

20:24 Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

20:27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

20:28 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.

20:29 There were therefore seven brethren: and the first took a wife, and died without children.

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seven brethren. The first took a wife, and is dead, without free children;]

20:30 and the *brother* following took her [and the second took her], and he is dead without son;

20:31 and the third took her; also and all seven, and they left not seed [and left no seed], but be dead;

20:32 and the last of all the woman is dead. [the last of all and the woman is dead.]

20:33 Therefore in the rising again, whose wife of them shall she be? for seven had her to wife.

20:34 And Jesus said to them, Sons of this world wed, and be given to weddings;

20:35 but they that shall be had worthy of that world, and of the rising again from death [forsooth they that shall be worthy to that world, and rising again from dead men], neither be wedded, nor wed wives,

20:36 neither they shall be able to die more; for they be even with angels, and be the sons of God, since they be the sons of the rising again from death [since they be the sons of rising again].

20:37 And that dead men rise again, also Moses showed beside the bush, as he saith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

20:38 And God is not of dead men

20:30 And the second took her to wife, and he died childless.

20:31 And the third took her; and in like manner the seven also: and they left no children, and died.

20:32 Last of all the woman died also.

20:33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

20:36 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.

20:37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

20:38 For he is not a God of the dead,

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[Forsooth God is not of dead men], but of living men; for all men live to him.

20:39 And some of the scribes answering, said, Master, thou hast well-said.

20:40 And they durst no more ask him any thing.

20:41 But he said to them, How say men, Christ to be the son of David [How say men, that Christ is the son of David],

20:42 and David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right half,

20:43 till I put thine enemies a stool of thy feet?

20:44 Therefore David calleth him Lord, and how is he his son?

20:45 And in hearing of all the people, he said to his disciples,

20:46 Be ye ware of the scribes, that will wander in stoles, and love salutations in the market [and love salutations in the markets], and the first chairs in the synagogues, and the first sitting places in [the] feasts;

20:47 that devour the houses of widows, and feign long praying; these shall take the more damnation. [which devour the houses of widows, feigning long prayer; these shall take more damnation.]

## Chapter 21

21:1 And he beheld, and saw the rich

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but of the living: for all live unto him.

20:39 Then certain of the scribes answering said, Master, thou hast well said.

20:40 And after that they durst not ask him any *question at all*.

20:41 And he said unto them, How say they that Christ is David's son?

20:42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

20:43 Till I make thine enemies thy footstool.

20:44 David therefore calleth him Lord, how is he then his son?

20:45 Then in the audience of all the people he said unto his disciples,

20:46 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;

20:47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

## Chapter 21

21:1 And he looked up, and saw the

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men, that cast their gifts into the treasury;

rich men casting their gifts into the treasury.

21:2 but he saw also a little poor widow casting two farthings. [<sup>+</sup>forsooth he saw also some little poor widow sending two little moneys/two little minutes, *or farthings*.]

21:2 And he saw also a certain poor widow casting in thither two mites.

21:3 And he said, Truly I say to you, that this poor widow cast more than all men.

21:3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

21:4 For why all these of [the] thing that was plenteous to them [For why all these of the abundance, *or plenteous*, to them] cast into the gifts of God; but this widow of that thing that failed to her, cast all her livelode [sent all her livelode], that she had.

21:4 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.

21:5 And when some men said of the temple, that it was appareled with good stones and gifts [that it was adorned with good stones and gifts], he said,

21:5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

21:6 These things that ye see, days shall come, in which a stone shall not be left on a stone, which shall not be destroyed. [<sup>+</sup>These things that ye see, days shall come, in the which a stone shall not be left upon a stone, that shall not be destroyed.]

21:6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

21:7 And they asked him, and said [saying], Commander, when shall these things be? and what token *shall be*, when they shall begin to be done?

21:7 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?

21:8 And he said, See ye, that ye be not deceived; for many shall come in my name, saying, For I am, and the time shall approach [and the time shall nigh]; therefore do not ye go after them.

21:8 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.

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21:9 And when ye shall hear battles and strives within [But when ye shall hear battles and dissensions within], do not ye be afearid; it behooveth first these things to be done, but not yet at once *is* an end [but not yet anon the end].

21:10 Then he said to them, Folk shall rise against folk, and realm against realm;

21:11 and great movings of the earth shall be by places, and pestilences, and hungers, and dreads from heaven, and great tokens shall be.

21:12 But before all these things they shall set their hands on you, and shall pursue *you*, betaking into synagogues and keepings, drawing *you* to kings and to justices [<sup>+</sup>betaking into synagogues and keepings, *either prisons*, drawing to kings and mayors, *or justices*], for my name;

21:13 but it shall fall to you into witnessing.

21:14 Therefore put ye in your hearts, not to think before, how ye shall answer;

21:15 for I shall give to you mouth and wisdom, to which all your adversaries shall not be able to against-stand, and gainsay [and against-say].

21:16 And ye shall be taken of father, and mother [Soothly ye shall be betrayed of father, and mother], and brethren, and cousins, and friends, and by death they shall torment [*some*] of you;

### KJV, 1611

21:9 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.

21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

21:11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

21:12 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.

21:13 And it shall turn to you for a testimony.

21:14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

21:16 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.

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### Wycliffe-Purvey, 1395

21:17 and ye shall be in hate to all men for my name. [and ye shall be hated of all men for my name.]

21:18 And an hair of your head shall not perish;

21:19 in your patience ye shall wield your souls.

21:20 But when ye shall see Jerusalem be environed with an host, then know ye, that the desolation of it shall approach. [Forsooth when ye shall see Jerusalem environed of an host *of battle*, then know ye, that the desolation thereof shall nigh.]

21:21 Then they that be in Judaea, flee to the mountains; and they that *be* in the middle of it, go away; and they that *be* in the countries, enter not into it.

21:22 For these be the days of vengeance, that all things that be written, be fulfilled.

21:23 And woe to them, that be with child, and nourishing in those days [and nursing in those days]; for a great dis-ease shall be on the earth, and wrath to this people.

21:24 And they shall fall by the sharpness of sword, and they shall be led prisoners into all folks [and they shall be led captive, *or prisoners*, into all folks]; and Jerusalem shall be defouled of heathen men [and Jerusalem shall be defouled, *or trodden down*, of heathen men], till the times of nations be fulfilled.

### KJV, 1611

21:17 And ye shall be hated of all *men* for my name's sake.

21:18 But there shall not an hair of your head perish.

21:19 In your patience possess ye your souls.

21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

21:23 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.

21:24 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.

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### Wycliffe-Purvey, 1395

21:25 And tokens shall be in the sun, and the moon, and in the stars; and in the earth overlaying of folks, for confusion of the sound of the sea and of floods [for confusion of sound of the sea and waves];

21:26 for men shall wax dry for dread and abiding that shall come into all the world [men waxing dry for dread and abiding that shall come on all the world]; for virtues of heaven shall be moved.

21:27 And then they shall see man's Son coming in a cloud, with great power and majesty.

21:28 And when these things begin to be made, behold ye, and raise ye your heads, for your redemption approacheth. [+Soothly these things beginning to be done, behold, and raise your heads, for your redemption nigheth.]

21:29 And he said to them a likeness, See ye the fig tree, and all trees,

21:30 when they bring forth now of themselves fruit [when they bring forth fruit now of them], ye know that summer is nigh;

21:31 so [also] ye, when ye see these things to be done, know ye, that the kingdom of God is nigh.

21:32 Truly I say to you, that this generation shall not pass, till all things be done.

21:33 Heaven and earth shall pass, but my words shall not pass.

### KJV, 1611

21:25 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;

21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

21:29 And he spake to them a parable; Behold the fig tree, and all the trees;

21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

21:33 Heaven and earth shall pass away: but my words shall not pass

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21:34 But take ye heed to yourselves [Forsooth perceive ye, *or take heed*, to yourselves], lest peradventure your hearts be grieved with gluttony, and drunkenness, and busynesses of this life, and that day come suddenly on you [and that day come sudden upon you];

21:35 for as a snare it shall come on all men, that sit on the face of all the earth.

21:36 Therefore wake ye, praying in each time, that ye be had worthy to flee all these things that be to come [that ye be worthy to flee all these things that shall come], and to stand before man's Son.

21:37 And in days he was teaching in the temple, but in nights he went out, and dwelled in the mount, that is called of Olives.

21:38 And all the people rose early [And all the people hasted, *or came early*], to come to him in the temple, for to hear him.

## Chapter 22

22:1 And the holiday of therf loaves, that is said pask, approached. [+Forsooth the holy day of therf loaves, which is said pask, came nigh.]

22:2 And the princes of priests and the scribes sought, how they should slay Jesus, but they dreaded the people.

22:3 And Satan entered into Judas, that was called Iscariot, one of the

away.

21:34 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.

21:35 For as a snare shall it come on all them that dwell on the face of the whole earth.

21:36 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.

21:37 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.

21:38 And all the people came early in the morning to him in the temple, for to hear him.

## Chapter 22

22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

22:2 And the chief priests and scribes sought how they might kill him; for they feared the people.

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number



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twelve.

of the twelve.

22:4 And he went, and spake with the princes of priests, and with the magistrates, how he should betray him to them.

22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

22:5 And they joyed, and made covenant to give him money.

22:5 And they were glad, and covenanted to give him money.

22:6 And he promised, and he sought opportunity, to betray him, without the people. [And he promised, and he sought covenability, that he should betray him, without the companies.]

22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

22:7 But the days of therf loaves came, in which it was need, that the sacrifice of pask were slain [in which it was need, that pask, *that is, the sacrifice of pask*, be slain].

22:7 Then came the day of unleavened bread, when the passover must be killed.

22:8 And he sent Peter and John, and said [saying], Go ye, and make ready to us the pask, that we eat.

22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

22:9 And they said, Where wilt thou, that we make ready?

22:9 And they said unto him, Where wilt thou that we prepare?

22:10 And he said to them, Lo! when ye shall enter into the city, a man bearing a vessel of water shall meet you; follow ye him into the house, into which he entereth.

22:10 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.

22:11 And ye shall say to the husbandman of the house, The master saith to thee, Where is a chamber [Where is the harbourgerie], where I shall eat the pask with my disciples?

22:11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

22:12 And he shall show to you a great supping place strewed, and there make

22:12 And he shall show you a large upper room furnished: there make

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ye ready.

ready.

22:13 And they went, and found as he said to them, and they made ready the pask.

22:13 And they went, and found as he had said unto them: and they made ready the passover.

22:14 And when the hour was come, he sat to the meat [he sat to meat], and the twelve apostles with him.

22:14 And when the hour was come, he sat down, and the twelve apostles with him.

22:15 And he said to them, With desire I have desired to eat with you this pask, before that I suffer;

22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

22:16 for I say to you, that from this time I shall not eat it, till it be fulfilled in the realm of God.

22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

22:17 And when he had taken the cup, he did graces [he did thankings], and said, Take ye, and part ye among you;

22:17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

22:18 for I say to you, that I shall not drink of the kind of this vine [soothly I say to you, I shall not drink of the generation of this vine], till the realm of God come.

22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

22:19 And when he had taken bread, he did thankings, and brake, and gave to them, and said, This is my body, that shall be given for you; do ye this thing in mind of me. [And the bread taken, he did graces, *or thankings*, and brake, and gave to them, saying, This is my body, which shall be given for you; do ye this thing into my commemoration, *or into mind of me*.]

22:19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

22:20 He took also the cup, after that he had supped, and said, This cup is the new testament in my blood, that shall be shed for you. [Also and the chalice, after that he had supped, saying, This cup is the

22:20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

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new testament in my blood, which shall be shed for you.]

22:21 Nevertheless lo! the hand of him that betrayeth me, is with me at the table.

22:22 And [soothly] man's Son goeth, as it is determined; nevertheless woe to that man, by whom he shall be betrayed.

22:23 And they began to seek among them[selves], who it was of them, that was to do this thing.

22:24 And strife was made among them, which of them should be seen to be greatest.

22:25 But he said to them, Kings of heathen men be lords of them, and they that have power on them be called good doers, [Forsooth he said to them, Kings of heathen men be lords, *or lordship*, of them, and they that have power upon them be called good doers,]

22:26 but ye not so; but he that is greatest among you, be made as a younger [be made as the younger], and he that is [a] before-goer, as a servant.

22:27 For who is greater, he that sitteth at the meat, or he that ministereth? whether not he that sitteth at the meat? And I am in the middle of you [Forsooth I am in the midst of you], as he that ministereth.

22:28 And ye [it] be, that have dwelled with me in my temptations; [Soothly ye it

### KJV, 1611

22:21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

22:23 And they began to inquire among themselves, which of them it was that should do this thing.

22:24 And there was also a strife among them, which of them should be accounted the greatest.

22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

22:26 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.

22:27 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.

22:28 Ye are they which have continued with me in my temptations.

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be that have dwelt with me in my temptations;]

22:29 and I assign to you, as my Father hath assigned to me, a realm, [and I dispose to you, as my Father hath disposed to me, a realm,]

22:30 that ye eat and drink on my board in my realm, and sit on thrones, and deem the twelve kindreds of Israel [deeming the twelve kindreds of Israel].

22:31 And the Lord said to Simon, Simon, lo! Satan hath asked (for) you, that he should riddle *you* as wheat;

22:32 but I have prayed for thee, that thy faith fail not; and thou sometime converted [and thou converted sometime], confirm thy brethren.

22:33 Which said to him, Lord, I am ready to go into prison and into death with thee. [Which said to him, Lord, I am ready to go with thee, and into prison and into death.]

22:34 And he said, I say to thee, Peter, the cock shall not crow to day, till thou thrice forsake that thou knowest me.

22:35 And he said to them, When I sent you without satchel, and scrip, and shoes, whether any thing failed to you? And they said, Nothing.

22:36 Therefore he said to them, But now he that hath a satchel, take also and a scrip; and he that hath none [and he that hath not], sell his coat, and buy a

22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

22:33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

22:36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment,

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sword.

and buy one.

22:37 For I say to you, that yet it behooveth that thing [this thing] that is written to be fulfilled in me, And he is areckoned with wicked men; for those things that be of me have an end.

22:37 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.

22:38 And they said, Lord, lo! two swords here. And he said to them, It is enough.

22:38 And they said, Lord, behold, here are *two* swords. And he said unto them, It is enough.

22:39 And he went out, and went after the custom into the hill of Olives [And he gone out, went by custom into the hill of Olives]; and the disciples followed him.

22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

22:40 And when he came to the place, he said to them, Pray ye, lest ye enter into temptation.

22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

22:41 And he was taken away from them, as much as is a stone's cast; and he kneeled, and prayed,

22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

22:42 and said [saying], Father, if thou wilt, do away this cup from me; nevertheless not my will be done, but thine [nevertheless not my will, but thine be done].

22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

22:43 And an angel appeared to him from heaven, and comforted him [comforting him].

22:43 And there appeared an angel unto him from heaven, strengthening him.

22:44 And he was made in agony, and prayed the longer [And he made in agony, *either anguish*, prayed longer]; and his sweat was made as drops of blood running down into the earth.

22:44 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.

## LUKE

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### Wycliffe-Purvey, 1395

22:45 And when he was risen from prayer [And when he had risen from prayer], and was come to his disciples, he found them sleeping for heaviness.

22:46 And he said to them, What sleep ye? Rise ye, and pray ye [Rise ye, and pray], that ye enter not into temptation.

22:47 Yet while he spake, lo! a company, and he that was called Judas, one of the twelve, went before them; and he came [nigh] to Jesus, to kiss him.

22:48 And Jesus said to him, Judas, betrayest thou man's Son with a kiss?

22:49 And they that were about him, and saw that that was to come, said to him, Lord, whether we smite with sword?

22:50 And one of them smote the servant of the prince of priests, and cut off his right ear.

22:51 But Jesus answered, and said, Suffer ye till hither. And when he had touched his ear, he healed him.

22:52 And Jesus said to them, that came to him, the princes of priests, and magistrates of the temple [and magistrates, *or masters*, of the temple], and elder men, As to a thief ye have gone out with swords and staves?

22:53 When I was each day with you in the temple, ye stretched not out [the] hands into me; but this is your hour,

### KJV, 1611

22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

22:46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

22:47 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.

22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

22:49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

22:50 And one of them smote the servant of the high priest, and cut off his right ear.

22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

22:52 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?

22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and

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and the power of darkneses.

the power of darkness.

22:54 And they took him, and led to the house of the prince of priests; and Peter followed him afar.

22:54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

22:55 And when a fire was kindled in the middle of the great house, and they sat about, Peter was in the middle of them.

22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

22:56 Whom when a damsel had seen sitting at the light [<sup>+</sup>Whom when some handmaiden/handmaid had seen sitting at the light], and had beheld him, she said, And this was with him.

22:56 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.

22:57 And he denied him, and said [saying], Woman, I know him not.

22:57 And he denied him, saying, Woman, I know him not.

22:58 And after a little another man saw him, and said, And thou art of them. But Peter said, A! man, I am not.

22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

22:59 And when a space was made as of one hour, [soothly] another affirmed, and said [saying], Truly this was with him; for also he is of Galilee.

22:59 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 Galilaean.

22:60 And Peter said, Man, I know not what thou sayest. And at once [And anon] yet while he spake, the cock crew.

22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

22:61 And the Lord turned again [And the Lord turned], and beheld Peter; and Peter had mind of the word of Jesus, as he had said, Before that the cock crow, thrice thou shalt deny me.

22:61 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.

22:62 And Peter went out, and wept bitterly.

22:62 And Peter went out, and wept bitterly.

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### Wycliffe-Purvey, 1395

22:63 And the men that held him scorned him, and smote him.

22:64 And they blindfolded him, and smote his face, and asked him, and said, Declare, thou *Christ*, to us, who is he that smote thee? [And they veiled him, and smote his face, and asked him, saying, Prophesy thou, who is it that smote thee?]

22:65 Also they blaspheming said against him many other things. [Also they blaspheming said many other things against him.]

22:66 And as the day was come, the elder men of the people, and the princes of priests, and the scribes came together, and led him into their council, and said [saying],

22:67 If thou art Christ, say to us. And he said to them, If I say to you, ye will not believe to me;

22:68 and if I ask, ye will not answer to me, neither ye will deliver *me*. [soothly and if I shall ask, ye shall not answer to me, neither ye shall let go.]

22:69 But after this time man's Son shall be sitting on the right half of the virtue of God.

22:70 Therefore all said, Then art thou the Son of God? And he said, Ye say that I am.

22:71 And they said, What yet desire we witnessing? for we ourselves have heard of his mouth.

### KJV, 1611

22:63 And the men that held Jesus mocked him, and smote *him*.

22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

22:65 And many other things blasphemously spake they against him.

22:66 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,

22:67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

22:68 And if I also ask *you*, ye will not answer me, nor let *me* go.

22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

22:70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

22:71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.



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## Chapter 23

## Chapter 23

23:1 And all the multitude of them arose, and led him to Pilate.

23:1 And the whole multitude of them arose, and led him unto Pilate.

23:2 And they began to accuse him, and said [saying], We have found this [*man*] turning upside-down our folk, and forbidding tribute to be given to the emperor [and forbidding tribute to be given to Caesar], and saying that himself is Christ a king.

23:2 And 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.

23:3 And Pilate asked him, and said [saying], Art thou king of Jews? And he answered, and said, Thou sayest.

23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

23:4 And Pilate said to the princes of priests, and to the people, I find nothing of cause in this man.

23:4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

23:5 And they waxed stronger, and said [saying], He moveth the people, teaching through all Judaea, beginning from Galilee till hither [beginning from Galilee to hither].

23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

23:6 And Pilate hearing Galilee asked, if he were a man of Galilee.

23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

23:7 And when he knew that he was of the power of Herod, he sent him to Herod; which was at Jerusalem in those days. [And as he knew that he was of the power of Herod, he sent him again to Herod; the which and he was at Jerusalem in those days.]

23:7 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.

23:8 And when Herod saw Jesus, he joyed full much; for long time he coveted to see him, for he heard many

23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he

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things of him, and hoped to see some token done of him [for he was coveting of much time to see him, for he heard many things of him, and hoped to see some miracle be done of him].

23:9 And he asked him in many words; and he answered nothing to him.

23:10 And the princes of priests and the scribes stood, steadfastly accusing him.

23:11 But Herod with his host despised him, and scorned him, and clothed him with a white cloak [with a white cloth], and sent *him* again to Pilate.

23:12 And Herod and Pilate were made friends from that day [And Herod and Pilate were made friends in that day]; for before they were enemies together.

23:13 And Pilate called together the princes of priests and the magistrates of the people,

23:14 and said to them, Ye have brought to me this man, as turning away the people, and lo! I asking before you find no cause in this man of these things, in which ye accuse him;

23:15 neither Herod, for he hath sent him again to us [but neither Herod, for I again sent you to him], and lo! nothing worthy of death is done to him.

23:16 And therefore I shall amend him, and deliver *him*. [+Therefore I shall deliver him amended/I shall let go him amended, *or*

had heard many things of him; and he hoped to have seen some miracle done by him.

23:9 Then he questioned with him in many words; but he answered him nothing.

23:10 And the chief priests and scribes stood and vehemently accused him.

23:11 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.

23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

23:13 And Pilate, when he had called together the chief priests and the rulers and the people,

23:14 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:

23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

23:16 I will therefore chastise him, and release *him*.

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*deliver him chastised.*]

23:17 But he must needs deliver to them one by the feast day. [Forsooth he had need to dismiss, *or deliver*, to them one by the feast day.]

23:18 And all the people cried together, and said, Do him away, and deliver to us Barabbas; [Soothly all the company cried, saying, Do him away, and deliver to us Barabbas;]

23:19 which was sent into prison for disturbing made in the city, and for manslaying. [the which was sent into prison for some sedition, *or disturbing*, made in the city, and for manslaying.]

23:20 And again Pilate spake to them, and would deliver Jesus. [Forsooth again Pilate spake to them, willing to deliver Jesus.]

23:21 And they cried out, and said [And they under-cried, saying], Crucify, crucify him.

23:22 And the third time he said to them, For what evil hath he done [Soothly what of evil hath he done]? I find no cause of death in him; therefore I shall chastise him, and shall deliver *him* [and I shall deliver].

23:23 And they continued with great voices asking [And they continued asking with great voices], that he should be crucified; and the voices of them waxed strong.

23:24 And Pilate deemed their asking to be done.

23:17 (For of necessity he must release one unto them at the feast.)

23:18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

23:20 Pilate therefore, willing to release Jesus, spake again to them.

23:21 But they cried, saying, Crucify *him*, crucify him.

23:22 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.

23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

23:24 And Pilate gave sentence that it should be as they required.

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23:25 And he delivered to them him, that for manslaying and sedition was sent into prison, whom they asked; but he betook Jesus to their will.

23:26 And when they led him, they took a man, Simon of Cyrene, coming from the town, and they laid on him the cross to bear after Jesus.

23:27 And there followed him much people [Soothly there followed him much company of people], and [of] women that bewailed, and bemoaned him.

23:28 And Jesus turned to them, and said, Daughters of Jerusalem, do not ye weep on me, but weep ye on yourselves and on your sons.

23:29 For lo! days shall come, in which it shall be said, Blessed be barren women, and [the] wombs that have not born children, and the teats that have not given suck. [+For lo! days shall come, in which it shall be said, Blessed barren, and the wombs that have not gendered, and the teats which have not given suck.]

23:30 Then they shall begin to say to mountains, Fall ye down on us, and to small hills, Cover ye us.

23:31 For if in a green tree they do these things [For if they do these things in a green tree], what shall be done in a dry?

23:32 Also [and] other two wicked men were led with him, to be slain.

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23:25 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.

23:26 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.

23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

23:29 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.

23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

23:31 For if they do these things in a green tree, what shall be done in the dry?

23:32 And there were also two other, malefactors, led with him to be put to death.

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23:33 And when they came into a place, that is called of Calvary [<sup>+</sup>And after that they came to a place, which is called Calvary], there they crucified him, and the thieves, one on the right half, and the other on the left half.

23:33 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.

23:34 But Jesus said, Father, forgive them, for they know not what they do. And they parted his clothes, and cast lots [Forsooth they parting his clothes, sent lots].

23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

23:35 And the people stood abiding; and the princes scorned him with them, and said, Other men he made safe; make he himself safe, if this be Christ, the chosen of God. [And the people stood abiding; and the princes scorned him with them, saying, Other men he made safe; make he himself safe, if he is Christ, the chosen of God.]

23:35 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.

23:36 And the knights approached, and scorned him, and proffered vinegar to him, [Forsooth and knights coming nigh scorned him, and offered vinegar to him,]

23:36 And the soldiers also mocked him, coming to him, and offering him vinegar,

23:37 and said [saying], If thou art king of Jews, make thee safe.

23:37 And saying, If thou be the king of the Jews, save thyself.

23:38 And the superscription was written over him with Greek letters [with letters of Greek], and of Latin, and of Hebrew, This is the king of Jews.

23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

23:39 And one of these thieves that hanged, blasphemed him, and said [Forsooth one of those thieves that hanged, blasphemed him, saying], If thou art Christ, make thyself safe and us.

23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

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23:40 But the other answering, blamed him, and said, Neither thou dreatest God, [thou] that art in the same condemnation? [Soothly the tother answering, blamed him, saying, Neither thou dreatest God, thou that art in the same damnation?]

23:40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

23:41 And truly we justly, for we have received worthy things to *our* works; but this did nothing of evil. [And truly we justly, for we have received worthy things to deeds; soothly this hath done no evil.]

23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

23:42 And he said to Jesus, Lord, have mind of me [Lord, have mind on me], when thou comest into thy kingdom.

23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

23:43 And Jesus said to him, Truly I say to thee, this day thou shalt be with me in paradise.

23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

23:44 And it was almost the sixth hour, and darkneses were made on all the earth into the ninth hour [till the ninth hour].

23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

23:45 And the sun was made dark, and the veil of the temple was rent atwo [and the veil of the temple was cut the middle].

23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

23:46 And Jesus crying with a great voice, said, Father, into thine hands I betake my spirit. And he saying these things, gave up the ghost. [And Jesus crying with great voice, saith, Father, into thy hands I betake my spirit. And he saying these things, sent out the spirit, *or died*.]

23:46 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.

23:47 And the centurion seeing that thing that was done, glorified God, and said [saying], Verily, this man was just.

23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous

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- 23:48 And all the people of them that were there together at this spectacle, and saw those things that were done, smote their breasts, and turned again.
- 23:49 But all his known stood afar, and women that followed him from Galilee, seeing these things.
- 23:50 And lo! a man, Joseph by name, of Arimathaea, a city of Judaea, that was a decurion, a good man and a just, [And lo! a man, Joseph by name, that was a decurion, *or having ten under him*, a good man and just,]
- 23:51 this *man* consented not to the counsel and to the deeds of them; and he abode the kingdom of God. [this man consented not to the counsel and deeds of them, of Arimathaea, city of Judaea; the which and he abode the kingdom of God.]
- 23:52 This *Joseph* came to Pilate, and asked the body of Jesus,
- 23:53 and took it down, and wrapped it in a clean linen cloth, and laid him in a grave hewn, in which not yet any man had been laid [in which not yet any man was put].
- 23:54 And the day was the even of the holiday, and the sabbath began to shine. [+And the day was the making ready of pask, *that is, even of the holy day*, and the sabbath began to shine.]
- 23:55 And the women following, that came with him from Galilee, saw the
- man.
- 23:48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
- 23:49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.
- 23:50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:
- 23:51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.
- 23:52 This *man* went unto Pilate, and begged the body of Jesus.
- 23:53 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.
- 23:54 And that day was the preparation, and the sabbath drew on.
- 23:55 And the women also, which came with him from Galilee, followed after,

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grave, and how his body was laid.

and beheld the sepulchre, and how his body was laid.

23:56 And they turned again, and made ready sweet smelling spices, and ointments; but in the sabbath they rested, after the commandment.

23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

## Chapter 24

## Chapter 24

24:1 But in one day of the week full early they came to the grave, and brought sweet smelling spices, that they had arrayed [bringing sweet spices, which they had made ready].

24:1 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.

24:2 And they found the stone turned away from the grave.

24:2 And they found the stone rolled away from the sepulchre.

24:3 And they went in, and found not the body of the Lord Jesus.

24:3 And they entered in, and found not the body of the Lord Jesus.

24:4 And it was done, the while [while] they were astonished in thought of this thing, lo! two men stood beside them in shining cloak [+in shining cloth/in shining clothing].

24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

24:5 And when they dreaded, and bowed their semblance into the earth, they said to them, What seek ye him that liveth with dead men [What seek ye the living with the dead]?

24:5 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?

24:6 He is not here, but is risen. Have ye mind, how he spake to you, when he was yet in Galilee,

24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

24:7 and said [saying], For it behooveth man's Son to be betaken into the hands of sinful men, and to be crucified, and the third day to rise again.

24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.



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24:8 And they bethought on his words.

24:8 And they remembered his words,

24:9 And they went again from the grave, and told all these things to the eleven, and to all [the] others.

24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

24:10 And there was Mary Magdalene, and Joanna, and Mary of James, and other women that were with them, that said to the apostles these things [that said these things to the apostles].

24:10 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.

24:11 And these words were seen to them as madness [And these words were seen before them as madness], and they believed not to them.

24:11 And their words seemed to them as idle tales, and they believed them not.

24:12 But Peter rose up, and ran to the grave; and he bowed down, and saw the linen clothes lying alone. And he went by himself, wondering on that that was done. [+Forsooth Peter rising, ran to the grave; and he bowing down, saw the linen clothes put alone. And he went, wondering with himself this thing that was done.]

24:12 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.

24:13 And lo! twain of them went in that day into a castle [And lo! two of them went in that day to a castle], that was from Jerusalem the space of sixty furlongs, by name Emmaus.

24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

24:14 And they spake together of all these things that had befallen.

24:14 And they talked together of all these things which had happened.

24:15 And it was done, the while they talked, and sought by themselves, Jesus himself approached, and went with them. [And it was done, while they talked, and sought with themselves, and Jesus himself nighing, went with them.]

24:15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

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24:16 But their eyes were holden, that they knew him not.

24:16 But their eyes were holden that they should not know him.

24:17 And he said to them, What be these words, that ye speak together wandering, and ye be sorrowful?

24:17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

24:18 And one, whose name *was* Cleopas, answered, and said [to him], Thou thyself art a pilgrim in Jerusalem [<sup>+</sup>And one answering, to whom the name *was* Cleopas, said to him, Thou alone art a pilgrim in Jerusalem], and hast thou not known, what things be done in it in these days?

24:18 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?

24:19 To whom he said, What things? And they said to him, Of Jesus of Nazareth, that was a man prophet, mighty in work and word before God and all the people;

24:19 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:

24:20 and how the high priests and our princes betook him into condemnation of death [and how the highest priests and our princes betook him into damnation of death], and crucified him.

24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

24:21 But we hoped, that he should have again-bought Israel. And now on all these things the third day is to day, that these things were done.

24:21 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.

24:22 But also some women of ours made us afear'd, which before day were at the grave [which before the light were at the grave];

24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

24:23 and when his body was not found, they came, and said, that they saw also a sight of angels [they came, saying, them also to have seen a sight of

24:23 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.

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angels], which said, that he liveth.

24:24 And some [men] of ours went to the grave, and they found so as the women said, but they found not him [but him they found not].

24:25 And he said to them, A! fools [O! fools], and slow of heart to believe in all things that the prophets have spoken.

24:26 Whether it behooved not Christ to suffer these things, and so to enter into his glory?

24:27 And he began at Moses and at all the prophets, and declared to them in all scriptures, that were of him. [And he beginning at Moses and all the prophets, expounded to them in all scriptures, which were of him.]

24:28 And they came nigh to the castle, whither they went. And he made countenance that he would go further.

24:29 And they constrained him, and said [saying], Dwell with us, for it draweth to night, and the day is now bowed down. And he entered [in] with them.

24:30 And it was done, while he sat at the meat with them, he took bread, and blessed, and brake, and took to them [and gave to them].

24:31 And the eyes of them were opened, and they knew him; and he vanished from their eyes.

24:32 And they said together, Whether

24:24 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.

24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

24:28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.

24:32 And they said one to another,

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our heart was not burning in us, while he spake to us in the way, and [he] opened to us [the] scriptures?

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

24:33 And they rose up in the same hour, and went again into Jerusalem [to Jerusalem], and found the eleven gathered together, and them that were with them,

24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

24:34 saying, That the Lord is risen verily, and appeared to Simon.

24:34 Saying, The Lord is risen indeed, and hath appeared to Simon.

24:35 And they told what things were done in the way, and how they knew him in breaking of bread.

24:35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

24:36 And while they spake these things, Jesus stood in the middle of them, and said to them, Peace to you; I am, do not ye dread.

24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

24:37 But they were afraid and aghast, and guessed them to see a spirit.

24:37 But they were terrified and affrighted, and supposed that they had seen a spirit.

24:38 And he said to them, What be ye troubled, and thoughts come up into your hearts [and thoughts ascend up into your hearts]?

24:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

24:39 See ye my hands and my feet, for I myself am. Feel ye, and see ye; for a spirit hath not flesh and bones, as ye see that I have [as ye see me to have].

24:39 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.

24:40 And when he had said this thing, he showed hands and feet to them.

24:40 And when he had thus spoken, he showed them *his* hands and *his* feet.

24:41 And yet while they believed not, and wondered for joy, he said, Have ye here any thing that shall be eaten [Have

24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

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ye any thing here that shall be eaten]?

24:42 And they proffered to him [And they offered to him] a part of a fish roasted, and an honeycomb.

24:43 And when he had eaten before them, he took that that (was) left, and gave to them; [And when he had eaten before them, he taking the reliefs, gave to them;]

24:44 and [he] said to them, These be the words that I spake to you [and he said to them, These be the words which I spake to you], when I was yet with you; for it is need that all things be fulfilled, that be written in the law of Moses [which be written in the law of Moses], and in prophets, and in psalms, of me.

24:45 Then he opened to them wit [Then he opened wit to them], that they should understand [the] scriptures.

24:46 And he said to them, For thus it is written, and thus it behooved Christ to suffer, and rise again from death the third day [and to rise again from dead the third day];

24:47 and penance and remission of sins to be preached in his name to all folks, beginning at Jerusalem.

24:48 And ye be witnesses of these things.

24:49 And I shall send the promise of my Father into you [And I send the promise of my Father into you]; but sit ye in

24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

24:43 And he took *it*, and did eat before them.

24:44 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.

24:45 Then opened he their understanding, that they might understand the scriptures,

24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

24:48 And ye are witnesses of these things.

24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued

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the city, till ye be clothed with virtue  
from on high.

with power from on high.

24:50 And he led them forth into  
Bethany, and when his hands were lifted  
up [and, his hands lifted up], he blessed  
them.

24:50 And he led them out as far as to  
Bethany, and he lifted up his hands, and  
blessed them.

24:51 And it was done, the while he  
blessed them [while he blessed them], he  
departed from them, and was borne into  
heaven.

24:51 And it came to pass, while he  
blessed them, he was parted from them,  
and carried up into heaven.

24:52 And they worshipped, and went  
again into Jerusalem with great joy,  
[And they worshipping went again to  
Jerusalem with great joy;]

24:52 And they worshipped him, and  
returned to Jerusalem with great joy:

24:53 and were evermore in the temple  
[and were ever in the temple], praising and  
blessing God.

24:53 And were continually in the  
temple, praising and blessing God.  
Amen.

# THE GOSPEL

*according to*

# JOHN

Wycliffe-Purvey, 1395

## Chapter 1

1:1 In the beginning was the word, and the word was at God, and God was the word. [In the beginning was the word, *that is, God's Son*, and the word was at God, and God was the word.]

1:2 This was in the beginning at God.

1:3 All things were made by him, and without him was made nothing [nought], that thing that was made.

1:4 In him was life, and the life was the light of men;

1:5 and the light shineth in darkneses, and [the] darkneses comprehended not it.

1:6 A man was sent from God, to whom the name was John.

1:7 This man came into witnessing, that he should bear witnessing of the light, that all men should believe by him.

1:8 He was not that light, but that he should bear witnessing of the light.

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## Chapter 1

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1:2 The same was in the beginning with God.

1:3 All things were made by him; and without him was not any thing made that was made.

1:4 In him was life; and the life was the light of men.

1:5 And the light shineth in darkness; and the darkness comprehended it not.

1:6 There was a man sent from God, whose name *was* John.

1:7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

1:8 He was not that Light, but *was sent* to bear witness of that Light.

# JOHN

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1:9 There was a very light, which lighteneth each man that cometh into this world [that lighteth each man coming into this world].

1:10 He was in the world, and the world was made by him, and the world knew him not.

1:11 He came into his own things, and his received him not.

1:12 But how many ever received him, he gave to them power to be made the sons of God, to them that believe in his name;

1:13 the which not of bloods [which not of bloods], neither of the will of flesh, neither of the will of man, but be born of God.

1:14 And the word was made man, and dwelled among us, and we have seen the glory of him, as the glory of the one begotten Son of the Father, full of grace and of truth. [And the word, *that is, God's Son*, is made flesh, *or man*, and hath dwelled in us, and we have seen the glory of him, the glory as of the one begotten of the Father, *the Son* full of grace and truth.]

1:15 John beareth witnessing of him, and crieth, and saith, This is he of whom I said, He that shall come after me, is made before me [saying, This it was, whom I said, He that cometh after me, is made before me], for he was before me;

1:16 and of the plenty of him we all have taken, and grace for grace.

1:17 For the law was given by Moses;

## KJV, 1611

1:9 *That* was the true Light, which lighteth every man that cometh into the world.

1:10 He was in the world, and the world was made by him, and the world knew him not.

1:11 He came unto his own, and his own received him not.

1:12 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:

1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14 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.

1:15 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.

1:16 And of his fulness have all we received, and grace for grace.

1:17 For the law was given by Moses,



# JOHN

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but grace and truth is made by Jesus Christ.

*but* grace and truth came by Jesus Christ.

1:18 No man saw ever God [No man ever saw God], but the one begotten Son, that is in the bosom of the Father, he hath told out.

1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1:19 And this is the witnessing of John, when Jews sent from Jerusalem priests and deacons to him, that they should ask him, Who art thou?

1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

1:20 [And] He acknowledged, and denied not, and he acknowledged, For I am not Christ.

1:20 And he confessed, and denied not; but confessed, I am not the Christ.

1:21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou a prophet [Art thou the prophet]? And he answered, Nay.

1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

1:22 Therefore they said to him, Who art thou? That we give an answer to these that sent us. What sayest thou of thyself?

1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

1:23 He said, I *am* a voice of a crier in desert [I *am* a voice of a *man* crying in desert], Dress ye the way of the Lord, as Esaias, the prophet, said.

1:23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

1:24 And they that were sent, were of the Pharisees.

1:24 And they which were sent were of the Pharisees.

1:25 And they asked him, and said to him, What then baptizest thou, if thou art not Christ, neither Elias, neither a prophet?

1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

1:26 John answered to them, and said [saying], I baptize in water, but in the middle of you hath stand one, that ye

1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

# JOHN

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know not [whom ye know not];

1:27 he it is, that shall come after me [he it is, that is to coming after me], that was made before me, of whom I am not worthy to loose the thong of his shoe.

1:28 These things were done in Bethany beyond Jordan, where John was baptizing.

1:29 Another day John saw Jesus coming to him, and he said, Lo! the lamb of God; lo! he that doeth away the sins of the world. [+And another day John saw Jesus coming to him, and he saith, Lo! the lamb of God; lo! which doeth away the sins of the world.]

1:30 This is he, that I said of, After me is come a man [This is *he*, of whom I said, After me cometh a man], which was made before me; for he was rather than I.

1:31 And I knew him not, but that he be showed in Israel, therefore I came baptizing in water.

1:32 And John bare witnessing, and said, I saw the Spirit coming down as a culver from heaven, and dwelled on him. [And John bare witnessing, saying, For I saw the Spirit coming down, as a culver from heaven, and dwelling upon him.]

1:33 And I knew him not; but he that sent me to baptize in water, said to me, On whom thou seest the Spirit coming down [Upon whom thou shalt see the Spirit coming down], and dwelling on him, this is he, that baptizeth in the Holy Ghost.

1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

# JOHN

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## Wycliffe-Purvey, 1395

1:34 And I saw, and bare witnessing, that this is the Son of God.

1:35 Another day John stood [Again John stood in another day], and two of his disciples;

1:36 and he beheld Jesus walking, and saith [and he beholding Jesus walking, saith], Lo! the lamb of God.

1:37 And two disciples heard him speaking, and [they] followed Jesus.

1:38 And Jesus turned, and saw them following him, and saith to them, What seek ye? And they said to him, Rabbi, that is to say [that is interpreted], Master, where dwellest thou?

1:39 And he saith to them, Come ye, and see. And they came, and saw where he dwelled [He saith to them, Come, and see ye. They came, and saw where he dwelt]; and dwelt with him that day. And it was as the tenth hour.

1:40 And Andrew, the brother of Simon Peter, was one of the twain, that heard of John, and had followed him.

1:41 This found first his brother Simon, and he said to him, We have found Messias, that is to say, Christ; [This found first his brother Simon, and he saith to him, We have found Messias, that is interpreted Christ;]

1:42 and he led him to Jesus. And Jesus beheld him, and said, Thou art Simon, the son of Jona; thou shalt be called Cephas, that is to say [that is interpreted], Peter.

## KJV, 1611

1:34 And I saw, and bare record that this is the Son of God.

1:35 Again the next day after John stood, and two of his disciples;

1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

1:37 And the two disciples heard him speak, and they followed Jesus.

1:38 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?

1:39 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.

1:40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

# JOHN

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## Wycliffe-Purvey, 1395

1:43 And on the morrow he would go out into Galilee, and he found Philip; and he saith to him [and Jesus saith to him], Follow thou me.

1:44 Philip was of Bethsaida, the city of Andrew and of Peter [the city of Andrew and Peter].

1:45 Philip found Nathanael, and said to him [and he saith to him], We have found Jesus, the son of Joseph, of Nazareth, whom Moses wrote in the law and the prophets.

1:46 And Nathanael said to him, Of Nazareth may some good thing be? Philip said to him [Philip saith to him], Come, and see.

1:47 Jesus saw Nathanael coming to him, and said of him [and saith of him], Lo! verily a man of Israel, in whom is no guile.

1:48 Nathanael said to him [Nathanael saith to him], Whereof hast thou known me? Jesus answered, and said to him, Before that Philip called thee, when thou were under the fig tree, I saw thee.

1:49 Nathanael answered to him, and said [and saith], Rabbi, thou art the Son of God, thou art king of Israel.

1:50 Jesus answered, and said to him, For I said to thee, I saw thee under the fig tree, thou believest; thou shalt see more than these things [thou shalt see more things than these].

1:51 And he said to them, Truly, truly, I say to you, ye shall see heaven

## KJV, 1611

1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

1:45 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.

1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

1:48 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.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

1:50 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 these.

1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall

# JOHN

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opened, and the angels of God ascending up and coming down on man's Son [and the angels of God ascending up and coming down upon man's Son].

see heaven open, and the angels of God ascending and descending upon the Son of man.

## Chapter 2

## Chapter 2

2:1 And the third day weddings were made in the Cana of Galilee; and the mother of Jesus was there.

2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2:2 And Jesus was called, and his disciples, to the weddings.

2:2 And both Jesus was called, and his disciples, to the marriage.

2:3 And when wine failed, the mother of Jesus said to him, They have not wine.

2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

2:4 And Jesus saith to her, What to me and to thee, woman? mine hour came not yet.

2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

2:5 His mother saith to the ministers, Whatever thing he saith to you, do ye.

2:5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

2:6 And there were set six stone cans, after the cleansing of the Jews, holding each two or three metretes. [Forsooth there were put six stone pots, after the cleansing of Jews, taking each two or three measures.]

2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

2:7 And Jesus saith to them, Fill ye the pots with water. And they filled them, up to the mouth. [Jesus saith to them, Fill ye the pots with water. And they filled them unto the highest part.]

2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

2:8 And Jesus said to them, Draw ye now, and bear ye to the master of the feast [+And Jesus saith to them, Draw ye now, and bear to the architriline, *that is, prince*

2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

# JOHN

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*in the house of three stages*]. And they bare.

2:9 And when the master of the feast had tasted the water made wine, and knew not whereof it was, but the ministers knew that drew the water [<sup>+</sup>soothly the ministers knew, which drew the water], the master of the feast calleth the spouse,

2:10 and saith to him, Each man setteth first good wine, and when men be filled, then that that is worse; but thou hast kept the good wine into this time. [and saith to him, Each man putteth first good wine, and when men shall be full-filled, then that that is worse; soothly thou hast kept good wine till now.]

2:11 Jesus did this the beginning of signs in the Cana of Galilee, and showed his glory; and his disciples believed in him.

2:12 After these things he came down to Capernaum, and his mother, and his brethren, and his disciples; and they dwelled there not many days [and they dwelt there not many days].

2:13 And the pask of Jews was nigh, and Jesus went up to Jerusalem.

2:14 And he found in the temple men selling oxen, and sheep, and culvers, and [money-]changers sitting.

2:15 And when he had made as it were a scourge of small cords, he drove out all of the temple, and oxen, and sheep [<sup>+</sup>And when he had made a scourge of small cords, he cast all out of the temple, and sheep, and oxen]; and he shedded [out]

2:9 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,

2:10 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.

2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

2:15 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;

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the money of changers, and turned upside-down the boards.

2:16 And he said to them that sold culvers, Take away from hence these things, and do not ye make the house of my Father an house of merchandise.

2:17 And his disciples had mind, for it was written, The fervent love of thine house hath eaten me [The zeal, *or fervour of love*, of thine house hath eaten me].

2:18 Therefore the Jews answered, and said to him, What token showest thou to us [What sign, *or token*, showest thou to us], that thou doest these things?

2:19 Jesus answered, and said to them, Undo ye this temple, and in three days I shall raise it.

2:20 Therefore the Jews said to him, In forty and six years this temple was builded, and shalt thou in three days raise it [In forty and six years this temple is built, and thou in three days shalt raise it]?

2:21 But he said of the temple of his body.

2:22 Therefore when he was risen from death, his disciples had mind, that he said these things *of his body* [Therefore when he had risen from dead *men*, his disciples had mind, for he said this thing]; and they believed to the scripture, and to the word that Jesus said.

2:23 And when Jesus was at Jerusalem in pask, in the feast day, many believed in his name, seeing his signs that he did [seeing the signs of him which he did].

2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

2:18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

2:21 But he spake of the temple of his body.

2:22 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.

2:23 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.

# JOHN

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## Wycliffe-Purvey, 1395

2:24 But Jesus trusted not himself to them, for he knew all men;

2:25 and for it was not need to him, that any man should bear witnessing of man, for he knew, what was in man.

## Chapter 3

3:1 And there was a man of the Pharisees, Nicodemus by name, a prince of the Jews.

3:2 And he came to Jesus by night, and said to him, Rabbi, we know, that thou art come from God a master [Rabbi, we know, for of God thou hast come a master]; for no man may do these signs, that thou doest, but God be with him.

3:3 Jesus answered, and said to him, Truly, truly, I say to thee, but a man be born again, he may not see the kingdom of God.

3:4 Nicodemus said to him [Nicodemus saith to him], How may a man be born, when he is old? whether he may enter again into his mother's womb, and be born again?

3:5 Jesus answered, Truly, truly, I say to thee, but a man be born again of water, and of the Holy Ghost, he may not enter into the kingdom of God.

3:6 That that is born of the flesh, is flesh; and that that is born of the Spirit, is spirit.

3:7 Wonder thou not, for I said to thee, It behooveth you to be born again.

## KJV, 1611

2:24 But Jesus did not commit himself unto them, because he knew all *men*,

2:25 And needed not that any should testify of man: for he knew what was in man.

## Chapter 3

3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

3:2 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.

3:3 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.

3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

3:5 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.

3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

3:7 Marvel not that I said unto thee, Ye must be born again.



# JOHN

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## Wycliffe-Purvey, 1395

3:8 The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not, from whence he cometh, nor whither he goeth; so is each man that is born of the Spirit.

3:9 Nicodemus answered, and said to him, How may these things be done [How be these things able to be done]?

3:10 Jesus answered, and said to him, Thou art a master in Israel, and knowest not these things? [Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things?]

3:11 Truly, truly, I say to thee, for we speak that that we know, and we witness that that we have seen, and ye take not our witnessing.

3:12 If I have said to you earthly things, and ye believe not, how if I say to you heavenly things, shall ye believe?

3:13 And no man ascendeth [up] into heaven, but he that came down from heaven, man's Son that is in heaven. [And no man ascendeth into heaven, no but he that came down from heaven, the Son of man which is in heaven.]

3:14 And as Moses areared a serpent in desert [And as Moses reared up a serpent in desert], so it behooveth man's Son to be raised [up],

3:15 that each man that believeth in him, perish not, but have everlasting life.

3:16 For God loved so the world [Forsooth God so loved the world], that he

## KJV, 1611

3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

3:9 Nicodemus answered and said unto him, How can these things be?

3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

3:13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

3:15 That whosoever believeth in him should not perish, but have eternal life.

3:16 For God so loved the world, that he gave his only begotten Son, that

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gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life.

whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world, that he judge the world, but that the world be saved by him.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3:18 He that believeth in him, is not deemed; but he that believeth not, is now deemed [He that believeth into him is not deemed, *or condemned*; forsooth he that believeth not, is now condemned], for he believeth not in the name of the one begotten Son of God.

3:18 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.

3:19 And this is the doom, for light came into the world, and men loved more darkneses than light; for their works were evil.

3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

3:20 For each man that doeth evil, hateth the light; and he cometh not to the light [and cometh not to the light], that his works be not reprovèd.

3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.

3:21 But he that doeth truth, cometh to the light, that his works be showed, that they be done in God.

3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

3:22 After these things Jesus came, and his disciples, into the land of Judaea, and there he dwelled with them, and baptized [and baptized, *or christened*].

3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

3:23 And John was baptizing in Aenon, beside Salim, for many waters were there; and they came, and were baptized.

3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

3:24 And John was not yet sent into prison.

3:24 For John was not yet cast into prison.

# JOHN

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## Wycliffe-Purvey, 1395

3:25 Therefore a question was made of John's disciples with the Jews, of the purification [of the purification, *or cleansing*].

3:26 And they came to John, and said to him, Master [Rabbi, *or Master*], he that was with thee beyond Jordan, to whom thou hast borne witnessing, lo! he baptizeth, and all men come to him.

3:27 John answered, and said, A man may not take any thing, but it be given to him from heaven.

3:28 Ye yourselves bear witnessing to me, that I said, I am not Christ, but that I am sent before him.

3:29 He that hath a wife, is the husband [<sup>+</sup>He that hath a spouses/a spouse, *or a wife*, is the spouse, *or the husband*]; but the friend of the spouse that standeth, and heareth him, joyeth with joy, for the voice of the spouse. Therefore in this thing my joy is fulfilled.

3:30 It behooveth him to wax, but me to be made less. [It behooveth him to wax, forsooth me to be diminished, *or made less*.]

3:31 He that came from above, is above all; he that is of the earth, speaketh of the earth; he that cometh from heaven, is above all.

3:32 And he witnesseth that thing that he hath seen, and heard [And this thing that he saw and heard, he witnesseth], and no man taketh his witnessing.

3:33 But he that taketh his witnessing, hath confirmed that God is soothfast. [Forsooth he that hath taken his

## KJV, 1611

3:25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

3:26 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.

3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

3:30 He must increase, but I *must* decrease.

3:31 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.

3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

3:33 He that hath received his testimony hath set to his seal that God is true.

# JOHN

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## Wycliffe-Purvey, 1395

witnessing, hath marked that God is soothfast.]

3:34 But he whom God hath sent, speaketh the words of God; for not to measure God giveth the Spirit.

3:35 The Father loveth the Son, and he hath given all things into his hand.

3:36 He that believeth in the Son, hath everlasting life; but he that is unbelievful to the Son, shall not see everlasting life, but the wrath of God dwelleth on him.

## Chapter 4

4:1 Therefore as Jesus knew, that the Pharisees heard, that Jesus maketh and baptizeth more disciples than John,

4:2 though Jesus baptized not, but his disciples,

4:3 he left Judaea, and went again into Galilee.

4:4 And it behooved him to pass by Samaria.

4:5 Therefore Jesus came into a city of Samaria, that is called Sychar, beside the place [beside the manor, *or field*], that Jacob gave to Joseph, his son.

4:6 And the well of Jacob was there; and Jesus was weary of the journey, and sat thus upon the well [soothly Jesus made weary of the journey, sat thus on the well]. And the hour was, as it were the sixth.

## KJV, 1611

3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto *him*.

3:35 The Father loveth the Son, and hath given all things into his hand.

3:36 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.

## Chapter 4

4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

4:2 (Though Jesus himself baptized not, but his disciples,)

4:3 He left Judaea, and departed again into Galilee.

4:4 And he must needs go through Samaria.

4:5 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.

4:6 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.

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4:7 And a woman came from Samaria, to draw water. And Jesus saith to her, Give me [to] drink.

4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

4:8 And his disciples were gone into the city, to buy meat.

4:8 (For his disciples were gone away unto the city to buy meat.)

4:9 Therefore that woman of Samaria saith to him, How thou, that art a Jew, askest of me a drink, that am a woman of Samaria [which am a woman of Samaria]? for [the] Jews used not *to deal* with [the] Samaritans.

4:9 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.

4:10 Jesus answered, and said to her, If thou knewest the gift of God, and who it is, that saith to thee, Give me [to] drink, thou peradventure wouldest have asked of him, and he should have given to thee quick water.

4:10 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.

4:11 The woman saith to him, Sire, thou hast not wherein to draw [Sire, neither thou hast in what thing thou shalt draw], and the pit is deep; whereof then hast thou quick water?

4:11 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?

4:12 Whether thou art greater than our father Jacob, that gave to us the pit? and he drank thereof, and his sons, and his beasts.

4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

4:13 Jesus answered, and said to her, Each man that drinketh of this water, shall thirst again;

4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

4:14 but he that drinketh of the water that I shall give him, shall not thirst without end [shall not thirst into without end]; but the water that I shall give him, shall be made in him a well of water, springing up into everlasting life.

4:14 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.

# JOHN

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4:15 The woman saith to him, Sire, give me this water, that I thirst not, neither come hither to draw.

4:16 Jesus saith to her, Go, call thine husband, and come hither.

4:17 The woman answered, and said, I have none husband [I have not an husband]. Jesus saith to her, Thou saidest well, That I have none husband [For I have not an husband];

4:18 for thou hast had five husbands, and he that thou hast, is not thine husband [and he whom thou hast now, is not thine husband]. This thing thou saidest soothly.

4:19 The woman saith to him, Lord, I see, that thou art a prophet.

4:20 Our fathers worshipped in this hill, and ye say, that at Jerusalem is a place, where it behooveth to worship.

4:21 Jesus saith to her, Woman, believe thou to me, for the hour shall come, when neither in this hill, neither in Jerusalem [nor in Jerusalem], ye shall worship the Father.

4:22 Ye worship that that ye know not; we worship that that we know; for health is of the Jews.

4:23 But the time is come [But the hour cometh], and now it is, when true worshippers shall worship the Father in spirit and truth; for also the Father seeketh such, that worship him.

## KJV, 1611

4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

4:16 Jesus saith unto her, Go, call thy husband, and come hither.

4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

4:23 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.

# JOHN

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4:24 God is a Spirit, and it behooveth them that worship him, to worship in spirit and truth.

4:25 The woman saith to him, I know that Messias is come, that is said Christ; therefore when he cometh [therefore when he shall come], he shall tell us all things.

4:26 Jesus saith to her, I am he, that speaketh with thee. [Jesus saith to her, I am, that speak with thee.]

4:27 And at once [And anon] his disciples came, and wondered, that he spake with the woman; nevertheless no man said to him, What seekest thou, or, What speakest thou with her?

4:28 Therefore the woman left her water pot, and went into the city, and said to the men [and saith to the men],

4:29 Come ye, and see a man, that said to me all things that I have done; whether he be Christ? [Come ye, and see a man, that said to me all things what ever I have done; whether he is Christ?]

4:30 And they went out of the city, and came to him.

4:31 In the mean while his disciples prayed him, and said, Master, eat. [In the mean while his disciples prayed him, saying, Rabbi, *or Master*, eat.]

4:32 But he said to them, I have meat to eat, that ye know not.

4:33 Therefore the disciples said together, Whether any man hath brought him meat to eat [Whether any

## KJV, 1611

4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

4:26 Jesus saith unto her, I that speak unto thee am *he*.

4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

4:30 Then they went out of the city, and came unto him.

4:31 In the mean while his disciples prayed him, saying, Master, eat.

4:32 But he said unto them, I have meat to eat that ye know not of.

4:33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

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man brought to him to eat]?

4:34 Jesus saith to them, My meat is, that I do the will of him that sent me, [and] that I perform the work of him.

4:35 Whether ye say not, that yet four months be, and ripe corn cometh? Lo! I say to you, lift up your eyes, and see ye the fields, for now they be white to reap.

4:36 And he that reapeth taketh hire, and gathereth fruit into everlasting life; that both he that soweth, and he that reapeth, have joy together.

4:37 In this thing is the word true, For one is that soweth, and another that reapeth.

4:38 I sent you to reap, that that ye have not travailed; other men have travailed, and ye have entered into their travails.

4:39 And of that city many [of the] Samaritans believed in him, for the word of the woman, that bare witnessing, That he said to me all things that I have done [For he said to me all things, whatever I did].

4:40 Therefore when Samaritans came to him, they prayed him to dwell there [they prayed him, that he should dwell there]; and he dwelt there two days.

4:41 And many more believed for his word,

4:42 and said to the woman, That now not for thy speech we believe; for we

4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

4:35 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.

4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

4:37 And herein is that saying true, One soweth, and another reapeth.

4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

4:39 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.

4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

4:41 And many more believed because of his own word;

4:42 And said unto the woman, Now we believe, not because of thy saying:



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have heard, and we know, that this is verily the Saviour of the world.

for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

4:43 And after two days he went out from thence [Forsooth after two days he went thence], and went into Galilee.

4:43 Now after two days he departed thence, and went into Galilee.

4:44 And he [Jesus] bare witnessing, that a prophet in his own country hath none honour. [Soothly he Jesus bare witnessing, for a prophet in his own country hath not honour, *or worship*.]

4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

4:45 Therefore when he came into Galilee, men of Galilee received him, when they had seen all things that he had done in Jerusalem in the feast day; for also they had come to the feast day.

4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

4:46 Therefore he came again into the Cana of Galilee, where he made the water wine. And there was a little king, whose son was sick at Capernaum. [Therefore he came again into Cana of Galilee, where he made the water wine. And some little king was, whose son was sick at Capernaum.]

4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

4:47 When this had heard, that Jesus should come from Judaea into Galilee, he went to him, and prayed him, that he should come down, and heal his son; for he began to die.

4:47 When he heard that Jesus was come out of Judaea 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.

4:48 Therefore Jesus said to him, But ye see tokens and great wonders, ye believe not.

4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

4:49 The little king saith to him, Lord, come down, before that my son die.

4:49 The nobleman saith unto him, Sir, come down ere my child die.

4:50 Jesus saith to him, Go, thy son

4:50 Jesus saith unto him, Go thy

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liveth. The man believed to the word, that Jesus said to him, and he went.

4:51 And now when he came down [Soothly now him coming down], the servants came to meet him, and told to him, and said [saying], That his son lived.

4:52 And he asked of them the hour, in which he was amended. And they said to him, For yesterday in the seventh hour the fever left him.

4:53 Therefore the father knew, that that hour it was, in which Jesus said to him, Thy son liveth; and he believed, and all his house.

4:54 Jesus did again this second token, when he came from Judaea into Galilee.

## Chapter 5

5:1 After these things there was a feast day of the Jews, and Jesus went up to Jerusalem.

5:2 And in Jerusalem is a washing place, that in Hebrew is called Bethesda, and hath five porches. [Forsooth at Jerusalem is a standing water of beasts, that in Hebrew is called Bethesda, having five little gates, *or entries*.]

5:3 In these lay a great multitude of sick men, blind, crooked, and dry, abiding the moving of the water.

5:4 For the angel of the Lord came down certain times into the [standing]

## KJV, 1611

way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

4:51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

4:52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

4:53 So the father knew that it *was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

4:54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

## Chapter 5

5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

5:2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

5:4 For an angel went down at a certain season into the pool, and

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water, and the water was moved; and he that first came down into the cistern, after the moving of the water, was made whole of whatever sickness he was held [was made whole of whatever sickness he was holden with].

5:5 And a man was there [Forsooth some man was there], having eight and thirty years in his sickness.

5:6 And when Jesus had seen him lying, and had known, that he had much time [and had known, for now he had much time], he saith to him, Wilt thou be made whole?

5:7 The sick man answered to him, Lord, I have no man, that when the water is moved [that when the water is troubled], to put me into the cistern; for while I come, another goeth down before me.

5:8 Jesus saith to him, Rise up, take thy bed, and go. [Jesus saith to him, Rise up, take thy bed, and wander.]

5:9 And at once the man was made whole, and took up his bed, and went forth [And anon the man is made whole, and took up his bed, and wandered]. And it was sabbath in that day.

5:10 Therefore the Jews said to him that was made whole, It is sabbath, it is not leaveful to thee, to take away thy bed.

5:11 He answered to them, He that made me whole, said to me, Take thy bed, and go [Take thy bed, and wander].

troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5:5 And a certain man was there, which had an infirmity thirty and eight years.

5:6 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?

5:7 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.

5:8 Jesus saith unto him, Rise, take up thy bed, and walk.

5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

5:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

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5:12 Therefore they asked him, What man is that, that said to thee, Take up thy bed, and go? [Therefore they asked him, Who is that man, that said to thee, Take thy bed and wander?]

5:13 But he that was made whole, wist not who it was. And Jesus bowed away from the people, that was set in the place [Forsooth Jesus bowed him from the company ordained, *or set*, in the place].

5:14 Afterward Jesus found him in the temple, and said to him, Lo! thou art made whole; now do not thou do sin [now do not thou sin], lest any worse thing befall to thee.

5:15 That man went, and told to the Jews, that it was Jesus that made him whole.

5:16 Therefore the Jews pursued Jesus, for he did this thing in the sabbath.

5:17 And Jesus answered to them, My Father worketh till now, and I work.

5:18 Therefore the Jews sought more to slay him, for not only he brake the sabbath, but [and] he said that God *was* his Father, and made him(self) even to God [making him even to God].

5:19 Therefore Jesus answered, and said to them, Truly, truly, I say to you, the Son may not of himself do any thing, but that thing that he seeth the Father doing; for whatever things he doeth, the Son doeth in like manner those things [whatever things soothly he

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5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

5:14 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.

5:15 The man departed, and told the Jews that it was Jesus, which had made him whole.

5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

5:17 But Jesus answered them, My Father worketh hitherto, and I work.

5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

5:19 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.

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doeth, these things and the Son also doeth].

5:20 For the Father loveth the Son, and showeth to him all things that he doeth; and he shall show to him greater works than these, that ye wonder.

5:21 For as the Father raiseth dead men, and quickeneth, [and] so the Son quickeneth whom he will.

5:22 For neither the Father judgeth any man, but hath given every doom to the Son [but hath given all the doom to the Son],

5:23 that all men honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him.

5:24 Truly, truly, I say to you, that he that heareth my word, and believeth in him that sent me, hath everlasting life, and he cometh not into doom, but passeth from death into life [hath everlasting life, and cometh not into doom, but passed from death into life].

5:25 Truly, truly, I say to you, for the hour cometh, and now it is, when dead men shall hear the voice of the Son of God, and they that hear, shall live.

5:26 For as the Father hath life in himself, so he gave to the Son, to have life in himself;

5:27 and he gave to him power to make doom, for he is man's Son.

5:20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

5:21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

5:23 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.

5:24 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.

5:25 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.

5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

5:27 And hath given him authority to execute judgment also, because he is the Son of man.

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5:28 Do not ye wonder in this, for the hour cometh, in which all men that be in burials, shall hear the voice of God's Son.

5:29 And they that have done good things, shall go into again-rising of life; but they that have done evil things, into again-rising of doom. [And they that have done good things, shall come forth into rising again of life; forsooth they that have done evil things, into rising again of doom.]

5:30 I may nothing do of myself, but as I hear, I deem [I may not of myself do any thing, but as I hear, I judge], and my doom is just, for I seek not my will, but the will of the Father that sent me.

5:31 If I bear witnessing of myself, my witnessing is not true;

5:32 another is that beareth witnessing of me, and I know that his witnessing is true, that he beareth of me.

5:33 Ye sent to John, and he bare witnessing to [the] truth.

5:34 But I take not witnessing of man; but I say these things, that ye be safe.

5:35 He was a lantern burning and shining [He was a lantern burning and shining, *or giving light*]; but ye would glad, *or joy*, at an hour in his light.

5:36 But I have more witnessing than John, for the works that my Father gave to me to perform them [forsooth the works that my Father gave me that I perform them],

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5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

5:29 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.

5:30 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.

5:31 If I bear witness of myself, my witness is not true.

5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

5:33 Ye sent unto John, and he bare witness unto the truth.

5:34 But I receive not testimony from man: but these things I say, that ye might be saved.

5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

5:36 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,

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those works that I do bear witnessing of me, that the Father sent me.

that the Father hath sent me.

5:37 And the Father that sent me, he bare witnessing of me. Neither ye heard ever his voice, neither ye saw his likeness [neither saw his likeness, *or form*].

5:37 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.

5:38 And ye have not his word dwelling in you; for ye believe not to him, whom he sent.

5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

5:39 Seek ye the scriptures, in which ye guess [in which ye ween] to have everlasting life; and those it be, that bear witnessing of me.

5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5:40 And ye will not come to me, that ye have life.

5:40 And ye will not come to me, that ye might have life.

5:41 I take not clearness of men;

5:41 I receive not honour from men.

5:42 but I have known you, that ye have not the love of God in you.

5:42 But I know you, that ye have not the love of God in you.

5:43 I came in the name of my Father, and ye took not me. If another [shall] come in his own name, ye shall receive him.

5:43 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.

5:44 How be ye able to believe [How may ye believe], that receive glory each of (the) other, and ye seek not the glory that is of God alone?

5:44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

5:45 Do not ye guess, that I am to accuse you with the Father; it is Moses that accuseth you, in whom ye hope.

5:45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

5:46 For if ye believed to Moses, peradventure ye should believe also to me; for he wrote of me.

5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

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5:47 But if ye believe not to his letters,  
how shall ye believe to my words?

5:47 But if ye believe not his writings,  
how shall ye believe my words?

## Chapter 6

## Chapter 6

6:1 After these things Jesus went  
over the sea of Galilee, that is Tiberias.

6:1 After these things Jesus went  
over the sea of Galilee, which is *the sea of*  
Tiberias.

6:2 And a great multitude followed  
him; for they saw the tokens, that he  
did on them that were sick.

6:2 And a great multitude followed  
him, because they saw his miracles  
which he did on them that were  
diseased.

6:3 Therefore Jesus went into an hill,  
and sat there with his disciples [and there  
he sat with his disciples].

6:3 And Jesus went up into a  
mountain, and there he sat with his  
disciples.

6:4 And the pask was full nigh, a  
feast day of the Jews.

6:4 And the passover, a feast of the  
Jews, was nigh.

6:5 Therefore when Jesus had lifted  
up his eyes, and had seen, that a great  
multitude came to him, he saith to  
Philip, Whereof shall we buy loaves,  
that these men eat?

6:5 When Jesus then lifted up *his*  
eyes, and saw a great company come  
unto him, he saith unto Philip, Whence  
shall we buy bread, that these may eat?

6:6 But he said this thing, tempting  
him; for he knew what he was to do.

6:6 And this he said to prove him: for  
he himself knew what he would do.

6:7 Philip answered to him, The  
loaves of two hundred pence suffice not  
to them, that each man take a little  
what.

6:7 Philip answered him, Two  
hundred pennyworth of bread is not  
sufficient for them, that every one of  
them may take a little.

6:8 One of his disciples, Andrew, the  
brother of Simon Peter, saith to him,

6:8 One of his disciples, Andrew,  
Simon Peter's brother, saith unto him,

6:9 A child is here, that hath five  
barley loaves and two fishes; but what  
be these among so many?

6:9 There is a lad here, which hath  
five barley loaves, and two small fishes:  
but what are they among so many?

6:10 Therefore Jesus saith, Make them

6:10 And Jesus said, Make the men sit



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sit to the meat [Make ye men to sit at the meat]. And there was much hay in the place. And so men sat to the meat, as five thousand in number [Therefore men sat at the meat, in number as five thousand].

6:11 And Jesus took [the] five loaves, and when he had done thankings, he parted to the men that sat to the meat [he parted to men sitting at the meat], and also of the fishes, as much as they would.

6:12 And when they were filled, he said to his disciples, Gather ye the remnants that be left [Gather ye the reliefs that be left], that they perish not.

6:13 And so they gathered, and filled twelve baskets of the remnant of the five barley loaves and two fishes [Therefore they gathered, and filled twelve coffins of reliefs of the five barley loaves and two fishes], that left to them that had eaten.

6:14 Therefore those men, when they had seen the sign [when they had seen the token, *or miracle,*] that he had done, said, For this is verily the prophet, that is to come into the world.

6:15 And when Jesus had known, that they were to come to take him, and make him king, he flew alone again into an hill. [+Therefore when Jesus had known, that they were to come that they should snatch him, and make him king, he alone fled again into an hill.]

6:16 And when eventide was come [Soothly as even was made], his disciples went down to the sea.

down. Now there was much grass in the place. So the men sat down, in number about five thousand.

6:11 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.

6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

6:13 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.

6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

6:15 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.

6:16 And when even was *now* come, his disciples went down unto the sea,

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## Wycliffe-Purvey, 1395

6:17 And they went up into a boat, and they came over the sea into Capernaum. And darkneses were made then, and Jesus was not come to them [And darkneses were now made, and Jesus had not come to them].

6:18 And for a great wind blew, the sea rose up.

6:19 Therefore when they had rowed as five and twenty furlongs or thirty, they see Jesus walking on the sea/they saw Jesus walking on the sea, and to be nigh the boat; and they dreaded.

6:20 And he said to them, I am; do not ye dread.

6:21 Therefore they would take him into the boat, and at once [and anon] the boat was at the land, to which they went.

6:22 On the tother day the people, that stood over the sea, saw, that there was none other boat there but that one, and that Jesus entered not with his disciples into the boat, but his disciples alone went [but his disciples went alone].

6:23 But other boats came from Tiberias beside the place, where they had eaten bread [where they ate bread], and did thankings to God.

6:24 Therefore when the people had seen, that Jesus was not there, neither his disciples, they went up into boats, and came to Capernaum, seeking Jesus.

## KJV, 1611

6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

6:18 And the sea arose by reason of a great wind that blew.

6:19 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.

6:20 But he saith unto them, It is I; be not afraid.

6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

6:22 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;

6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

# JOHN

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## Wycliffe-Purvey, 1395

6:25 And when they had found him over the sea, they said to him, Rabbi, how camest thou hither?

6:26 Jesus answered to them, and said, Truly, truly, I say to you, ye seek me, not for ye saw the miracles, but for ye ate of the loaves, and were filled.

6:27 Work ye not (for) meat that perisheth, but that that dwelleth into everlasting life, which *meat* man's Son shall give to you; for God the Father hath marked him.

6:28 Therefore they said to him, What shall we do, that we work the works of God?

6:29 Jesus answered, and said to them, This is the work of God, that ye believe to him, whom he sent.

6:30 Therefore they said to him, What token then doest thou, that we see, and believe to thee? what workest thou?

6:31 Our fathers ate manna in desert, as it is written, He gave to them bread from heaven to eat.

6:32 Therefore Jesus saith to them, Truly, truly, I say to you, Moses gave you not bread from heaven, but my Father giveth you very bread from heaven;

6:33 for it is very bread that cometh down from heaven, and giveth life to the world.

## KJV, 1611

6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

6:26 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.

6:27 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.

6:28 Then said they unto him, What shall we do, that we might work the works of God?

6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

6:30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

6:32 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.

6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

# JOHN

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## Wycliffe-Purvey, 1395

6:34 Therefore they said to him, Lord, ever give us this bread. [Therefore they said to him, Lord, evermore give to us this bread.]

6:35 And Jesus said to them, I am bread of life; he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst.

6:36 But I said to you, that ye have seen me, and ye believe not. [But I said to you, for and ye have seen me, and believed not.]

6:37 All thing, that the Father giveth to me, shall come to me; and I shall not cast him out [and I shall not cast out him], that cometh to me.

6:38 For I came down from heaven, not that I do my will, but the will of him that sent me.

6:39 And this is the will of the Father that sent me, that all thing that the Father gave to me, I lose not of it [I lose nought of it], but again-raise it in the last day.

6:40 And this is the will of my Father that sent me, that each man that seeth the Son, and believeth in him, have everlasting life; and I shall again-raise him in the last day.

6:41 Therefore the Jews grumbled of him, for he had said [Therefore Jews grutched of him, for he said], I am bread that came down from heaven.

6:42 And they said, Whether this is not Jesus, the son of Joseph, whose

## KJV, 1611

6:34 Then said they unto him, Lord, evermore give us this bread.

6:35 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.

6:36 But I said unto you, That ye also have seen me, and believe not.

6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

6:39 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.

6:40 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.

6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

6:42 And they said, Is not this Jesus, the son of Joseph, whose father and

# JOHN

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## Wycliffe-Purvey, 1395

father and mother we have known. How then saith he this, That I came down from heaven [Therefore how saith he this, I came down from heaven]?

6:43 Therefore Jesus answered, and said to them, Do not ye grumble together [Do not ye grutch together].

6:44 No man may come to me, but if the Father that sent me, draw him [no but the Father that sent me, draw him]; and I shall again-raise him in the last day.

6:45 It is written in the prophets, And all men shall be able to be taught of God. Each man that hath heard of the Father, and hath learned, cometh to me.

6:46 Not for any man hath seen the Father, but this that is of God, hath seen the Father.

6:47 Soothly, soothly, I say to you, he that believeth in me, hath everlasting life.

6:48 I am [the] bread of life. [I am the bread of life.]

6:49 Your fathers ate manna in desert, and be dead.

6:50 This is bread coming down from heaven, that if any man [shall] eat thereof, he die not.

6:51 I am living bread, that came down from heaven. If any man eat of this bread, he shall live without end. And the bread that I shall give, is my flesh for the life of the world.

## KJV, 1611

mother we know? how is it then that he saith, I came down from heaven?

6:43 Jesus therefore answered and said unto them, Murmur not among yourselves.

6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6:48 I am that bread of life.

6:49 Your fathers did eat manna in the wilderness, and are dead.

6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

6:51 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.

# JOHN

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## Wycliffe-Purvey, 1395

6:52 Therefore the Jews chided together, and said [saying], How may this give to us his flesh to eat?

6:53 Therefore Jesus saith to them, Truly, truly, I say to you, but ye eat the flesh of man's Son, and drink his blood, ye shall not have life in you.

6:54 He that eateth my flesh, and drinketh my blood, hath everlasting life, and I shall again-raise him in the last day.

6:55 For my flesh is very meat, and my blood is very drink.

6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

6:57 As my Father living sent me, and I live for the Father, and he that eateth me, he shall live for me.

6:58 This is bread, that came down from heaven. Not as your fathers ate manna, and be dead; he that eateth this bread, shall live without end.

6:59 He said these things in the synagogue, teaching in Capernaum.

6:60 Therefore many of his disciples hearing [this], said, This word is hard, who may hear it?

6:61 But Jesus witting at himself, that his disciples grumbled of this thing [Forsooth Jesus witting with himself, for his disciples grutched of this thing], said to them, This thing offendeth you?

## KJV, 1611

6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

6:53 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.

6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

6:55 For my flesh is meat indeed, and my blood is drink indeed.

6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

6:58 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.

6:59 These things said he in the synagogue, as he taught in Capernaum.

6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

# JOHN

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## Wycliffe-Purvey, 1395

6:62 Therefore if ye [shall] see man's Son ascending [up], where he was before?

6:63 It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you, be spirit and life.

6:64 But there be some of you that believe not. For Jesus knew from the beginning, which were believing, and who was to betray him.

6:65 And he said, Therefore I said to you, that no man may come to me, but it were given to him of my Father.

6:66 From this time many of his disciples went aback, and went not now with him.

6:67 Therefore Jesus said to the twelve, Whether ye will also go away?

6:68 And Simon Peter answered to him, Lord, to whom shall we go? Thou hast words of everlasting life;

6:69 and we believe, and have known [and we have believed, and know], that thou art Christ, the Son of God.

6:70 Therefore Jesus answered to them, Whether I chose not you twelve, and one of you is a fiend [and one of you is a devil]?

6:71 And he said this of Judas of Simon Iscariot, for this was to betray him, when he was one of the twelve.

## KJV, 1611

6:62 What and if ye shall see the Son of man ascend up where he was before?

6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

6:64 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.

6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

6:66 From that time many of his disciples went back, and walked no more with him.

6:67 Then said Jesus unto the twelve, Will ye also go away?

6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

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## Chapter 7

## Chapter 7

7:1 After these things Jesus walked into Galilee, for he would not walk into Judaea, for the Jews sought to slay him.

7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

7:2 And there was nigh a feast day of the Jews, [*a feast of*] Tabernacles.

7:2 Now the Jews' feast of tabernacles was at hand.

7:3 And his brethren said to him, Pass from hence [Pass hence], and go into Judaea, that also thy disciples see thy works that thou doest;

7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

7:4 for no man doeth any thing in huddles, and himself seeketh to be open [<sup>+</sup>forsooth no man doeth any thing in hid place, *or privy*, and he seeketh to be in open]. If thou doest these things, show thyself to the world.

7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

7:5 For neither his brethren believed in him.

7:5 For neither did his brethren believe in him.

7:6 Therefore Jesus saith to them, My time came not yet, but your time is evermore ready.

7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7:7 The world may not hate you, soothly it hateth me; for I bear witnessing thereof, that the works of it be evil.

7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

7:8 Go ye up to this feast day, but I shall not go up to this feast day, for my time is not yet fulfilled [full-filled].

7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

7:9 When he had said these things, he dwelt in Galilee.

7:9 When he had said these words unto them, he abode still in Galilee.

7:10 And after that his brethren were gone up, then [and] he went up to the

7:10 But when his brethren were gone up, then went he also up unto the feast,



# JOHN

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## Wycliffe-Purvey, 1395

feast day, not openly, but as in private.

7:11 Therefore the Jews sought him in the feast day, and said, Where is he?

7:12 And much grumbling [And much grutching] was of him among the people. For some said, That he is good; and others said, Nay, but he deceiveth the people;

7:13 nevertheless no man spake openly of him, for dread of the Jews.

7:14 But when the middle feast day came, Jesus went up into the temple, and taught.

7:15 And the Jews wondered, and said [saying], How knoweth this *man* letters, since he hath not learned?

7:16 Jesus answered to them, and said, My doctrine is not mine, but his that sent me.

7:17 If any man will do his will, he shall know of the teaching, whether it be of God, or [whether] I speak of myself.

7:18 He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, is soothfast, and unrightwiseness is not in him.

7:19 Whether Moses gave not to you a law, and none of you doeth the law [and no man of you keepeth the law]? What seek ye to slay me?

7:20 And the people answered, and

## KJV, 1611

not openly, but as it were in secret.

7:11 Then the Jews sought him at the feast, and said, Where is he?

7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

7:13 Howbeit no man spake openly of him for fear of the Jews.

7:14 Now about the midst of the feast Jesus went up into the temple, and taught.

7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

7:18 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.

7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

7:20 The people answered and said,

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Wycliffe-Purvey, 1395

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said, Thou hast a devil; who seeketh to slay thee?

Thou hast a devil: who goeth about to kill thee?

7:21 Jesus answered, and said to them, I have done one work, and all ye wonder.

7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

7:22 Therefore Moses gave to you circumcision; not for it is of Moses, but of the fathers; and in the sabbath ye circumcise a man.

7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

7:23 If a man take circumcision in the sabbath, that the law of Moses be not broken, have ye indignation to me, for I made all a man whole in the sabbath [have ye indignation, *or wrath*, to me, for I made all the man whole in the sabbath]?

7:23 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?

7:24 Do not ye deem after the face, but deem ye a rightful doom [but deem a rightful doom].

7:24 Judge not according to the appearance, but judge righteous judgment.

7:25 Therefore some of Jerusalem said, Whether this is not he, whom the Jews seek to slay?

7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

7:26 and lo! he speaketh openly, and they say nothing to him. Whether the princes know verily, that this is Christ?

7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

7:27 But we know this *man*, of whence he is; but when Christ shall come, no man knoweth of whence he is.

7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

7:28 Therefore Jesus cried in the temple teaching, and said [Therefore Jesus cried in the temple, teaching, and saying], Ye know me, and ye know of whence I am; and I came not of myself, but he is true that sent me, whom ye know not.

7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

# JOHN

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## Wycliffe-Purvey, 1395

7:29 I know him, and if I say that I know him not, I shall be like to you, a liar; but I know him, for of him I am, and he sent me.

7:30 Therefore they sought to take him, and no man set on him hands, for his hour came not yet.

7:31 And many of the people believed in him, and said, When Christ shall come, whether he shall do more tokens, than those that this doeth?

7:32 The Pharisees heard the people musing of him [grutching of him] these things; and the princes and the Pharisees sent ministers, to take him.

7:33 Therefore Jesus said to them, Yet a little time I am with you, and I go to the Father, that sent me.

7:34 Ye shall seek me, and ye shall not find *me*; and where I am, ye be not able to come [and where I am, ye may not come].

7:35 Therefore the Jews said to themselves, Whither shall this go, for we shall not find him? whether he will go into the scattering of heathen men, and will teach the heathen?

7:36 What is this word, which he said, Ye shall seek me, and ye shall not find *me*; and where I am, ye be not able to come? [What is this word, that he said, Ye shall seek me, and ye shall not find; and where I am, ye may not come?]

7:37 But in the last day of the great feast, Jesus stood, and cried, and said

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7:29 But I know him: for I am from him, and he hath sent me.

7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

7:31 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?

7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

7:34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

7:35 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?

7:36 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?

7:37 In the last day, that great day of the feast, Jesus stood and cried, saying,

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[saying], If any man thirsteth, come he to me, and drink.

If any man thirst, let him come unto me, and drink.

7:38 He that believeth in me, as the scripture saith, Rivers of quick water shall flow out of his womb [Floods of quick water shall flow of his womb].

7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

7:39 But he said this thing of the Spirit [Soothly he said this thing of the Holy Ghost], which men that believed in him should take; for the Spirit was not yet given, for Jesus was not yet glorified.

7:39 (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.)

7:40 Therefore of that company, when they had heard these words of him, they said, This is verily a prophet.

7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

7:41 Others said, This is Christ. But some said, Whether Christ cometh from Galilee?

7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

7:42 Whether the scripture saith not, that of the seed of David, and of the castle of Bethlehem, where David was, Christ cometh?

7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

7:43 Therefore dissension was made among the people for him. [And so dissension is made in the company for him.]

7:43 So there was a division among the people because of him.

7:44 And some of them would have taken him, but no man set hands on him.

7:44 And some of them would have taken him; but no man laid hands on him.

7:45 Therefore the ministers came to the bishops and Pharisees, and they said to them, Why brought ye not him?

7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

7:46 The ministers answered, Never man spake so, as this *man* speaketh.

7:46 The officers answered, Never man spake like this man.

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## Wycliffe-Purvey, 1395

7:47 Therefore the Pharisees answered to them, Whether ye be deceived also?

7:48 whether any of the princes or of the Pharisees believed in him?

7:49 But this people, that knoweth not the law, be cursed.

7:50 Nicodemus saith to them, he that came to him by night, that was one of them,

7:51 Whether our law deemeth a man, but it have first heard of him [no but first it hear of him], and know what he doeth?

7:52 They answered, and said to him, Whether thou art a man of Galilee also [Whether and thou art a man of Galilee]? Seek thou scriptures, and see thou, that a prophet riseth not of Galilee [for a prophet riseth not of Galilee].

7:53 And they turned again, each into his house.

## Chapter 8

8:1 But Jesus went into the mount of Olives.

8:2 And early again he came into the temple; and all the people came to him; and he sat, and taught them.

8:3 And scribes and Pharisees brought a woman taken in adultery, and they setted her in the middle [and set her in the middle],

8:4 and said to him, Master, this

## KJV, 1611

7:47 Then answered them the Pharisees, Are ye also deceived?

7:48 Have any of the rulers or of the Pharisees believed on him?

7:49 But this people who knoweth not the law are cursed.

7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

7:51 Doth our law judge any man, before it hear him, and know what he doeth?

7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

7:53 And every man went unto his own house.

## Chapter 8

8:1 Jesus went unto the mount of Olives.

8:2 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.

8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

8:4 They say unto him, Master, this

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woman is now taken in adultery.

woman was taken in adultery, in the very act.

8:5 And in the law Moses commanded us to stone such; therefore what sayest thou?

8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

8:6 And they said this thing tempting him, that they might accuse him. And Jesus bowed himself down, and wrote with his finger in the earth.

8:6 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*.

8:7 And when they abided asking him [Soothly when they lasted, *or continued*, asking him], he raised himself, and said to them, He of you that is without sin, first cast a stone into her.

8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8:8 And again he bowed [down] himself, and wrote in the earth.

8:8 And again he stooped down, and wrote on the ground.

8:9 And they hearing these things, went away one after another, and they began from the elder men [Soothly they hearing these things, went away one after another, they beginning at the elder men]; and Jesus dwelt alone, and the woman standing in the middle.

8:9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

8:10 And Jesus raised himself, and said to her, Woman, where be they that accused thee? no man hath condemned thee.

8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

8:11 She said, No man, Lord. Jesus said *to her*, Neither I shall condemn thee; go thou, and now after do not thou sin no more [<sup>+</sup>and now afterward, do not thou do sin/do not thou sin].

8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

8:12 Therefore again Jesus spake to

8:12 Then spake Jesus again unto

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them, and said [saying], I am the light of the world; he that followeth me, walketh not in darkneses, but shall have the light of life.

8:13 Therefore the Pharisees said, Thou bearest witnessing of thyself; thy witnessing is not true.

8:14 Jesus answered, and said to them, And if I bear witnessing of myself, my witnessing is true; for I know from whence I came, and whither I go. But ye know not from whence I came, nor whither I go.

8:15 For ye deem after the flesh, but I deem no man; [Forsooth ye deem after the flesh, I deem not any man;]

8:16 and if I deem, my doom is true, for I am not alone, but I and the Father that sent me.

8:17 And in your law it is written, that the witnessing of two men is true.

8:18 I am, that bear witnessing of myself, and the Father that sent me, beareth witnessing of me.

8:19 Therefore they said to him, Where is thy Father? Jesus answered, Neither ye know me, nor ye know my Father; if ye knew me, peradventure ye should know also my Father.

8:20 Jesus spake these words in the treasury, teaching in the temple; and no man took him, for his hour came not yet.

8:21 Therefore again Jesus said to

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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.

8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

8:14 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.

8:15 Ye judge after the flesh; I judge no man.

8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

8:17 It is also written in your law, that the testimony of two men is true.

8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

8:19 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.

8:20 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.

8:21 Then said Jesus again unto them,

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them, Lo! I go, and ye shall seek me, and ye shall die in your sin; whither I go, ye be not able to come [whither I go, ye may not come].

8:22 Therefore the Jews said, Whether he shall slay himself, for he saith, Whither I go, ye be not able to come [Whither I go, ye may come]?

8:23 And he said to them, Ye be of beneath, I am of above; ye be of this world, I am not of this world.

8:24 Therefore I said to you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins.

8:25 Therefore they said to him, Who art thou? Jesus said to them, The beginning, which also speak to you [Jesus said to them, The beginning, *or the first of all thing*, the which and I speak to you].

8:26 I have many things to speak, and to deem of you, but he that sent me is soothfast; and I speak in the world these things, that I heard of him.

8:27 And they knew not, that he called his Father God. [And they knew not, for he said his Father God.]

8:28 Therefore Jesus said to them, When ye have araised man's Son, then ye shall know, that I am, and of myself I do nothing; but as my Father taught me, I speak these things.

8:29 And he that sent me is with me, and left me not alone; for I do evermore

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I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

8:26 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.

8:27 They understood not that he spake to them of the Father.

8:28 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 these things.

8:29 And he that sent me is with me: the Father hath not left me alone; for I



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those things, that be pleasing to him.  
[And he that sent me is with me, and left not  
me alone; for I do ever those things, that be  
pleasant to him.]

8:30 When he spake these things,  
many believed in him.

8:31 Therefore Jesus said to the Jews,  
that believed in him, If ye dwell in my  
word, verily ye shall be my disciples;

8:32 and ye shall know the truth, and  
the truth shall make you free.

8:33 Therefore the Jews answered to  
him, We be the seed of Abraham, and  
we served never to [no] man; how sayest  
thou, That ye shall be free [how sayest  
thou, Ye shall be free]?

8:34 Jesus answered to them, Truly,  
truly, I say to you, each man that doeth  
sin, is [the] servant of sin.

8:35 And the servant dwelleth not in  
the house without end [into without end],  
but the Son dwelleth without end [into  
without end].

8:36 Therefore if the Son [shall] make  
you free, verily ye shall be free.

8:37 I know that ye be Abraham's  
sons, but ye seek to slay me, for my  
word taketh not in you.

8:38 I speak those things, that I saw at  
my Father; and ye do those things, that  
ye saw at your father.

8:39 They answered, and said to him,

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do always those things that please him.

8:30 As he spake these words, many  
believed on him.

8:31 Then said Jesus to those Jews  
which believed on him, If ye continue in  
my word, *then* are ye my disciples  
indeed;

8:32 And ye shall know the truth, and  
the truth shall make you free.

8:33 They answered him, We be  
Abraham's seed, and were never in  
bondage to any man: how sayest thou,  
Ye shall be made free?

8:34 Jesus answered them, Verily,  
verily, I say unto you, Whosoever  
committeth sin is the servant of sin.

8:35 And the servant abideth not in  
the house for ever: *but* the Son abideth  
ever.

8:36 If the Son therefore shall make  
you free, ye shall be free indeed.

8:37 I know that ye are Abraham's  
seed; but ye seek to kill me, because my  
word hath no place in you.

8:38 I speak that which I have seen  
with my Father: and ye do that which  
ye have seen with your father.

8:39 They answered and said unto

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Abraham is our father. Jesus saith to them, If ye be the sons of Abraham, do ye the works of Abraham.

him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

8:40 But now ye seek to slay me, a man that have spoken to you [the] truth, that I heard of God; Abraham did not this thing.

8:40 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.

8:41 Ye do the works of your father. Therefore they said to him [And so they said to him], We be not born of fornication; we have one Father, God.

8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

8:42 But Jesus saith to them, If God were your Father, soothly ye should love me; for I passed forth of God, and came [forsooth I proceeded, *or went forth*, of God, and came]; for neither I came of myself, but he sent me.

8:42 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.

8:43 Why know ye not my speech? for ye be not able to hear my word.

8:43 Why do ye not understand my speech? *even* because ye cannot hear my word.

8:44 Ye be of the father, the devil, and ye will do the desires of your father. He was a manslayer from the beginning, and he stood not in truth; for truth is not in him. When he speaketh lying [When he speaketh a lying], he speaketh of his own; for he is a liar, and father of it.

8:44 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.

8:45 But for I say truth, ye believe not to me.

8:45 And because I tell *you* the truth, ye believe me not.

8:46 Who of you shall reprove me of sin? if I say truth, why believe ye not to me?

8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

8:47 He that is of God, heareth the words of God; therefore ye hear not, for

8:47 He that is of God heareth God's words: ye therefore hear *them* not,

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ye be not of God.

because ye are not of God.

8:48 Therefore the Jews answered, and said [to him], Whether we say not well, that thou art a Samaritan, and hast a devil?

8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

8:49 Jesus answered, and said, I have not a devil, but I honour my Father, and ye have unhonoured me.

8:49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

8:50 For I seek not my glory; there is he, that seeketh, and deemeth.

8:50 And I seek not mine own glory: there is one that seeketh and judgeth.

8:51 Truly, truly, I say to you, if any man keep my word, he shall not taste death without end. [Truly, truly, I say to you, if any man shall keep my word, he shall not see, *or taste*, death into without end.]

8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

8:52 Therefore the Jews said, Now we have known, that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If any man keep my word, he shall not taste death without end [he shall not taste death into without end].

8:52 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.

8:53 Whether thou art greater than our father Abraham, that is dead, and the prophets be dead; whom makest thou thyself?

8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

8:54 Jesus answered, If I glorify myself, my glory is nought; my Father is, that glorifieth me, whom ye say, that he is your God.

8:54 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:

8:55 And ye have not known him, but I have known him; and if I [shall] say that I know him not, I shall be a liar like to you; but I know him, and I keep his word.

8:55 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.

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8:56 Abraham, your father, gladdened to see my day [Abraham, your father, gladdened, *or full out joyed*, that he should see my day]; and he saw, and joyed.

8:57 Then the Jews said to him, Thou hast not yet fifty years, and hast thou seen Abraham?

8:58 Therefore Jesus said to them, Truly, truly I say to you, before that Abraham should be, I am. [Therefore Jesus said to them, Truly, truly, I say to you, before that Abraham was made, I am.]

8:59 Therefore they took stones, to cast to him; but Jesus hid him(self), and went out of the temple.

## Chapter 9

9:1 And Jesus passing, saw a man blind from the birth.

9:2 And his disciples asked him, Master, who sinned, this man, or his elders [And his disciples asked him, Rabbi, *that is, Master*, who sinned, this man, or his father and mother], that he should be born blind?

9:3 Jesus answered, Neither this man sinned, neither his elders [neither his father and mother]; but that the works of God be showed in him.

9:4 It behooveth me to work the works of him that sent me, as long as the day is [the while the day is]; the night shall come, when no man may work.

9:5 As long as I am in the world, I

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8:56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

8:59 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.

## Chapter 9

9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

9:5 As long as I am in the world, I

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am the light of the world.

am the light of the world.

9:6 When he had said these things, he spat into the earth, and made clay of the spittle, and anointed the clay on his eyes,

9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

9:7 and said to him, Go, and be thou washed in the water of Siloam, that is to say, Sent. Then he went, and washed, and came seeing. [and said to him, Go, and be thou washen in the water, *or cistern*, of Siloam, that is interpreted, Sent. Therefore he went, and washed, and came seeing.]

9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

9:8 And so neighbours, and they that had seen him before, for he was a beggar, said, Whether this is not he, that sat, and begged?

9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9:9 Other men said, That this it is; and other men *said*, Nay, but he is like him. But he said, I am [he].

9:9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

9:10 Therefore they said to him, How be thine eyes opened?

9:10 Therefore said they unto him, How were thine eyes opened?

9:11 He answered, That man, that is said Jesus, made clay, and anointed mine eyes, and said to me, Go thou to the water of Siloam, and wash [Go thou to the water, *or cistern*, of Siloam, and wash]; and I went, and washed, and saw.

9:11 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.

9:12 And they said to him, Where is he? He said, I know not.

9:12 Then said they unto him, Where is he? He said, I know not.

9:13 They led him that was blind to the Pharisees.

9:13 They brought to the Pharisees him that aforetime was blind.

9:14 And it was sabbath, when Jesus made clay, and opened his eyes.

9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

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9:15 Again the Pharisees asked him, how he had seen. And he said to them, He laid to me clay on the eyes [He put to me clay on the eyes]; and I washed, and I see.

9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

9:16 Therefore some of the Pharisees said, This man is not of God, that keepeth not the sabbath. Other men said, How may a sinful man do these signs. And strife was among them. [Therefore some of the Pharisees said, This man is not of God, for he keepeth not the sabbath. Other men said, How may a man sinner do these signs, *or miracles?* And division was among them.]

9:16 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.

9:17 Therefore they said again to the blind man [Therefore they say again to the blind man], What sayest thou of him, that opened thine eyes? And he said, That he is a prophet.

9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

9:18 Therefore the Jews believed not of him, that he was blind, and had seen, till they called his father and mother, that had seen.

9:18 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.

9:19 And they asked them, and said, Is this your son, which ye say was born blind [And they asked them, saying, Is this your son, whom ye say, for he is born blind]? how then seeth he now?

9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

9:20 His father and mother answered to them, and said, We know, that this is our son, and that he was born blind;

9:20 His parents answered them and said, We know that this is our son, and that he was born blind:

9:21 but how he seeth now, we know not, or who opened his eyes, we know not; ask ye him, he hath age, speak he of himself.

9:21 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.

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9:22 His father and mother said these things, for they dreaded the Jews; for then the Jews had conspired [forsooth now the Jews had conspired], that if any man acknowledged him Christ, he should be done out of the synagogue.

9:23 Therefore his father and mother said, That he hath age, ask ye him.

9:24 Therefore again they called the man, that was blind, and said to him, Give thou glory to God; we know, that this man is a sinner.

9:25 Then he said, If he is a sinner, I know not; one thing I know, that when I was blind, now I see.

9:26 Therefore they said to him, What did he to thee? how opened he thine eyes?

9:27 He answered to them, I said to you now, and ye heard; what will ye again hear? whether [and] ye will be made his disciples?

9:28 Therefore they cursed him, and said, Be thou his disciple; we be [the] disciples of Moses.

9:29 We know, that God spake to Moses; but we know not this, of whence he is.

9:30 That man answered, and said to them, For in this is a wonderful thing, that ye know not, of whence he is, and he hath opened mine eyes.

9:31 And we know, that God heareth

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9:22 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.

9:23 Therefore said his parents, He is of age; ask him.

9:24 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.

9:25 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.

9:26 Then said they to him again, What did he to thee? how opened he thine eyes?

9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

9:29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

9:31 Now we know that God heareth

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not sinful men, but if any man be a worshipper of God, and doeth his will, he heareth him. [Soothly we know, for God heareth not sinners, but if any man is worshipper of God, and doeth his will, him he heareth.]

not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

9:32 From the world it is not heard, that any man opened the eyes of a blind-born man;

9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

9:33 but this *man* were of God, he might not do any thing.

9:33 If this man were not of God, he could do nothing.

9:34 They answered, and said to him, Thou art all born in sins, and teachest thou us? And they put him out. [They answered, and said to him, Thou art all born in sins, and thou teachest us? And they cast him out.]

9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

9:35 Jesus heard, that they had put him out [Jesus heard, for they had cast him out]; and when he had found him, he said to him, Believest thou in the Son of God?

9:35 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?

9:36 He answered, and said, Lord, who is he, that I believe in him?

9:36 He answered and said, Who is he, Lord, that I might believe on him?

9:37 And Jesus said to him, And thou hast seen him, and he it is, that speaketh with thee.

9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

9:38 And he said, Lord, I believe. And he fell down, and worshipped him.

9:38 And he said, Lord, I believe. And he worshipped him.

9:39 Therefore Jesus said to him, I came into this world, into doom, that they that see not, see, and they that see, be made blind.

9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

9:40 And some of the Pharisees heard,

9:40 And *some* of the Pharisees which



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that were with him, and they said to him, Whether [and] we be blind?

9:41 Jesus said to them, If ye were blind, ye should not have sin; but now ye say, That we see, your sin dwelleth still [your sin dwelleth].

## Chapter 10

10:1 Truly, truly, I say to you, he that cometh not in by the door into the fold of sheep, but ascendeth [up] by another way, is a night thief and a day thief.

10:2 But he that entereth by the door, is the shepherd of the sheep.

10:3 To this the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

10:4 And when he hath done out his own sheep [And when he hath sent out his own sheep], he goeth before them, and the sheep follow him; for they know his voice.

10:5 But they follow not an alien, but flee from him; for they have not known the voice of aliens.

10:6 Jesus said to them this proverb; but they knew not what he spake to them.

10:7 Therefore Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.

10:8 As many as have come, were

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were with him heard these words, and said unto him, Are we blind also?

9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## Chapter 10

10:1 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.

10:2 But he that entereth in by the door is the shepherd of the sheep.

10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

10:8 All that ever came before me are

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night thieves and day thieves, but the sheep heard not them. [All how many ever came before me, be night thieves and day thieves, but the sheep heard not them.]

10:9 I am the door. If any man shall enter by me, he shall be saved; and he shall go in, and shall go out, and he shall find pastures.

10:10 A night thief cometh not, but that he steal, slay, and destroy; and I came, that they have life, and have more plenteously. [A night thief cometh not, but that he steal, and slay, and lose; I came, that they have life, and have more plenteously.]

10:11 I am a good shepherd; a good shepherd giveth his life for his sheep.

10:12 But an hired hind, and that is not the shepherd, whose be not the sheep his own [whose the sheep be not his own], seeth a wolf coming, and he leaveth the sheep, and fleeth; and the wolf snatcheth, and scattereth the sheep.

10:13 And the hired hind fleeth, for he is an hired hind, and it pertaineth not to him of the sheep.

10:14 I am a good shepherd, and I know my sheep, and my sheep know me.

10:15 As the Father hath known me, I know the Father; and I put my life for my sheep.

10:16 [And] I have other sheep, that be not of this fold, and it behooveth me to bring them together, and they shall hear

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thieves and robbers: but the sheep did not hear them.

10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10:10 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.

10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

10:12 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.

10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

10:14 I am the good shepherd, and know my *sheep*, and am known of mine.

10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and

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my voice; and there shall be made one fold and one shepherd.

10:17 Therefore the Father loveth me, for I put my life, that again I take it.

10:18 No man taketh it from me, but I put it of myself. I have power to put it, and I have power to take it again. This commandment I have taken of my Father.

10:19 Again dissension was made among the Jews for these words.

10:20 And many of them said, He hath a devil, and maddeth [He hath a devil, and maddeth, *or waxeth mad*]; what hear ye him?

10:21 Other men said, These words be not of *a man* that hath a devil. Whether the devil may open the eyes of blind men [Whether a devil may open the eyes of blind men]?

10:22 But the feasts of hallowing of the temple were made in Jerusalem, and it was winter.

10:23 And Jesus walked in the temple, in the porch of Solomon.

10:24 Therefore the Jews came about him, and said to him, How long takest thou away our soul? if thou art Christ, say thou to us openly [and said to him, How long dost thou away our soul? if thou art Christ, say to us plainly, *or openly*].

10:25 Jesus answered to them, I speak to you, and ye believe not; the works

## KJV, 1611

there shall be one fold, *and* one shepherd.

10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

10:18 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.

10:19 There was a division therefore again among the Jews for these sayings.

10:20 And many of them said, He hath a devil, and is mad; why hear ye him?

10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

10:22 And it was at Jerusalem the feast of the dedication, and it was winter.

10:23 And Jesus walked in the temple in Solomon's porch.

10:24 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.

10:25 Jesus answered them, I told you, and ye believed not: the works that I do

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that I do in the name of my Father, bear witnessing of me [the works that I do in the name of my Father, these bear witness of me].

10:26 But ye believe not, for ye be not of my sheep.

10:27 My sheep hear my voice, and I know them, and they follow me.

10:28 And I give to them everlasting life, and they shall not perish without end, and none shall snatch them out of mine hand. [And I shall give to them everlasting life, and they shall not perish into without end, and any man shall not snatch them out of mine hand.]

10:29 That thing that my Father gave to me, is more than all things [That thing that my Father gave to me, is more than all]; and no man may snatch from my Father's hand.

10:30 I and the Father be one.

10:31 The Jews took up stones, to stone him.

10:32 Jesus answered to them, I have showed to you many good works of my Father, for which work of them stone ye me?

10:33 The Jews answered to him, We stone thee not of good work, but of blasphemy, and for thou, since thou art a man, makest thyself God.

10:34 Jesus answered to them, Whether it is not written in your law, That I said, Ye be gods?

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in my Father's name, they bear witness of me.

10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

10:27 My sheep hear my voice, and I know them, and they follow me:

10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

10:30 I and *my* Father are one.

10:31 Then the Jews took up stones again to stone him.

10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

10:33 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.

10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

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10:35 If he said that they were gods, to whom the word of God was made, and the scripture may not be undone,

10:36 that that the Father hath hallowed, and hath sent into the world [which the Father hallowed, and sent into the world], ye say, That thou blasphemest, for I said, I am God's Son?

10:37 If I do not the works of my Father, do not ye believe to me;

10:38 but if I do, though ye will not believe to me, believe ye to the works; that ye know and believe, that the Father is in me, and I in the Father.

10:39 Therefore they sought to take him, and he went out of their hands.

10:40 And he went again over Jordan, into that place where John was first baptizing, and he dwelt there.

10:41 And many came to him, and said, For John did no miracle [Forsooth John did no sign, *or miracle*]; and all things whatever John said of this, were sooth.

10:42 And many believed in him.

## Chapter 11

11:1 And there was a sick man [Forsooth there was some sick man], Lazarus of Bethany, of the castle of Mary and Martha, his sisters.

11:2 And it was Mary, which anointed the Lord with ointment, and wiped his feet with her hairs, whose brother

## KJV, 1611

10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

10:36 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?

10:37 If I do not the works of my Father, believe me not.

10:38 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.

10:39 Therefore they sought again to take him: but he escaped out of their hand,

10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

10:42 And many believed on him there.

## Chapter 11

11:1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

11:2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother

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Lazarus was sick.

Lazarus was sick.)

11:3 Therefore his sisters sent to him, and said [saying], Lord, lo! he whom thou lovest, is sick.

11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

11:4 And Jesus heard, and said to them, This sickness is not to the death, but for the glory of God, that man's Son be glorified by him [that God's Son be glorified by it].

11:4 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.

11:5 And Jesus loved Martha, and her sister Mary, and Lazarus.

11:5 Now Jesus loved Martha, and her sister, and Lazarus.

11:6 Therefore when Jesus heard, that he was sick, then he dwelled in the same place two days.

11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

11:7 And after these things he said to his disciples, Go we again into Judaea.

11:7 Then after that saith he to *his* disciples, Let us go into Judaea again.

11:8 The disciples say to him, Master [Rabbi, *or Master*], now the Jews sought to stone thee, and again goest thou thither?

11:8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

11:9 Jesus answered, Whether there be not twelve hours of the day? If any man wander in the day, he hurteth not, for he seeth the light of this world. [Jesus answered, Whether there be not twelve hours in the day? Whosoever walketh in the day, he hurteth not, for he seeth the light of this world.]

11:9 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.

11:10 But if he wander in the night, he stumbleth, for light is not in him.

11:10 But if a man walk in the night, he stumbleth, because there is no light in him.

11:11 He said these things [These things he saith], and after these things he saith to them, Lazarus, our friend, sleepeth,

11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may

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but I go to raise him from sleep.

awake him out of sleep.

11:12 Therefore his disciples said, Lord, if he sleepeth, he shall be safe. [Therefore his disciples said, Lord, if he sleep, he shall be safe.]

11:12 Then said his disciples, Lord, if he sleep, he shall do well.

11:13 But Jesus had said of his death; but they guessed, that he said of [the] sleeping of sleep.

11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

11:14 Then therefore Jesus said to them openly, Lazarus is dead;

11:14 Then said Jesus unto them plainly, Lazarus is dead.

11:15 and I have joy for you, that ye believe, for I was not there; but go we to him.

11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

11:16 Therefore Thomas, that is said Didymus, said to even-disciples, Go we also, that we die with him.

11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

11:17 And so Jesus came, and found him having then four days in the grave. [And so Jesus came, and found him having now four days in the grave.]

11:17 Then when Jesus came, he found that he had *lain* in the grave four days already.

11:18 And Bethany was beside Jerusalem, as it were fifteen furlongs.

11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

11:19 And many of the Jews came to Mary and Martha, to comfort them of their brother.

11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

11:20 Therefore as Martha heard, that Jesus came, she ran to him; but Mary sat at home.

11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

11:21 Therefore Martha said to Jesus, Lord, if thou haddest been here, my brother had not be dead.

11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

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11:22 But now I know, that whatever things thou shalt ask of God, God shall give to thee.

11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

11:23 Jesus saith to her, Thy brother shall rise again.

11:23 Jesus saith unto her, Thy brother shall rise again.

11:24 Martha saith to him, I know, that he shall rise again in the again-rising in the last day.

11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

11:25 Jesus saith to her, I am again-rising and life; he that believeth in me, yea, though he be dead, he shall live;

11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

11:26 and each that liveth, and believeth in me, shall not die without end [<sup>+</sup>and all that liveth, and believeth in me, shall not die into without end]. Believest thou this thing?

11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

11:27 She saith to him, Yea, Lord, I have believed, that thou art Christ, the Son of the living God, that hast come into this world.

11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

11:28 And when she had said this thing, she went, and called Mary, her sister, in silence, and said [she went, and called Mary, her sister, in silence, *or stillness*, saying], The master is come, and calleth thee.

11:28 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.

11:29 She, as she heard, arose at once [rose anon], and came to him.

11:29 As soon as she heard *that*, she arose quickly, and came unto him.

11:30 And Jesus came not yet into the castle, but he was yet in that place, where Martha had come to meet him.

11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

11:31 Therefore the Jews that were with her in the house, and comforted

11:31 The Jews then which were with her in the house, and comforted her,



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her, when they saw Mary, that she rose swiftly, and went out, they followed her, and said [when they saw Mary, for soon she rose, and went out, followed her, saying], For she goeth to the grave, to weep there.

11:32 But when Mary was come where Jesus was, she seeing him felled down to his feet [seeing him fell down to this feet], and said to him, Lord, if thou haddest been here, my brother had not be dead.

11:33 Therefore when Jesus saw her weeping, and the Jews weeping that were with her, he made noise in spirit, and troubled himself,

11:34 and said, Where have ye laid him? They said to him, Lord, come, and see.

11:35 And Jesus wept.

11:36 Therefore the Jews said, Lo! how he loved him.

11:37 And some of them said, Whether this *man* that opened the eyes of the born-blind *man* [Whether this *man* that opened the eyes of the born-blind], might not make that this should not die?

11:38 Therefore Jesus again making noise in himself, came to the grave. And there was a den, and a stone was laid thereon.

11:39 And Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, he stinketh now, for he hath lain four days. [+Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him,

when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.

11:35 Jesus wept.

11:36 Then said the Jews, Behold how he loved him!

11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

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Lord, he stinketh now, soothly he is of four days dead.]

11:40 Jesus saith to her, Have I not said to thee, that if thou believest [for if thou shalt believe], thou shalt see the glory of God?

11:41 Therefore they took away the stone. And Jesus lifted up his eyes, and said, Father, I do thankings to thee, for thou hast heard me;

11:42 and I knew, that thou evermore hearest me [forsooth, I knew, for thou ever hearest me], but for the people that standeth about, I said, that they believe, that thou hast sent me.

11:43 When he had said these things, he cried with a great voice, Lazarus, come forth.

11:44 And at once he that was dead, came out, bound the hands and feet with bonds, and his face bound with a sudarium. And Jesus saith to them, Unbind ye him, and suffer ye him to go forth. [And anon, he that was dead, came forth, bound the hands and feet with bonds, and his face was bound with a sudarium, *or sweating cloth*. Jesus saith to them, Unbind ye him, and suffer ye him for to go away.]

11:45 Therefore many of the Jews that came to Mary and Martha, and saw what things Jesus did, believed in him.

11:46 But some of them went to the Pharisees, and said to them, what things Jesus had done.

11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

11:41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

11:42 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.

11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

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11:47 Therefore the bishops and the Pharisees gathered a council against Jesus, and said, What do we? for this man doeth many miracles [for this man doeth many signs, *or miracles*].

11:48 If we leave him thus, all men shall believe in him; and Romans shall come, and shall take our place and our folk [and Romans shall come, and take our place and folk].

11:49 But one of them, Caiaphas by name, when he was bishop of that year, said to them, Ye know nothing,

11:50 nor think, that it speedeth to you, that one man die for the people, and that all the folk perish not.

11:51 But [Forsooth] he said not this thing of himself, but when he was bishop of that year, he prophesied, that Jesus was to die for the folk,

11:52 and not only for the folk, but that he should gather into one the sons of God that were scattered.

11:53 Therefore from that day they thought for to slay him.

11:54 Therefore Jesus walked not then openly among the Jews [Therefore Jesus walked not now openly at the Jews]; but he went into a country beside [the] desert, into a city, that is said Ephraim, and there he dwelled with his disciples [and there he dwelt with his disciples].

11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

11:48 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.

11:49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

11:53 Then from that day forth they took counsel together for to put him to death.

11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

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## Wycliffe-Purvey, 1395

11:55 And the pask of the Jews was nigh, and many of the country went up to Jerusalem before the pask, to hallow themselves.

11:56 Therefore they sought Jesus, and spake together, standing in the temple, What guess ye, for he cometh not to the feast day?

11:57 For the bishops and the Pharisees had given a commandment, that if any man know where he is, that he show [that if any man knew where he is, he show], that they take him.

## Chapter 12

12:1 Therefore Jesus before six days of pask came to Bethany, where Lazarus had been dead [where Lazarus was dead], whom Jesus raised.

12:2 And they made to him a supper there, and Martha ministered to him; and Lazarus was one of the men that sat at the meat with him.

12:3 Therefore Mary took a pound of ointment of true nard precious [Therefore Mary took a pound of ointment spikenard, *or true nard*, precious], and anointed the feet of Jesus, and wiped his feet with her hairs; and the house was full-filled with the savour of the ointment.

12:4 Therefore Judas Iscariot, one of his disciples, that was to betray him, said,

12:5 Why is not this ointment sold for three hundred pence, and given to poor men [and given to needy men]?

## KJV, 1611

11:55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

11:56 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?

11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

## Chapter 12

12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

12:3 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.

12:4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

12:5 Why was not this ointment sold for three hundred pence, and given to the poor?

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## Wycliffe-Purvey, 1395

12:6 But he said this thing, not for it pertained to him of needy men, but for he was a thief, and had the purses, and bare those things that were sent.

12:7 Therefore Jesus said, Suffer ye her, that into the day of my burying she keep that;

12:8 for ye shall evermore have poor men with you, but ye shall not evermore have me. [<sup>+</sup>forsooth ye shall ever have poor with you, soothly ye shall not ever have me.]

12:9 Therefore much people of the Jews knew, that Jesus was there; and they came, not only for Jesus, but to see Lazarus, whom he had raised from death [whom he raised from dead].

12:10 But the princes of priests thought [for] to slay Lazarus,

12:11 for many of the Jews went away for him [for many of the Jews for him went away], and believed in Jesus.

12:12 But on the morrow much people, that came together to the feast day, when they had heard, that Jesus came to Jerusalem [when they had heard, for Jesus cometh to Jerusalem],

12:13 took branches of palms, and came forth to meet him, and cried, Hosanna, blessed is the king of Israel, that cometh in the name of the Lord.

12:14 And Jesus found a young ass, and sat on [upon] him, as it is written,

12:15 The daughter of Sion, do not

## KJV, 1611

12:6 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.

12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

12:8 For the poor always ye have with you; but me ye have not always.

12:9 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.

12:10 But the chief priests consulted that they might put Lazarus also to death;

12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

12:14 And Jesus, when he had found a young ass, sat thereon; as it is written,

12:15 Fear not, daughter of Sion:

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thou dread; lo! thy king cometh, sitting on an ass's foal. [Daughter of Sion, do not thou dread; lo! thy king cometh, sitting on the colt of a she ass.]

behold, thy King cometh, sitting on an ass's colt.

12:16 His disciples knew not first these things, but when Jesus was glorified, then they had mind [then they recorded, *or bad mind*], that these things were written of him, and these things they did to him.

12:16 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.

12:17 Therefore the people bare witnessing, that was with him, when he called Lazarus from the grave, and raised him from death [from dead].

12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

12:18 And therefore the people came, and met with him, for they heard that he had done this sign.

12:18 For this cause the people also met him, for that they heard that he had done this miracle.

12:19 Therefore the Pharisees said to themselves, Ye see, that we profit nothing; lo! all the world hath gone after him [lo! all the world went after him].

12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

12:20 And there were some heathen men, of them that had come up to worship in the feast day.

12:20 And there were certain Greeks among them that came up to worship at the feast:

12:21 And these came to Philip, that was of Bethsaida of Galilee, and prayed him, and said, Sire, we will see Jesus [and prayed him, saying, Sire, we would see Jesus].

12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

12:22 Philip cometh, and saith to Andrew; and again Andrew and Philip said to Jesus.

12:22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

12:23 And Jesus answered to them, and said [saying], The hour cometh, that man's Son be clarified.

12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

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12:24 Truly, truly, I say to you, but a corn of wheat fall into the earth, and be dead, it dwelleth alone; but if it be dead, it bringeth [forth] much fruit.

12:25 He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it into everlasting life.

12:26 If any man serve me, follow he me; and where I am, there my minister shall be [there and my minister, *or servant*, shall be]. If any man serve me, my Father shall honour him [my Father shall worship him].

12:27 Now my soul is troubled, and what shall I say? Father, save me from this hour; but therefore [but for that thing] I came into this hour;

12:28 Father, clarify thy name. And a voice came from heaven, and said [saying], And I have clarified, and again I shall clarify.

12:29 Therefore the people that stood, and heard, said, that thunder was made; other men said, an angel spake to him.

12:30 Jesus answered, and said, This voice came not for me, but for you.

12:31 Now is the doom of the world, now the prince of this world shall be cast out.

12:32 And if I shall be enhanced from the earth, I shall draw all things to myself.

12:33 And he said this thing [Soothly this

## KJV, 1611

12:24 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.

12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

12:27 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.

12:28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

12:29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

12:32 And I, if I be lifted up from the earth, will draw all *men* unto me.

12:33 This he said, signifying what

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thing he said], signifying by what death he was to die.

death he should die.

12:34 And the people answered to him, We have heard of the law, that Christ dwelleth without end [for Christ dwelleth into without end]; and how sayest thou, It behooveth man's Son to be areared? Who is this man's Son?

12:34 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 lifted up? who is this Son of man?

12:35 And then Jesus saith to them, Yet a little light is in you; walk ye, the while ye have light, that darkness catch you not [that darkneses catch not you]; he that wandereth in darkneses, knoweth not whither he goeth.

12:35 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.

12:36 While ye have light, believe ye in the light, that ye be the children of light. Jesus spake these things, and went, and hid him(self) from them.

12:36 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.

12:37 And when he had done so many miracles before them [Soothly when he had done so many signs, *or miracles*, before them], they believed not in him;

12:37 But though he had done so many miracles before them, yet they believed not on him:

12:38 that the word of Esaias, the prophet, should be fulfilled, which he said, Lord, who hath believed to our hearing, and to whom is the arm of the Lord showed?

12:38 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?

12:39 Therefore they might not believe, for again Esaias said,

12:39 Therefore they could not believe, because that Esaias said again,

12:40 He hath blinded their eyes, and hath made hard the heart of them [and he hath endured, *or made hard*, the heart of them], that they see not with eyes, and understand [not] with heart; and that they be converted, and I heal them.

12:40 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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12:41 Esaias said these things, when he saw the glory of him, and spake of him.

12:42 Nevertheless of the princes many believed in him, but for the Pharisees they acknowledged not, that they should not be put out of the synagogue;

12:43 for they loved the glory of men, more than the glory of God.

12:44 And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me.

12:45 He that seeth me, seeth him that sent me.

12:46 I light came into the world, that each that believeth in me, dwell not in darkneses.

12:47 And if any man heareth my words, and keepeth them not, I deem him not [And if any man shall hear my words, and shall not keep, I deem not him]; for I came not, that I deem the world, but that I make the world safe.

12:48 He that despiseth me, and taketh not my words, hath him that shall judge him; that word that I have spoken, [that] shall deem him in the last day [the word that I have spoken, that shall deem him in the last day].

12:49 For I have not spoken of myself, but that Father that sent me, [he] gave to me a commandment, what I shall say, and what I shall speak.

12:50 And I know, that his

## KJV, 1611

12:41 These things said Esaias, when he saw his glory, and spake of him.

12:42 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:

12:43 For they loved the praise of men more than the praise of God.

12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

12:45 And he that seeth me seeth him that sent me.

12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

12:47 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.

12:48 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.

12:49 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.

12:50 And I know that his

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commandment is everlasting life;  
therefore those things that I speak, as  
the Father said to me, so I speak.

## Chapter 13

13:1 But before the feast day of pask  
Jesus witting, that his hour is come,  
that he pass from this world to the  
Father [Jesus witting, for his hour cometh,  
that he pass over this world to the Father],  
when he had loved his that were in the  
world, into the end he loved them.

13:2 And when the supper was made,  
when the devil had put then into the  
heart, that Judas of Simon Iscariot  
should betray him, [And the supper made,  
when the devil had sent now into the heart of  
Judas, of Simon Iscariot, that he should betray  
him,]

13:3 he witting that the Father gave  
all things to him into his hands, and  
that he went out from God, and goeth  
to God,

13:4 he riseth from the supper, and  
doeth off his clothes; and when he had  
taken a linen cloth, he girded him(self).

13:5 And afterward he put water into  
a basin, and began to wash the disciples'  
feet, and to wipe with the linen cloth,  
with which he was girded.

13:6 And so he came to Simon Peter,  
and Peter saith to him, Lord, washest  
thou my feet?

13:7 Jesus answered, and said to him,  
What I do, thou knowest not now; but  
thou shalt know afterward.

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commandment is life everlasting:  
whatsoever I speak therefore, even as  
the Father said unto me, so I speak.

## Chapter 13

13:1 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.

13:2 And supper being ended, the  
devil having now put into the heart of  
Judas Iscariot, Simon's *son*, to betray  
him;

13:3 Jesus knowing that the Father  
had given all things into his hands, and  
that he was come from God, and went  
to God;

13:4 He riseth from supper, and laid  
aside his garments; and took a towel,  
and girded himself.

13:5 After that he poureth water into  
a basin, and began to wash the disciples'  
feet, and to wipe *them* with the towel  
wherewith he was girded.

13:6 Then cometh he to Simon Peter:  
and Peter saith unto him, Lord, dost  
thou wash my feet?

13:7 Jesus answered and said unto  
him, What I do thou knowest not now;  
but thou shalt know hereafter.

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13:8 Peter saith to him, Thou shalt never wash my feet. Jesus answered to him, If I shall not wash thee, thou shalt not have part with me.

13:9 Simon Peter saith to him, Lord, not only my feet, but both the hands and the head [but and mine hands and the head].

13:10 Jesus saith to him, He that is washed, hath no need but that he wash the feet, but he is all clean [but he is clean all]; and ye be clean, but not all.

13:11 For he knew, who it was that should betray him [Forsooth he knew, who should betray him]; therefore he said, Ye be not all clean.

13:12 And so after that he had washed their feet, he took his clothes; and when he was set to meat again, again he said to them, Ye know what I have done to you. [Therefore after that he had washed the feet of them, he took his clothes; and when he had rested again, again he said to them, Know ye what I have done to you(?)]

13:13 Ye call me master and Lord, and ye say well; for I am.

13:14 Therefore if I, Lord and master, have washed your feet, and ye shall wash one another's feet [and ye owe to wash another the tother's feet];

13:15 for I have given to you ensample, that as I have done to you, so do ye. [for I have given example to you, that as I have done to you, so and ye do.]

13:16 Truly, truly, I say to you, the

## KJV, 1611

13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

13:9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

13:10 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.

13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

13:12 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?

13:13 Ye call me Master and Lord: and ye say well; for *so* I am.

13:14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

13:15 For I have given you an example, that ye should do as I have done to you.

13:16 Verily, verily, I say unto you, The

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servant is not greater than his lord,  
neither an apostle is greater than he that  
sent him.

13:17 If ye know these things, ye shall  
be blessed, if ye do them.

13:18 I say not of you all, I know which  
I have chosen [I know whom I have chosen];  
but that the scripture be fulfilled, He  
that eateth my bread, shall raise his heel  
against me.

13:19 Truly, I say to you before it be  
done, that when it is done, ye believe  
that I am.

13:20 Truly, truly, I say to you, he that  
taketh whomever I shall send, receiveth  
me; and he that receiveth me, receiveth  
him that sent me.

13:21 When Jesus had said these  
things, he was troubled in spirit, and  
witnessed, and said, Truly, truly, I say  
to you, that one of you shall betray me.

13:22 Therefore the disciples looked  
together, doubting of whom he said.

13:23 And so one of his disciples was  
resting in the bosom of Jesus, whom  
Jesus loved.

13:24 Therefore Simon Peter beckoned  
to him, and said to him, Who is it, of  
whom he saith?

13:25 And so when he had rested again  
on the breast of Jesus, he saith to him,  
Lord, who is it?

13:26 Jesus answered, He it is, to

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servant is not greater than his lord;  
neither he that is sent greater than he  
that sent him.

13:17 If ye know these things, happy  
are ye if ye do them.

13:18 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 lifted up his  
heel against me.

13:19 Now I tell you before it come,  
that, when it is come to pass, ye may  
believe that I am *he*.

13:20 Verily, verily, I say unto you, He  
that receiveth whomsoever I send  
receiveth me; and he that receiveth me  
receiveth him that sent me.

13:21 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.

13:22 Then the disciples looked one on  
another, doubting of whom he spake.

13:23 Now there was leaning on Jesus'  
bosom one of his disciples, whom Jesus  
loved.

13:24 Simon Peter therefore beckoned  
to him, that he should ask who it should  
be of whom he spake.

13:25 He then lying on Jesus' breast  
saith unto him, Lord, who is it?

13:26 Jesus answered, He it is, to

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whom I shall areach a sop of bread. And when he had wet bread, he gave to Judas of Simon Iscariot. [Jesus answered, He it is, to whom I shall dress bread dipped in. And when he had dipped in bread, he gave to Judas of Simon Iscariot.]

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.

13:27 And after the morsel, then Satan entered into him. And Jesus saith to him, That thing that thou doest, do thou swiftly.

13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

13:28 And none of them that sat at the meat knew, whereto he said to him. [Forsooth no man sitting at the meat knew this thing, to what thing he said to him.]

13:28 Now no man at the table knew for what intent he spake this unto him.

13:29 For some guessed, for Judas had purses, that Jesus had said to him, Buy thou those things, that be needful to us to the feast day [that be needful to us at the feast day], or that he should give something to needy men.

13:29 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.

13:30 Therefore when he had taken the morsel, he went out at once [he went out anon]; and it was night.

13:30 He then having received the sop went immediately out: and it was night.

13:31 Therefore when he was gone out, Jesus said, Now man's Son is clarified, and God is clarified in him.

13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

13:32 If God is clarified in him, and God shall clarify him in himself, and at once [and anon] he shall clarify him.

13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

13:33 Little sons, yet a little I am with you; ye shall seek me, and, as I said to the Jews, Whither I go, ye be not able to come [Whither I go, ye may not come]; and to you I say now.

13:33 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.

13:34 I give to you a new

13:34 A new commandment I give

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commandment, that ye love together, as I have loved you, and that ye love together [that ye love together, as I loved you, that and ye love together].

13:35 In this thing all men shall know, that ye be my disciples, if ye have love together.

13:36 Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou mayest not follow me now, but thou shalt follow me afterward.

13:37 Peter saith to him, Why may I not follow thee now? I shall put my life for thee.

13:38 Jesus answered, Thou shalt put thy life for me? Truly, truly, I say to thee, the cock shall not crow, till thou shalt deny me thrice.

13:39 And he saith to his disciples,

## Chapter 14

14:1 Be not your heart afraid [Be not your heart distroubled], nor dread it; ye believe in God, and believe ye in me.

14:2 In the house of my Father be many dwellings; if any thing less, I had said to you [if any thing less, I should have said to you], for I go to make ready to you a place.

14:3 And if I go, and make ready to you a place, again I come, and I shall take you to myself, that where I am, ye be.

## KJV, 1611

unto you, That ye love one another; as I have loved you, that ye also love one another.

13:35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

13:36 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.

13:37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

13:38 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.

## Chapter 14

14:1 Let not your heart be troubled: ye believe in God, believe also in me.

14:2 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.

14:3 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 be also.

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## Wycliffe-Purvey, 1395

14:4 And whither I go, ye know, and ye know the way.

14:5 Thomas saith to him, Lord, we know not whither thou goest, and how be we able to know the way [and how may we know the way]?

14:6 Jesus saith to him, I am way, truth, and life; no man cometh to the Father, but by me.

14:7 If ye had known me, soothly ye had known also my Father; and afterward ye shall know him, and ye have seen him.

14:8 Philip saith to him, Lord, show to us the Father, and it sufficeth to us.

14:9 Jesus saith to him, So long time I am with you, and have ye not known me? Philip, he that seeth me, seeth also the Father. How sayest thou, show to us the Father?

14:10 Believest thou not, that I *am* in the Father, and the Father is in me? The words that I speak to you, I speak not of myself; but the Father himself that dwelleth in me, [he] doeth the works.

14:11 Believe ye not, that I am in the Father, and the Father is in me? Else believe ye for those works.

14:12 Truly, truly, I say to you, if a man believeth in me [Truly, truly, I say to you, he that believeth in me], also he shall do the works that I do; and he shall do greater works than these, for I go to the

## KJV, 1611

14:4 And whither I go ye know, and the way ye know.

14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

14:12 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.

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Father.

14:13 And whatever thing ye [shall] ask the Father in my name, I shall do this thing, that the Father be glorified in the Son.

14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14:14 If ye [shall] ask any thing in my name, I shall do it.

14:14 If ye shall ask any thing in my name, I will do *it*.

14:15 If ye love me, keep ye my commandments.

14:15 If ye love me, keep my commandments.

14:16 And I shall pray the Father, and he shall give to you another comforter, the Spirit of truth, to dwell with you without end; [And I shall pray the Father, and he shall give to you another comforter, that he dwell with you into without end;]

14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

14:17 which *Spirit* the world may not take [the Spirit of truth, which *Spirit* the world may not take], for it seeth him not, neither knoweth him. But ye shall know him, for he shall dwell with you, and he shall be in you.

14:17 *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.

14:18 I shall not leave you fatherless, I shall come to you.

14:18 I will not leave you comfortless: I will come to you.

14:19 Yet a little, and the world seeth not now me [Yet a little, and the world seeth not me now]; but ye shall see me, for I live, and ye shall live.

14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

14:20 In that day ye shall know, that I am in my Father, and ye in me, and I in you.

14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

14:21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth

14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth



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me, shall be loved of my Father, and I shall love him, and I shall show to him myself.

me shall be loved of my Father, and I will love him, and will manifest myself to him.

14:22 Judas saith to him, not he of Iscariot, Lord, what is done, that thou shalt show thyself to us, and not to the world?

14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

14:23 Jesus answered, and said to him, If any man loveth me, he shall keep my word [he shall keep my words]; and my Father shall love him, and we shall come to him, and we shall dwell with him [and we shall make a dwelling at him].

14:23 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.

14:24 He that loveth me not, keepeth not my words; and the word which ye have heard, is not mine, but the Father's, that sent me.

14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

14:25 These things I have spoken to you, dwelling among you;

14:25 These things have I spoken unto you, being *yet* present with you.

14:26 but that Holy Ghost, the comforter, whom the Father shall send in my name, he shall teach you all things, and shall show to you all things, whatever things I shall say to you [he shall teach you all things, and shall show, *or remember*, to you all things, whatever I shall say to you].

14:26 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.

14:27 Peace I leave to you, my peace I give to you; not as the world giveth, I give to you; be not your heart afraid, nor dread it [be not your heart troubled, neither dread it].

14:27 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.

14:28 Ye have heard, that I said to you, I go, and come to you. If ye loved me, forsooth ye should have joy [If ye loved

14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice,

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me, forsooth ye should joy], for I go to the Father, for the Father is greater than I.

14:29 And now I have said to you, before that it be done [before it be done], that when it is done, ye believe.

14:30 Now I shall not speak many things with you; for the prince of this world cometh, and hath not in me any thing [and he hath not any thing in me].

14:31 But that the world know, that I love the Father; and as the Father gave a commandment to me, so I do. Rise ye, go we hence.

## Chapter 15

15:1 I am a very vine, and my Father is an earth-tiller.

15:2 Each branch in me that beareth not fruit, he shall take away it [he shall do it away]; and each that beareth fruit, he shall purge it, that it bear the more fruit [that it bear more fruit].

15:3 Now ye be clean, for the word that I have spoken to you.

15:4 Dwell ye in me, and I in you; as a branch may not make fruit of itself, but it dwell in the vine, so neither ye, but ye dwell in me.

15:5 I am the vine, ye *be* the branches. Who that dwelleth in me, and I in him, this beareth much fruit, for without me, ye be able to nothing do. [+I am the vine, ye *be* the branches. He that dwelleth in me, and I in him, this beareth much fruit, for without me, ye may nothing do.]

## KJV, 1611

because I said, I go unto the Father: for my Father is greater than I.

14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

14:31 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.

## Chapter 15

15:1 I am the true vine, and my Father is the husbandman.

15:2 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.

15:3 Now ye are clean through the word which I have spoken unto you.

15:4 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.

15:5 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.

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15:6 If any man dwelleth not in me, he shall be cast out as a branch, and shall wax dry; and they shall gather him, and they shall cast him into the fire, and he shall burn [and he burneth].

15:7 If ye dwell in me, and my words dwell in you, whatever thing ye will [whatever thing ye shall desire], ye shall ask, and it shall be done to you.

15:8 In this thing my Father is clarified, that ye bring forth full much fruit, and that ye be made my disciples.

15:9 As my Father loved me, I have loved you; dwell ye in my love.

15:10 If ye keep my commandments, ye shall dwell in my love; as I have kept the commandments of my Father, and dwell in his love.

15:11 These things I spake to you, that my joy be in you, and your joy be full-filled [and your joy be filled].

15:12 This is my commandment, that ye love together, as I have loved you.

15:13 No man hath more love than this, that a man put his life for his friends.

15:14 Ye be my friends if ye do those things, that I command to you.

15:15 Now I shall not call you servants, for the servant knoweth not, what his lord shall do; but I have called you friends, for all things whatever I heard

## KJV, 1611

15:6 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.

15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

15:9 As the Father hath loved me, so have I loved you: continue ye in my love.

15:10 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.

15:11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

15:12 This is my commandment, That ye love one another, as I have loved you.

15:13 Greater love hath no man than this, that a man lay down his life for his friends.

15:14 Ye are my friends, if ye do whatsoever I command you.

15:15 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

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Wycliffe-Purvey, 1395

KJV, 1611

of my Father, I have made known to you.

heard of my Father I have made known unto you.

15:16 Ye have not chosen me, but I chose you; and I have put you [and put you], that ye go, and bring forth fruit, and your fruit dwell; that whatever thing ye [shall] ask the Father in my name, he give to you.

15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye 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.

15:17 These things I command to you, that ye love together.

15:17 These things I command you, that ye love one another.

15:18 If the world hate you, know ye, that it had me in hate rather than you [know ye, for it had me in hate first than you].

15:18 If the world hate you, ye know that it hated me before it *hated you*.

15:19 If ye had been of the world, the world should love that thing that was his; but for ye be not of the world, but I chose you from the world, therefore the world hateth you.

15:19 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.

15:20 Have ye mind of my word, which I said to you [that I said to you], The servant is not greater than his lord. If they have pursued me, they shall pursue you also; if they have kept my word, they shall keep yours also.

15:20 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.

15:21 But they shall do to you all these things for my name, for they know not him that sent me.

15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

15:22 If I had not come, and had not spoken to them, they should not have sin; but now they have none excusation of their sin [forsooth now they have not excusing of their sin].

15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

15:23 He that hateth me, hateth also my Father.

15:23 He that hateth me hateth my Father also.

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## Wycliffe-Purvey, 1395

15:24 If I had not done the works in them, which none other man did, they should not have sin; but now both they have seen, and hated/have hated me and my Father.

15:25 But that the word be fulfilled, that is written in their law, For they had me in hate without cause.

15:26 But when the comforter shall come, which I shall send to you from the Father, the Spirit of truth, which cometh forth of the Father [which proceedeth, *or cometh forth*, of the Father], he shall bear witnessing of me;

15:27 and ye shall bear witnessing, for ye be with me from the beginning.

## Chapter 16

16:1 These things I have spoken to you, that ye be not caused to stumble [that ye be not offended].

16:2 They shall make you without the synagogues, but the hour cometh, that each man that slayeth you, deem that he doeth service to God.

16:3 And they shall do to you these things, for they have not known the Father, neither me.

16:4 But these things I spake to you, that when the hour of them shall come, ye have mind, that I said to you. I said not to you these things from the beginning, for I was with you.

## KJV, 1611

15:24 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.

15:25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

15:26 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:

15:27 And ye also shall bear witness, because ye have been with me from the beginning.

## Chapter 16

16:1 These things have I spoken unto you, that ye should not be offended.

16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

16:3 And these things will they do unto you, because they have not known the Father, nor me.

16:4 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.

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Wycliffe-Purvey, 1395

KJV, 1611

16:5 And now I go to him that sent me, and no man of you asketh me, Whither goest thou?

16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

16:6 but for I have spoken to you these things, heaviness hath full-filled your heart [sorrow, or *heaviness*, hath full-filled your heart].

16:6 But because I have said these things unto you, sorrow hath filled your heart.

16:7 But I say to you truth, it speedeth to you, that I go; for if I go not forth [soothly if I shall not go away], the comforter shall not come to you; but if I go forth [forsooth if I shall go away], I shall send him to you.

16:7 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.

16:8 And when he cometh [And when he shall come], he shall reprove the world of sin, and of rightwiseness, and of doom.

16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

16:9 Of sin, for they have not believed in me;

16:9 Of sin, because they believe not on me;

16:10 and of rightwiseness, for I go to the Father, and now ye shall not see me;

16:10 Of righteousness, because I go to my Father, and ye see me no more;

16:11 but of doom, for the prince of this world is now deemed.

16:11 Of judgment, because the prince of this world is judged.

16:12 Yet I have many things to say to you, but ye be not able to bear them now.

16:12 I have yet many things to say unto you, but ye cannot bear them now.

16:13 But when the Spirit of truth cometh [shall come], he shall teach you all truth; for he shall not speak of himself, but whatever things he shall hear, he shall speak; and he shall tell to you those things [and he shall tell to you the things] that be to come.

16:13 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 show you things to come.

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Wycliffe-Purvey, 1395

KJV, 1611

16:14 He shall clarify me, for of mine he shall take, and shall tell to you.

16:14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

16:15 All things, whatever [things] the Father hath, be mine; therefore I said to you, that of mine he shall take, and shall tell to you.

16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16:16 A little, and then ye shall not see me; and again a little, and ye shall see me, for I go to the Father.

16:16 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.

16:17 Therefore some of his disciples said together, What is this thing that he saith to us, A little, and ye shall not see me; and again a little, and ye shall see me, for I go to the Father?

16:17 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?

16:18 Therefore they said, What is this that he saith to us, A little? we know not what he speaketh.

16:18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

16:19 And Jesus knew, that they would ask him, and he said to them, Of this thing ye seek among you, for I said, A little, and ye shall not see me; and again a little, and ye shall see me.

16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

16:20 Truly, truly, I say to you, that ye shall mourn and weep, but the world shall have joy; and ye shall be sorrowful, but your sorrow shall turn into joy.

16:20 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.

16:21 A woman when she beareth child, hath heaviness [hath sorrow, *or heaviness*], for her time is come; but when she hath born a son, now she thinketh not on the pain, for joy, for a man is born into the world.

16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

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## Wycliffe-Purvey, 1395

16:22 And therefore ye have now sorrow, but again I shall see you, and your heart shall have joy, and no man shall take from you your joy.

16:23 And in that day ye shall not ask me any thing; truly, truly, I say to you, if ye ask the Father any thing in my name, he shall give [it] to you.

16:24 Till now ye asked nothing in my name; ask ye, and ye shall take, that your joy be full.

16:25 I have spoken to you these things in proverbs; the hour cometh, when now I shall not speak to you in proverbs, but openly of my Father I shall tell to you [I shall tell you].

16:26 In that day ye shall ask in my name; and I say not to you, that I shall pray the Father for you;

16:27 for the Father himself loveth you, for ye have loved me, and have believed, that I went out from God.

16:28 I went out from the Father, and I came into the world; again I leave the world, and go to the Father.

16:29 His disciples said to him, Lo! now thou speakest openly, and thou sayest no proverb.

16:30 Now we know, that thou knowest all things; and it is not need to thee [and it is no need to thee], that any man ask thee. In this thing we believe, that thou wentest out from God.

## KJV, 1611

16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

16:23 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.

16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

16:30 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.



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## Wycliffe-Purvey, 1395

16:31 Jesus answered to them, Now ye believe.

16:32 Lo! the hour cometh, and now it cometh, that ye be scattered, each into his own things, and that ye leave me alone; and I am not alone, for the Father is with me.

16:33 These things I have spoken to you, that ye have peace in me; in the world ye shall have dis-ease [in the world ye shall have pressing, *or overlaying*], but trust ye, I have overcome the world.

## Chapter 17

17:1 These things Jesus spake, and when he had cast up his eyes into heaven [and the eyes lifted up to heaven], he said, Father, the hour cometh, clarify thy Son, that thy Son clarify thee.

17:2 As thou hast given to him power on each flesh, that all thing that thou hast given to him, he give to them everlasting life.

17:3 And this is everlasting life, that they know thee very God alone [that they know thee alone very God], and whom thou hast sent, Jesus Christ.

17:4 I have clarified thee on the earth, I have ended the work, that thou hast given to me to do.

17:5 And now, Father, clarify thou me at thyself, with the clearness that I had at thee, before the world was made.

## KJV, 1611

16:31 Jesus answered them, Do ye now believe?

16:32 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.

16:33 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.

## Chapter 17

17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

# JOHN

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Wycliffe-Purvey, 1395

KJV, 1611

17:6 I have showed thy name to those men, which thou hast given to me of the world [I have showed thy name to the men, whom thou hast given to me of the world]; they were thine, and thou hast given them to me, and they have kept thy word.

17:6 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.

17:7 And now they have known, that all things that thou hast given to me, be of thee.

17:7 Now they have known that all things whatsoever thou hast given me are of thee.

17:8 For the words that thou hast given to me, I gave to them; and they have taken, and have known verily, that I went out from thee; and they believed, that thou sentest me.

17:8 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.

17:9 I pray for them, *I pray* not for the world, but for them that thou hast given to me, for they be thine.

17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

17:10 And all my things be thine, and thy things be mine [And all mine things be thine, and thine things be mine]; and I am clarified in them.

17:10 And all mine are thine, and thine are mine; and I am glorified in them.

17:11 And now I am not in the world, and these be in the world, and I come to thee. Holy Father, keep them in thy name, which thou hast given to me [whom thou hast given to me], that they be one, as we *be*.

17:11 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*.

17:12 While I was with them, I kept them in thy name; those that thou gavest to me, I kept, and none of them perished, but the son of perdition, that the scripture be fulfilled.

17:12 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.

# JOHN

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## Wycliffe-Purvey, 1395

17:13 But now I come to thee, and I speak these things in the world [and these things I speak in the world], that they have my joy fulfilled in themselves.

17:14 I gave to them thy word, and the world had them in hate; for they be not of the world, as I am not of the world.

17:15 I pray not, that thou take them away from the world, but that thou keep them from evil.

17:16 They be not of the world, as I am not of the world.

17:17 Hallow thou them in truth; thy word is truth.

17:18 As thou sentest me into the world, also I sent them into the world.

17:19 And I hallow myself for them, that also they be hallowed in truth.

17:20 And I pray not only for them, but also for them that shall believe into me by the word of them;

17:21 that all be one [that all they be one], as thou, Father, in me, and I in thee, that also they in us be one; that the world believe, that thou hast sent me.

17:22 And I have given to them the clearness, that thou hast given to me, that they be one, as we be one;

## KJV, 1611

17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

17:14 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.

17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

17:16 They are not of the world, even as I am not of the world.

17:17 Sanctify them through thy truth: thy word is truth.

17:18 As thou hast sent me into the world, even so have I also sent them into the world.

17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

17:21 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.

17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

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## Wycliffe-Purvey, 1395

17:23 I in them, and thou in me, that they be ended into one; and that the world know, that thou sentest me, and hast loved them, as thou hast loved also me.

17:24 Father, they which thou hast given to me, I will that where I am, that they be with me, that they see my clearness, that thou hast given to me [Father, I will that and they whom thou hast given to me, be with me where I am, that they see my clearness, which thou hast given to me]; for thou lovedest me before the making of the world.

17:25 Father, rightfully the world knew thee not [Rightful Father, the world knew not thee], but I knew thee, and these knew, that thou sentest me.

17:26 And I have made thy name known to them, and shall make known; that the love by which thou hast loved me, be in them, and I in them.

## Chapter 18

18:1 When Jesus had said these things, he went out with his disciples over the strand of Cedron, where was a yard, *or a garden*, into which he entered, and his disciples.

18:2 And Judas, that betrayed him, knew the place, for oft Jesus came thither with his disciples.

18:3 Therefore when Judas had taken a company of knights, and ministers of the bishops and of the Pharisees, he came thither with lanterns, and brands, and arms.

## KJV, 1611

17:23 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 them, as thou hast loved me.

17:24 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.

17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

17:26 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.

## Chapter 18

18:1 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.

18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

18:3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

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Wycliffe-Purvey, 1395

KJV, 1611

18:4 And so Jesus witting all things that were to come on him, went forth, and said to them, Whom seek ye?

18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

18:5 They answered to him, Jesus of Nazareth. Jesus saith to them, I am. And Judas that betrayed him, stood with them.

18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

18:6 And when he said to them, I am, they went aback, and fell down on the earth.

18:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

18:7 And again he asked them, Whom seek ye? And they said, Jesus of Nazareth.

18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18:8 He answered to them, I said to you, that I am; therefore if ye seek me, suffer ye these to go away.

18:8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

18:9 That the word which he said should be fulfilled, For I lost not any of them, which thou hast given to me.

18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

18:10 Therefore Simon Peter had a sword, and drew it out [Therefore Simon Peter having a sword, drew it out], and smote the servant of the bishop, and cut off his right ear. And the name of the servant was Malchus.

18:10 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.

18:11 Therefore Jesus said to Peter, Put thou thy sword into thy sheath [Send thou the sword into the sheath]; wilt thou not, that I drink the cup, that my Father gave to me?

18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

18:12 Therefore the company of knights, and the tribune, and the ministers of the Jews, took Jesus, and bound him,

18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

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Wycliffe-Purvey, 1395

KJV, 1611

18:13 and led him first to Annas [and led him to Annas first]; for he was [the] father of Caiaphas' wife, that was bishop of that year.

18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

18:14 And it was Caiaphas, that gave counsel to the Jews, that it speedeth, that one man die for the people.

18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

18:15 But Simon Peter followed Jesus, and another disciple; and that disciple was known to the bishop. And he entered [in] with Jesus, into the hall of the bishop;

18:15 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.

18:16 but Peter stood at the door withoutforth. Therefore that other disciple, that was known to the bishop, went out, and said to the woman that kept the door, and brought in Peter.

18:16 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.

18:17 And the damsel, keeper of the door, said to Peter, Whether thou art also of this man's disciples? He said, I am not.

18:17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18:18 And the servants and [the] ministers stood at the coals, for it was cold, and they warmed them(selves); and Peter was with them, standing and warming him(self).

18:18 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.

18:19 And the bishop asked Jesus of his disciples, and of his teaching.

18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

18:20 Jesus answered to him, I have spoken openly to the world; I taught evermore in the synagogue, and in the temple, whither all the Jews came together, and in huddles I spake nothing [<sup>+</sup>I taught ever in the synagogue,

18:20 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.

# JOHN

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Wycliffe-Purvey, 1395

KJV, 1611

and in the temple, whither all the Jews came together, and in private I spake nothing].

18:21 What askest thou me? ask them that heard me, what I have spoken to them; lo! they know, what things I have said.

18:22 When he had said these things, one of the ministers standing nigh, gave a buffet to Jesus, and said [saying], Answerest thou so to the bishop?

18:23 Jesus answered to him, If I have spoken evil, bear thou witnessing of evil; but if *I said* well, why smitest thou me?

18:24 And Annas sent him bound to Caiaphas, the bishop.

18:25 And Simon Peter stood, and warmed him(self); and they said to him [therefore they said to him], Whether also thou art his disciple? He denied, and said, I am not.

18:26 One of the bishop's servants, cousin of him, whose ear Peter cut off, said, Saw I thee not in the yard with him [said, Whether I saw not thee in the garden with him]?

18:27 And Peter again denied, and at once [and anon] the cock crew.

18:28 Then they led Jesus to Caiaphas (*from* Caiaphas), into the moot hall; and it was early, and they entered not into the moot hall, that they should not be defouled, but that they should eat pask.

18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

18:23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

18:24 Now Annas had sent him bound unto Caiaphas the high priest.

18:25 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.

18:26 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?

18:27 Peter then denied again: and immediately the cock crew.

18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

# JOHN

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## Wycliffe-Purvey, 1395

18:29 Therefore Pilate went out withoutforth to them, and said, What accusing bring ye against this man?

18:30 They answered, and said to him, If this were not a misdoer, we had not betaken him to thee.

18:31 Then Pilate saith to them, Take ye him, and deem ye him, after your law. And *the Jews* said to him [Therefore they said to him], It is not leaveful to us to slay any man;

18:32 that the word of Jesus should be fulfilled, which he said, signifying by what death he should die.

18:33 Therefore again Pilate entered into the moot hall, and called Jesus, and said to him, Art thou king of Jews?

18:34 Jesus answered, and said to him, Sayest thou this thing of thyself, or others have said to thee of me [Sayest thou this thing of thyself, or others said to thee of me]?

18:35 Pilate answered, Whether I am a Jew? Thy folk and the bishops betook thee to me; what hast thou done?

18:36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers would strive, that I should not be taken to the Jews; but now my kingdom is not here [now forsooth my kingdom is not of hence].

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18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

18:31 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:

18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.



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18:37 And so Pilate said to him, Then art thou a king? Jesus answered, Thou sayest, that I am a king. To this thing I am born, and to this I came into the world, to bear witnessing to truth [and to this I came into the world, that I bear witnessing to truth]. Each [man] that is of truth, heareth my voice.

18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

18:38 Pilate saith to him, What is truth? And when he had said this thing, again he went out to the Jews, and said to them, I find no cause in him [I find no cause against him].

18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

18:39 But it is a custom to you, that I deliver one to you in pask; therefore will ye that I deliver to you the king of Jews? [Forsooth it is a custom to you, that I let go, *or deliver*, one to you in pask; therefore will ye that I dismiss to you the king of Jews?]

18:39 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?

18:40 All they cried again, and said [saying], Not this, but Barabbas. And Barabbas was a thief.

18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## Chapter 19

## Chapter 19

19:1 Therefore Pilate took then Jesus, and scourged him. [Therefore then Pilate took Jesus, and scourged.]

19:1 Then Pilate therefore took Jesus, and scourged *him*.

19:2 And knights wreathed a crown of thorns, and set [put] on his head, and did about him a cloak of purple [a cloth of purple], and came to him,

19:2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

19:3 and said, Hail, king of Jews. And they gave to him buffets.

19:3 And said, Hail, King of the Jews! and they smote him with their hands.

19:4 Again Pilate went out, and said to them, Lo! I bring him out to you [Lo!

19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring

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I lead him to you withoutforth], that ye know, that I find no cause in him.

him forth to you, that ye may know that I find no fault in him.

19:5 And so Jesus went out, bearing a crown of thorns, and a cloak of purple [and a cloth of purple]. And he saith to them, Lo! the man.

19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

19:6 But when the bishops and ministers had seen him, they cried, and said [saying], Crucify, crucify him. Pilate saith to them, Take ye him, and crucify ye [him], for I find no cause in him.

19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

19:7 The Jews answered to him, We have a law, and by the law he oweth to die, for he made him(self) God's Son [for he made him God's Son].

19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

19:8 Therefore when Pilate had heard this word, he dreaded the more [he dreaded more].

19:8 When Pilate therefore heard that saying, he was the more afraid;

19:9 And he went into the moot hall again, and said to Jesus, Of whence art thou? But Jesus gave none answer to him [Forsooth Jesus gave not answer to him].

19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

19:10 Pilate saith to him, Speakest thou not to me? Knowest thou not, that I have power to crucify thee, and I have power to deliver thee?

19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19:11 Jesus answered, Thou shouldest not have any power against me, but it were given to thee from above; therefore he that betook me to thee, hath the more sin.

19:11 Jesus answered, Thou couldest 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.

19:12 From that time Pilate sought to deliver him; but the Jews cried, and said, If thou deliverest this *man*, thou art

19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man

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not the emperor's friend; for each man that maketh himself king, gainsaith the emperor. [+Thereof, *or from thence*, Pilate sought to deliver him; forsooth the Jews cried, saying, If thou leavest this *man*, thou art not the friend of Caesar; for each man that maketh himself king, against-saith Caesar.]

go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

19:13 And Pilate [Therefore Pilate], when he had heard these words, led Jesus forth, and sat for doomsman in a place, that is said Lycostratos, but in Hebrew Golgotha (but in Hebrew, *Gabbatha*).

19:13 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*.

19:14 And it was pask eve [Forsooth it was the making ready, *or even*, of pask], as it were the sixth hour. And he saith to the Jews, Lo! your king.

19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

19:15 But they cried, and said, Take away, take away; crucify him [Forsooth they cried, saying, Do away, do away; crucify him]. Pilate saith to them, Shall I crucify your king? The bishops answered, We have no king but the emperor [We have no king no but Caesar].

19:15 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.

19:16 And then Pilate betook him to them [Therefore then Pilate betook him to them], that he should be crucified. And they took Jesus, and led *him* out.

19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

19:17 And he bare to himself a cross, and went out into that place, that is said Calvary, in Hebrew Golgotha; [And he bearing to himself a cross went out into the place, that is said of Calvary, in Hebrew Golgatha;]

19:17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

19:18 where they crucified him, and others twain with him [and others two with him], *one* on this side and *one* on that

19:18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

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side, and Jesus in the middle.

19:19 And Pilate wrote a title, and set on the cross [and put on the cross]; and it was written, Jesus of Nazareth, king of Jews.

19:20 Therefore many of the Jews read this title, for the place where Jesus was crucified, was nigh the city, and it was written in Hebrew, Greek, and Latin.

19:21 Therefore the bishops of the Jews said to Pilate, Do not thou write king of Jews, but that he said, I am king of Jews.

19:22 Pilate answered, That that I have written, I have written.

19:23 Therefore the knights when they had crucified him, took his clothes, and made four parts, to each knight a part, and a coat. And the coat was without seam, and woven all about [Forsooth the coat was without seam, and above woven by all].

19:24 Therefore they said together, Cut we not it, but cast we lot [but lay we lots], whose it is; that the scripture be fulfilled, saying, They parted my clothes to them, and on my cloak they cast lot [and into my cloth thy sent lots]. And the knights did these things.

19:25 But beside the cross of Jesus stood his mother, and the sister of his mother, Mary Cleophas, and Mary Magdalene.

19:19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

19:20 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.

19:21 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.

19:22 Pilate answered, What I have written I have written.

19:23 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 seam, woven from the top throughout.

19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

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19:26 Therefore when Jesus had seen his mother, and the disciple standing, whom he loved, he saith to his mother, Woman, lo! thy son.

19:27 Afterward he saith to the disciple, Lo! thy mother. And from that hour the disciple took her into his *mother* [And from that hour the disciple took her into his *things*].

19:28 Afterward Jesus witting, that now all things be ended, that the scripture were fulfilled [that the scripture should be fulfilled], he saith, I thirst.

19:29 And a vessel was set full of vinegar. And they laid in hyssop about the sponge full of vinegar, and put it to his mouth.

19:30 Therefore when Jesus had taken the vinegar, he said, It is ended. And when his head was bowed down, he gave up the ghost/And he bowed down the head, and sent out the spirit.

19:31 Therefore for it was pask eve, that the bodies should not abide on the cross in the sabbath, for that was a great sabbath day [Therefore for it was the making ready of pask, that the bodies should not dwell in the cross in the sabbath, for that day of sabbath was great], the Jews prayed Pilate, that the hips of them should be broken, and they [should be] taken away.

19:32 Therefore knights came, and they brake the thighs of the first, and of the other, that was crucified with him.

19:33 But when they were come to

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19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put *it* to his mouth.

19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

19:31 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.

19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

19:33 But when they came to Jesus,

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Jesus [Forsooth when they had come to Jesus], as they saw him dead then, they brake not his thighs;

and saw that he was dead already, they brake not his legs:

19:34 but one of the knights opened his side with a spear, and at once [and anon] blood and water went out.

19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

19:35 And he that saw, bare witnessing [*thereof*], and his witnessing is true; and he knoweth that he saith true things, that ye believe.

19:35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

19:36 And these things were done, that the scripture should be fulfilled, Ye shall not break a bone of him.

19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

19:37 And again another scripture saith, They shall see in whom they pierced through.

19:37 And again another scripture saith, They shall look on him whom they pierced.

19:38 But after these things Joseph of Arimathaea prayed Pilate, that he should take away the body of Jesus, for that he was a disciple of Jesus, but privily for dread of the Jews. And Pilate suffered. And so he came [Therefore he came], and took away the body of Jesus.

19:38 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.

19:39 And Nicodemus came also, that had come to him first by night, and brought a medley of myrrh and aloes, as it were an hundred pound. [Soothly and Nicodemus came, that had come first to Jesus by night, bearing a medley of myrrh and aloes, as an hundred pound.]

19:39 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*.

19:40 And they took the body of Jesus, and bound it in linen clothes with sweet smelling ointments [and bound it in linen clothes with sweet ointments, *or spices*], as it is [the] custom to Jews for to bury.

19:40 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.

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19:41 And in the place where he was crucified, was a garden, and in the garden a new grave, in which yet no man was laid. [Soothly in the place where he was crucified, was a yard, and in the yard a new grave, in which not yet any man was put.]

19:42 Therefore there they put Jesus, for the vigil of Jews' feast [for the making ready of Jews], for the sepulchre was nigh.

## Chapter 20

20:1 And in one day of the week Mary Magdalene came early to the grave, when it was yet dark [+Forsooth in one *day* of the sabbath, *that is, of the week*, Mary Magdalene came early, when darkneses were yet, at the grave]. And she saw the stone moved away from the grave.

20:2 Therefore she ran, and came to Simon Peter, and to another disciple, whom Jesus loved, and saith to them, They have taken the Lord from the grave, and we know not, where they have laid him.

20:3 Therefore Peter went out, and that other disciple, and they came to the grave.

20:4 And they twain ran together [Forsooth they two ran together], and that other disciple ran before Peter, and came first to the grave.

20:5 And when he stooped, he saw the sheets lying, nevertheless he entered not [in].

20:6 Therefore Simon Peter came

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19:41 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.

19:42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

## Chapter 20

20:1 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.

20:2 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.

20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

20:5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

20:6 Then cometh Simon Peter

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following him, and he entered into the grave, and he saw the sheets laid,

following him, and went into the sepulchre, and seeth the linen clothes lie,

20:7 and the sudarium that was on his head, not laid with the sheets, but by itself wrapped into a place.

20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

20:8 Therefore then [and] that disciple that came first to the grave, entered, and saw, and believed.

20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

20:9 For they knew not yet the scripture, that it behooved him to rise again from death. [<sup>+</sup>Forsooth they knew not yet the scripture, for it behooved him to rise again from dead.]

20:9 For as yet they knew not the scripture, that he must rise again from the dead.

20:10 Therefore the disciples went again to themselves.

20:10 Then the disciples went away again unto their own home.

20:11 But Mary stood at the grave withoutforth weeping. And while she wept, she bowed her(self), and beheld forth into the grave.

20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

20:12 And she saw two angels sitting in white, one at the head and one at the feet, where the body of Jesus was laid.

20:12 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.

20:13 And they say to her, Woman, what weapest thou? She said to them, For they have taken away my Lord, and I know not, where they have laid him.

20:13 And they say unto her, Woman, why weapest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

20:14 When she had said these things, she turned backward [she turned aback], and saw Jesus standing, and knew not that it was Jesus.

20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.



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20:15 Jesus saith to her, Woman, what weapest thou? whom seekest thou? She guessing that he was the gardener, saith to him, Sire, if thou hast taken him up, say to me, where thou hast laid him, and I shall take him away.

20:15 Jesus saith unto her, Woman, why weapest 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.

20:16 Jesus saith to her, Mary. She turned, and saith to him, Rabboni, that is to say, Master.

20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

20:17 Jesus saith to her, Do not thou touch me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and to your God [and say to them, I ascend to my Father and your Father, to my God and your God].

20:17 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.

20:18 Mary Magdalene came, telling to the disciples, That I saw the Lord, and these things he said to me.

20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

20:19 Therefore when it was even in that day [Therefore when eventide was in that day], [in] one of the sabbaths, and the gates were shut, where the disciples were gathered, for dread of the Jews, Jesus came, and stood in the middle of the disciples, and he saith to them, Peace to you [and said to them, Peace *be* to you].

20:19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20:20 And when he had said this, he showed to them [his] hands and side; therefore the disciples joyed, for the Lord was seen.

20:20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

20:21 And he saith to them again, Peace to you; as the Father sent me, I send you. [Therefore he said to them again,

20:21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

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Peace to you; as the Father hath sent me, and I send you.]

20:22 When he had said this, he blew on them, and said, Take ye the Holy Ghost;

20:23 whose sins ye forgive, those be forgiven to them [they be forgiven]; and whose sins ye withhold, those be withheld [they be withholden].

20:24 But Thomas, one of the twelve, that is said Didymus, was not with them, when Jesus came.

20:25 Therefore the other disciples said, We have seen the Lord. And he said to them, But I see in his hands the printing of the nails, and put my finger into the place of the nails, and put mine hand into his side, I shall not believe. [Forsooth he said to them, No but I shall see in his hands the fixing of nails, and shall send my finger into the places of the nails, and shall send mine hand into his side, I shall not believe.]

20:26 And after eight days again his disciples were within, and Thomas with them. Jesus came, while the gates were shut [Jesus came, the gates shut], and stood in the middle, and said, Peace to you.

20:27 Afterward he saith to Thomas, Put in here thy finger, and see mine hands, and put hither thine hand, and put [it] into my side [Bring in hither thy finger, and see mine hands, and bring to thine hand, and send, *or put*, it into my side], and do not thou be unbelievful, but faithful.

20:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

20:23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

20:25 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.

20:26 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.

20:27 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.

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20:28 Thomas answered, and said to him, My Lord and my God.

20:29 Jesus saith to him, Thomas, for thou hast seen me, thou believedest; blessed be they, that saw not, and have believed.

20:30 And Jesus did many other signs in the sight of his disciples, which be not written in this book. [Forsooth and many other signs Jesus did in the sight of his disciples, the which be not written in this book.]

20:31 But these be written, that ye believe, that Jesus is Christ, the Son of God, and that ye believing have life in his name.

## Chapter 21

21:1 Afterward Jesus again showed him(self) to his disciples, at the sea of Tiberias. And he showed him(self) thus.

21:2 There were together Simon Peter, and Thomas, that is said Didymus, and Nathanael, that was of the Cana of Galilee, and the sons of Zebedee, and twain other of his disciples [and two other of his disciples].

21:3 Simon Peter saith to them, I go to fish. They say to him, And we come with thee. And they went out, and went into a boat. And in that night they took nothing.

21:4 But when the morrow was come, Jesus stood in the brink; nevertheless the disciples knew not, that it was Jesus.

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20:28 And Thomas answered and said unto him, My Lord and my God.

20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

20:31 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.

## Chapter 21

21:1 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

21:2 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.

21:3 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.

21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

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21:5 Therefore Jesus saith to them, Children, whether ye have any supping thing? They answered to him, Nay.

21:6 He said to them, Put ye [Send ye] the net into the right half of the rowing, and ye shall find. And they putted the net; and then they might not draw it for multitude of fishes [Therefore they sent the net, and now they might not draw it, for multitude of fishes].

21:7 Therefore that disciple, whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he had heard that it is the Lord, girt him(self) with a coat, for he was naked, and went into the sea [Simon Peter, when he had heard for it was the Lord, girt him with a coat, soothly he was naked, and sent him into the sea].

21:8 But the other disciples came by boat, for they were not far from the land, but as a two hundred cubits [but as it were two hundred cubits], drawing the net of fishes.

21:9 And as they came down into the land, they saw coals lying, and fish laid on [and a fish put thereon], and bread.

21:10 Jesus saith to them, Bring ye of the fishes, which ye have taken now.

21:11 Simon Peter went up, and drew the net into the land, full of great fishes, an hundred fifty and three; and when they were so many, the net was not broken.

21:12 Jesus saith to them, Come ye, and eat ye. And no man of them that

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21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

21:7 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.

21:8 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.

21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

21:10 Jesus saith unto them, Bring of the fish which ye have now caught.

21:11 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.

21:12 Jesus saith unto them, Come *and* dine. And none of the disciples durst

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sat at the meat, durst ask him, Who art thou, witting that it is the Lord.

ask him, Who art thou? knowing that it was the Lord.

21:13 And Jesus came, and took bread, and gave to them, and fish also.

21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

21:14 Now this [is the] third time Jesus was showed to his disciples, when he had risen again from death [when he rose again from dead].

21:14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

21:15 And when they had eaten, Jesus saith to Simon Peter, Simon of Jonas, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. Jesus saith to him, Feed thou my lambs [Feed my lambs].

21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21:16 Again he saith to him, Simon of Jonas, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed thou my lambs.

21:16 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.

21:17 He saith to him the third time, Simon of Jonas, lovest thou me? Peter was heavy [sorry], for he said to him the third time, Lovest thou me, and he saith to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep.

21:17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

21:18 Truly, truly, I say to thee, when thou were younger, thou girdedest thee, and wanderdest where thou wouldest; but when thou shalt wax older, thou shalt hold forth thine hands, and another shall gird thee, and shall lead thee whither thou wilt not [and lead thee whither thou wilt not].

21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

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21:19 He said this thing, signifying by what death he should glorify God. And when he had said these things, he saith to him, Follow thou me.

21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

21:20 Peter turned, and saw that disciple following, whom Jesus loved, which also rested in the supper on his breast, and said *to him*, Lord, who is it, that shall betray thee?

21:20 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?

21:21 Therefore when Peter had seen this *disciple*, he saith to Jesus, Lord, but what this [Lord, what forsooth this]?

21:21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

21:22 Jesus saith to him, So I will that he dwell till I come, what to thee? follow thou me.

21:22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

21:23 Therefore this word went out among the brethren, that that disciple dieth not. And Jesus said not to him, that he dieth not, but, So I will that he dwell till I come, what to thee?

21:23 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?

21:24 This is that disciple, that beareth witnessing of these things, and wrote them [that beareth witnessing of these things, and wrote these things]; and we know, that his witnessing is true.

21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

21:25 And there be also many other things that Jesus did, which if they be written each by himself, I deem that the world itself shall not take the books, that be to be written. [*Amen.*] [Forsooth there be and many other signs, *or miracles*, that Jesus did, the which if they be written by each by himself, I guess neither the world himself be able to take the books, that be to be written. *Amen.*]

21:25 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.

# DEEDS *of* APOSTLES

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## Chapter 1

1:1 [Thou] Theophilus, first I made a sermon of all [the] things, that Jesus began to do and teach,

1:2 [till] into the day of his ascension, in which he commanded by the Holy Ghost to his apostles, whom he had chosen; [till into the day, in which he commanding to the apostles by the Holy Ghost, whom he chose, was taken up;]

1:3 to whom [and] he showed himself alive after his passion, by many arguments [by many arguments, *or provings*], appearing to them forty days, and speaking of the realm of God.

1:4 And he ate with them, and commanded [to them], that they should not depart from Jerusalem, but abide the promise of the Father, which ye heard, he said [he saith], by my mouth;

1:5 for [soothly] John baptized in water, but ye shall be baptized in the Holy Ghost, after these few days [not after these many days].

1:6 Therefore they that were come

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## Chapter 1

1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

1:2 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:

1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

1:6 When they therefore were come

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together, asked him, and said, Lord, whether in this time thou shalt restore the kingdom of Israel? [Therefore they that had come together, asked him, saying, Lord, if in this time shalt thou restore the kingdom of Israel?]

1:7 And he said to them, It is not yours to know the times either moments [to know the times or moments], which the Father hath put in his power;

1:8 but ye shall take the virtue of the Holy Ghost coming from above into you, and ye shall be my witnesses in Jerusalem, and in all Judaea, and Samaria, and to the utmost of the earth [and ye shall be witnesses to me in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost of the earth].

1:9 And when he had said these things, in their sight he was lifted up, and a cloud received him from their eyes.

1:10 And when they beheld him going into heaven, lo! two men stood beside them in white clothing, [And when they beheld into heaven him going, lo! two men stood nigh beside them in white clothes,]

1:11 [which] and said, Men of Galilee, what stand ye beholding into heaven? This Jesus, which is taken up from you into heaven, shall come [so], as ye saw him going into heaven.

1:12 Then they turned again to Jerusalem, from the hill that is called of Olivet, which is beside Jerusalem an

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together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

1:7 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.

1:8 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 Judaea, and in Samaria, and unto the uttermost part of the earth.

1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's



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holiday's journey. [Then they turned again to Jerusalem, from the hill that is called Olivet, the which is beside Jerusalem, having the journey of a sabbath.]

1:13 And when they were entered into the house, where they dwelled, they went up into the solar [And when they had entered into the supping place, they went up into the higher things, where they dwelt], Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus, and Simon Zelotes, and Judas of James.

1:14 All these were lastingly continuing with one will in prayer [All these were dwelling, *or lasting*, together in prayer], with women, and Mary, the mother of Jesus, and with his brethren.

1:15 In those days Peter rose up in the middle of the brethren, and said; and there was a company of men together, almost an hundred and twenty;

1:16 Brethren, it behooveth that the scripture be filled [Men brethren it behooveth the scripture to be fulfilled], which the Holy Ghost before-said by the mouth of David, of Judas that was leader of them that took Jesus;

1:17 and was numbered among us, and got a part of this service. [+which was numbered among us, and got the part of this ministry.]

1:18 And this *Judas* had a field of the hire of wickedness, and he was hanged, and burst apart the middle [And forsooth this wielded a field of the hire of wickedness,

journey.

1:13 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.

1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

1:15 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,)

1:16 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.

1:17 For he was numbered with us, and had obtained part of this ministry.

1:18 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.

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and he hanged, burst apart the middle], and all his entrails were shed abroad.

1:19 And it was made known to all men that dwelt in Jerusalem [And it was made known to all men dwelling in Jerusalem], so that that field was called Aceldama in the language of them [in the tongue of them], that is, the field of blood.

1:20 And it is written in the book of Psalms, The habitation of them be made desert [The habitation of him be made desert], and be there none that dwell in it, and another take his bishopric.

1:21 Therefore it behooveth of these men, that be gathered together with us in all the time [in all time], in which the Lord Jesus entered [in], and went out among us,

1:22 and began from the baptism of John till into the day in which he was taken up from us [beginning from the baptism of John unto the day in which he was taken up from us], that one of these be made a witness of his resurrection with us.

1:23 And they ordained twain [And they ordained two], Joseph, that was called Barsabas, that was named Justus, and Matthias.

1:24 And they prayed, and said, Thou, Lord, that knowest the hearts of all men, show whom thou hast chosen of these twain [of these two],

1:25 that one take the place of this

1:19 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.

1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

1:22 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.

1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen,

1:25 That he may take part of this

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service and apostlehood [one to take the place of this ministry and apostlehood], of which Judas trespassed, that he should go into his place.

1:26 And they gave lots to them, and the lot felled on Matthias; and he was numbered with the eleven apostles.

## Chapter 2

2:1 And when the days of Pentecost were filled [were fulfilled], all the disciples were together in the same place.

2:2 And suddenly there was made a sound from heaven, as of a great wind coming, and it filled all the house where they sat [and it filled all the house where they were sitting].

2:3 And diverse tongues as fire appeared to them, and it sat on each of them. [And tongues diversely parted as fire appeared to them, and it sat upon each of them.]

2:4 And all were filled with the Holy Ghost, and they began to speak in diverse languages [and they began to speak with diverse tongues], as the Holy Ghost gave to them to speak.

2:5 And there were in Jerusalem dwelling Jews, religious men, of each nation that is under heaven.

2:6 And when this voice was made, the multitude came together, and were astonished in thought [and in soul, *or understanding*, was confounded, *or astonished*], for each man heard them speaking in his

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ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## Chapter 2

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

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own language.

2:7 And all were astonished, and wondered, and said together, Whether not all these that speak be men of Galilee, [Forsooth all men were astonished, and wondered, saying together, Whether not all these that speak be Galileans,]

2:8 and how heard we each man our language in which we be born? [and how we heard each man his tongue in which we be born?]

2:9 Parthians, and Medes, and Elamites, and they that dwell at Mesopotamia [and they that dwell in Mesopotamia], Judaea, and Cappadocia, Pontus, and Asia,

2:10 Phrygia, and Pamphylia, Egypt, and the parts of Libya, that is about Cyrene, and comelings Romans, and Jews, and proselytes,

2:11 men of Crete, and of Arabia, we have heard them speaking in our languages the great things of God. [men of Crete and Arabia, we have heard them speaking in our tongues the great things of God.]

2:12 And all were astonished, and wondered, saying together, What will this thing be?

2:13 And others scorned, and said [saying], For these men be full of must.

2:14 But Peter stood with the eleven, and raised up his voice [Forsooth Peter standing with the eleven, raised his voice],

2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

2:8 And how hear we every man in our own tongue, wherein we were born?

2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

2:13 Others mocking said, These men are full of new wine.

2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that

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and spake to them, Ye [men] Jews, and all that dwell at Jerusalem, be this known to you, and with ears perceive ye my words [and with ears perceive my words].

dwell at Jerusalem, be this known unto you, and hearken to my words:

2:15 For not as ye ween [Soothly not as ye deem, *or guess*], these be drunken, when it is the third hour of the day;

2:15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

2:16 but this it is, that was said by the prophet Joel,

2:16 But this is that which was spoken by the prophet Joel;

2:17 And it shall be in the last days, the Lord saith, I shall pour out my Spirit on each flesh [I shall pour out my Spirit on all flesh]; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream swevens.

2:17 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:

2:18 And on my servants and on mine handmaidens in those days I shall pour out of my Spirit, and they shall prophesy.

2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

2:19 And I shall give great wonders in heaven above, and signs in earth beneath, blood, and fire, and heat of smoke [blood, and fire, and vapour of smoke].

2:19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

2:20 The sun shall be turned into darkness, and the moon into blood, before that the great and the open day of the Lord come [before that the great and open day of the Lord shall come].

2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

2:21 And it shall be, each man whichever shall call to help the name of the Lord, shall be safe.

2:21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

2:22 Ye men of Israel, hear ye these

2:22 Ye men of Israel, hear these

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words. Jesus of Nazareth, a man approved of God before you by works of power, and wonders, and tokens [Ye men of Israel, hear these words. Jesus of Nazareth, a man proved of God in you by virtues, *or miracles*, and wonders, and tokens], which God did by him in the middle of you, as ye know,

2:23 ye tormented, and killed him by the hands of wicked men, by counsel determined and betaken by the fore-knowing of God. [him, the counsel determined, *or ended*, and by the prescience, *or before-knowing*, of God, betaken by the hands of wicked ye tormenting slew.]

2:24 Whom God raised, when sorrows of hell were unbound, by that that it was impossible that he were holden of it [after that it was impossible him to be holden of it].

2:25 For David saith of him, I saw afar the Lord before me evermore, for he is on my right half, that I be not moved.

2:26 For this thing mine heart joyed, and my tongue made full out joy [and my tongue gladdened], and moreover my flesh shall rest in hope.

2:27 For thou shalt not leave my soul in hell, neither thou shalt give thine holy to see corruption.

2:28 Thou hast made known to me the ways of life, thou shalt fill me [thou shalt full-fill me] with mirth with thy face.

2:29 Brethren [Men brethren], be it

words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

2:25 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:

2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

2:29 Men *and* brethren, let me freely

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leaveful boldly to say to you of the patriarch David, for he is dead and buried, and his sepulchre is among us into this day.

speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

2:30 Therefore when he was a prophet, and knew, that with a great oath God had sworn to him [that with an oath God had sworn to him], that of the fruit of his loins should one sit on his seat,

2:30 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;

2:31 he seeing afar spake of the resurrection of Christ, for neither he was left in hell, neither his flesh saw corruption.

2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

2:32 God raised this Jesus, to whom we all be witnesses.

2:32 This Jesus hath God raised up, whereof we all are witnesses.

2:33 Therefore he was enhanced by the right hand of God, and through the promise of the Holy Ghost that he took of the Father, he shedded out this *Spirit*, that ye see and hear. [Therefore he enhanced by the right *hand* of God, and by the promise of the Holy Ghost taken of the Father, he shedded out this, that ye see and hear.]

2:33 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.

2:34 For David ascended not into heaven; but he saith, The Lord said to my Lord, Sit thou on my right half,

2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

2:35 till I put thine enemies the stool of thy feet.

2:35 Until I make thy foes thy footstool.

2:36 Therefore most certainly know all the house of Israel, that God made him both Lord and Christ, this Jesus, whom ye crucified.

2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

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2:37 When they heard these things, they were compuncted in heart; and they said to Peter and [to] other apostles, Brethren [Men brethren], what shall we do?

2:38 And Peter said to them, Do ye penance [Penance, he said, do ye], and each of you be baptized in the name of Jesus Christ, into remission of your sins; and ye shall take the gift of the Holy Ghost.

2:39 For the promise is to you, and to your sons, and to all that be far, whichever our Lord God hath called. [Forsooth reppromission is to you, and to your sons, and to all that be far, whomever the Lord our God hath called to.]

2:40 Also with other words full many he witnessed to them, and admonished them, and said, Be ye saved from this depraved generation [saying, Be ye saved from this wicked, *or sbrewd*, generation].

2:41 Then they that received his word were baptized, and in that day souls were increased, about three thousand;

2:42 and [they] were lasting stably in the teaching of the apostles, and in communing of the breaking of bread [and communing of breaking of bread], and in prayers.

2:43 And dread was made to each man [Forsooth dread was made to each soul]. And many wonders and signs were done by the apostles in Jerusalem, and great dread was in all.

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2:37 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?

2:38 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.

2:39 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.

2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.



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2:44 And all that believed were together, and had all things common.

2:44 And all that believed were together, and had all things common;

2:45 They sold possessions and chattel [They sold possessions and substances, *or goods*], and parted those things to all men, as it was need to each.

2:45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

2:46 And each day they dwelled stably with one will in the temple, and brake bread about houses, and took meat with full out joy and simpleness of heart, [Forsooth day by day they lasting together in the temple, and breaking bread about houses, took meat with gladness and simpleness of heart,]

2:46 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,

2:47 and praised together God, and had grace to all the folk [praising together God, and having grace to all the people]. And the Lord increased them that were made safe, each day into the same thing.

2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

## Chapter 3

## Chapter 3

3:1 And Peter and John went up into the temple, at the ninth hour of praying [at the ninth hour of prayer].

3:1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

3:2 And a man, that was lame from the womb of his mother, was borne, and was laid each day at the gate of the temple [And some man that was lame from the womb of his mother, was borne, whom they put each day at the gate of the temple], that is said fair, to ask alms of men that entered into the temple.

3:2 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;

3:3 This, when he saw Peter and John beginning to enter into the temple, prayed that he should take alms.

3:3 Who seeing Peter and John about to go into the temple asked an alms.

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3:4 And Peter with John beheld on him, and said, Behold thou into us. [Forsooth Peter with John beholding him, said, Behold into us.]

3:5 And he beheld into them, and hoped, that he should take somewhat of them. [And he beheld into them, hoping him to take something of them.]

3:6 But Peter said, I have neither silver nor gold [Forsooth Peter said, Silver and gold is not to me]; but that that I have, I give to thee. In the name of Jesus Christ of Nazareth, rise up, and go.

3:7 And he took him by the right hand, and lifted him up; and at once [and anon] his legs and his feet were strengthened together;

3:8 and he leaped, and stood, and wandered. And he entered with them into the temple, and wandered, and leaped, and praised God. [and he leaping stood, and wandered. And he entered with them into the temple, wandering, and leaping, and praising God.]

3:9 And all the people saw him walking, and praising God.

3:10 And they knew him, that he it was that sat at alms at the fair gate of the temple. And they were filled with wondering, and astonishing, in that thing that befelle to him [And they were full-filled with wonder, and ecstasy, *that is losing of mind and reason, and letting of tongue*, in that thing that befell to him].

KJV, 1611

3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

3:5 And he gave heed unto them, expecting to receive something of them.

3:6 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.

3:7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

3:8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

3:9 And all the people saw him walking and praising God:

3:10 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.

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3:11 But when they saw Peter and John, all the people ran to them at the porch that was called of Solomon, and wondered greatly. [Soothly when they saw Peter and John, all the people ran to them at the porch that is called of Solomon, wondering greatly.]

3:12 And Peter saw, and answered to the people, Men of Israel, what wonder ye in this thing? either what behold ye us, as by our virtue either power we made this man for to walk [+Men of Israel, what wonder ye in this thing? or what behold ye us, as by our virtue, or power/*either piety*, we made this *man* to walk]?

3:13 God of Abraham, and God of Isaac, and God of Jacob, [and] God of our fathers, hath glorified his Son Jesus, whom ye betrayed, and denied before the face of Pilate, when he deemed him to be delivered [+when he deemed to be dismissed, or *let go*].

3:14 But ye denied the holy and the rightful, and asked a manslayer to be given to you. [Ye forsooth denied the holy and just, and asked a man-homicide, or *manslayer*, to be given to you.]

3:15 And ye slew the maker of life, whom God raised from death [whom God raised from dead], of whom we be witnesses.

3:16 And in the faith of his name he hath confirmed this *man*, whom ye see and know; the name of him, and the faith that is by him, gave to this man full healing in the sight of all you [gave this full health in the sight of all you].

3:11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

3:12 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?

3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

3:16 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.

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3:17 And now, brethren, I wot that by unwitting ye did, as also your princes.

3:17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

3:18 But God that before-told by the mouth of all prophets, that his Christ should suffer, hath fulfilled so.

3:18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

3:19 Therefore be ye repentant, and be ye converted, that your sins be done away, that when the times of refreshing shall come from the sight of the Lord,

3:19 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;

3:20 and he shall send that Jesus Christ, that is now preached to you.

3:20 And he shall send Jesus Christ, which before was preached unto you:

3:21 Whom it behooveth heaven to receive, [till] into the times of restitution of all things, which the Lord spake by the mouth of his holy prophets from the world.

3:21 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.

3:22 For Moses said, For the Lord your God shall raise to you a prophet, of your brethren; as me, ye shall hear him by all things [as me, ye shall hear him upon all things], whatever he shall speak to you.

3:22 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.

3:23 And it shall be, that every man that shall not hear that prophet, shall be destroyed from the people. [+Forsooth it shall be, every soul that shall not hear that prophet, shall be destroyed, *or exiled*, from the people.]

3:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

3:24 And all prophets from Samuel and afterward, that spake, told these days.

3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

3:25 But ye be the sons of prophets

3:25 Ye are the children of the

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[Ye forsooth be the sons of prophets], and of the testament, that God ordained to our fathers, and said [saying] to Abraham, In thy seed all the families of earth shall be blessed.

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.

3:26 God raised his Son first to you, and sent him blessing you [God raising his Son first to you, sent him blessing you], that each man convert him from his wickedness.

3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

## Chapter 4

## Chapter 4

4:1 And while they spake to the people, the priests and the magistrates of the temple, and the Sadducees came upon them,

4:1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

4:2 and sorrowed [sorrowing], that they taught the people, and told in Jesus the again-rising from death [from dead].

4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

4:3 And they laid hands on them, and putted them into ward into the morrow; for it was then eventide. [+And they laid hands on them, and put them into keeping till into the morrow; soothly it was now even.]

4:3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4:4 But many of them that had heard the word, believed; and the number of men was made five thousands [five thousand].

4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4:5 And amorrow it was done [Forsooth in the morrow it was done], that the princes of them, and elder men and scribes were gathered in Jerusalem;

4:5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

4:6 and Annas, prince of priests, and

4:6 And Annas the high priest, and

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Caiaphas, and John, and Alexander, and how many ever were of the kind of priests [and how many ever were of the kindred of priests].

Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

4:7 And they set them in the middle, and asked, In what virtue, either in what name [or in what name], have ye done this thing?

4:7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

4:8 Then Peter filled with the Holy Ghost, said to them, Ye princes of the people, and ye elder men, hear ye [Ye princes of the people, and elder men, hear].

4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

4:9 If we to day be deemed in the good deed of a sick man, in whom this man is made safe [in which this *man* is made safe],

4:9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

4:10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from death, in this this man standeth whole before you [whom God raised from dead *men*, in him this man standeth whole before you].

4:10 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* by him doth this man stand here before you whole.

4:11 This is the stone, which was reprov'd of you building, which is made into the head of the corner;

4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.

4:12 and health is not in any other. For neither other name under heaven is given to men, in which it behooveth us to be made safe.

4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4:13 And they saw the steadfastness of Peter and of John, and *when* it was found that they were men unlettered, and lay men [that there were men without letters, and idiots], they wondered, and

4:13 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

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they knew them that they were with Jesus.

with Jesus.

4:14 And they saw the man that was healed, standing with them, and they might nothing gainsay. [And seeing the man standing with them, that was healed, they might nothing against-say.]

4:14 And beholding the man which was healed standing with them, they could say nothing against it.

4:15 But they commanded them to go forth without the council. And they spake together,

4:15 But when they had commanded them to go aside out of the council, they conferred among themselves,

4:16 and said [saying], What shall we do to these men? for [soothly] the sign is made known by them to all men, that dwell at Jerusalem; it is open, and we be not able to deny [and we may not deny].

4:16 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*.

4:17 But that it be no more published into the people, menace we to them, that they speak no more in this name to any man.

4:17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

4:18 And they called them, and commanded to them [And they calling them announced to them], that on no manner they should speak, neither teach [nor teach], in the name of Jesus.

4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

4:19 But Peter and John answered, and said to them, If it be rightful in the sight of God to hear you rather than God, deem ye.

4:19 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.

4:20 For we must needs speak those things, that we have seen and heard. [Forsooth we may not not speak the things that we have seen and heard.]

4:20 For we cannot but speak the things which we have seen and heard.

4:21 And they menaced them, and let them go, and found not how they

4:21 So when they had further threatened them, they let them go,

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should punish them, for the people; for all men clarified that thing that was done in that that was befallen. [+And they menacing left them, not finding how they should punish them, for the people; for all men clarified that thing that was done in that that befell.]

4:22 For the man was more than forty years *old*, in whom this sign of healing was made [in whom this sign of health was made].

4:23 And when they were delivered, they came to their *fellows*, and told to them, how great things the princes of priests and the elder men had said to them. [+Forsooth they were let go, and came to theirs, and told to them, how many things the princes and elder men said to them.]

4:24 And when they heard, with one heart they raised voice to the Lord, and said, Lord, thou that madest heaven and earth, sea, and all things that be in them,

4:25 which saidest by the Holy Ghost, by the mouth of our father David, thy child, Why heathen men gnashed with teeth together, and the peoples thought vain things? [which by the Holy Ghost, by the mouth of our father David, thy child, saidest, Why heathen men wrathed, *or beat with teeth together*, and peoples thought vain things?]

4:26 Kings of the earth stood nigh, and princes came together into one, against the Lord, and against his Christ.

4:27 For verily Herod and Pontius

finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

4:22 For the man was above forty years old, on whom this miracle of healing was showed.

4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

4:27 For of a truth against thy holy



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Pilate, with heathen men, and peoples of Israel, came together in this city against thine holy child Jesus, whom thou anointedest, [For they came together verily in this city against thy holy child Jesus, whom thou anointedest, Herod and Pontius Pilate, with heathen men, and peoples of Israel,]

child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

4:28 to do the things, that thine hand and thy counsel deemed to be done.

4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

4:29 And now, Lord, behold into the threatenings of them, and grant to thy servants to speak thy word with all trust [and give to thy servants with all trust to speak thy word],

4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

4:30 in that thing that thou hold forth thine hand, that healings and signs and wonders be made by the name of thine holy Son Jesus. [in that thing that thou hold forth thine hand, healths and signs and wonders to be made by the name of thine holy Son Jesus.]

4:30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

4:31 And when they had prayed, the place was moved, in which they were gathered; and all were filled with the Holy Ghost, and spake the word of God with trust.

4:31 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.

4:32 And of the multitude of men believing was one heart and one will [one heart and one soul, *or will*]; neither any man said any thing of those things that he wielded to be his own, but all things were common to them.

4:32 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.

4:33 And with great virtue the apostles yielded witnessing of the again-

4:33 And with great power gave the apostles witness of the resurrection of

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rising of Jesus Christ our Lord, and great grace was in all them [and great grace was in them all].

the Lord Jesus: and great grace was upon them all.

4:34 For neither any needy man was among them, for how many ever were possessors of fields, either of houses [for how many ever were possessors of fields, or houses], they sold, and brought the prices of those things that they sold,

4:34 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,

4:35 and laid before the feet of the apostles. And it was parted to each, as it was need to each.

4:35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

4:36 Forsooth Joseph, that was named Barnabas of [the] apostles, that is to say, the son of comfort, of the lineage of Levi, a man of Cyprus, [+Forsooth Joseph, that was named Barnabas of the apostles, that is interpreted, the son of comfort, a Levite by kin, *either of the lineage of Levi*, a man of Cyprus,]

4:36 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,

4:37 when he had a field, sold it, and brought the price, and laid it before the feet of the apostles.

4:37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

## Chapter 5

## Chapter 5

5:1 But a man [Forsooth some man], Ananias by name, with Sapphira, his wife, sold a field,

5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

5:2 and defrauded of the price of the field; and his wife was witting. And he brought a part [And he brought some part], and laid [it] before the feet of the apostles.

5:2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

5:3 And Peter said to him, Ananias,

5:3 But Peter said, Ananias, why

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why hath Satan tempted thine heart, that thou lie to the Holy Ghost [Forsooth Peter said, Ananias, why hath Satan tempted thine heart, thee to lie to the Holy Ghost], and to defraud of the price of the field?

hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

5:4 Whether it unsold was not thine; and when it was sold, it was in thy power? Why hast thou put this thing in thine heart? Thou hast not lied to men, but to God.

5:4 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.

5:5 Ananias heard these words, and felled down, and was dead [Forsooth Ananias hearing these words, felled down and died]. And great dread was made on all that heard.

5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

5:6 And young men rose [rised], and moved him away, and bare him out, and buried.

5:6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

5:7 And there was made a space of three hours, and his wife knew not that thing that was done, and entered. [Forsooth there was made as the space of three hours, and the wife of him not knowing that thing that was done, entered in.]

5:7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

5:8 And Peter answered to her, Woman, say to me, whether ye sold the field for so much? And she said, Yea, for so much.

5:8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

5:9 And Peter said to her, What befelled to you [What soothly came together to you, *or accorded*], to tempt the Spirit of the Lord? Lo! the feet of them that have buried thine husband *be* at the door, and they shall bear thee out.

5:9 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.

5:10 At once [Anon] she felled down at

5:10 Then fell she down straightway

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his feet, and died. And the young men entered, and found her dead, and they bare her out, and buried [her] to her husband.

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.

5:11 And great dread was made in all the church, and into all that heard these things.

5:11 And great fear came upon all the church, and upon as many as heard these things.

5:12 And by the hands of the apostles signs and many wonders were made in the people. And all were of one accord in the porch of Solomon.

5:12 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.

5:13 But no man of others durst join himself with them, but the people magnified them.

5:13 And of the rest durst no man join himself to them: but the people magnified them.

5:14 And the multitude of men and of women believing in the Lord was more increased,

5:14 And believers were the more added to the Lord, multitudes both of men and women.)

5:15 so that they brought out sick men into streets, and laid in little beds and couches, that when Peter came, namely the shadow of him should shadow each of them, and they should be delivered from their sicknesses [that Peter coming, namely the shadow of him should shadow each of them, and they were delivered from all sicknesses].

5:15 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.

5:16 And the multitude of cities nigh to Jerusalem ran, bringing sick men, and that were travailed of unclean spirits, which all were healed.

5:16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

5:17 But the prince of priests rose up, and all that were with him, that is the heresy of Sadducees, and were filled with envy;

5:17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

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5:18 and they laid hands on the apostles, and put them in the common ward [and put them in common keeping].

5:18 And laid their hands on the apostles, and put them in the common prison.

5:19 But the angel of the Lord opened by night the gates of the prison [Forsooth the angel of the Lord by night opened the gates of the prison], and led them out, and said,

5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

5:20 Go ye, and stand ye, and speak in the temple to the people all the words of this life.

5:20 Go, stand and speak in the temple to the people all the words of this life.

5:21 Whom when they had heard, they entered early into the temple, and taught. And the prince of priests came, and they that were with him, and called together the council, and all the elder men of the children of Israel; and sent to the prison, that they should be brought forth.

5:21 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.

5:22 And when the ministers came, and found them not, and for the prison was opened [Soothly when the ministers came, and, the prison opened, found them not], they turned again, and told,

5:22 But when the officers came, and found them not in the prison, they returned, and told,

5:23 and said [saying], [Forsooth] We found the prison shut with all diligence, and the keepers standing at the gates; but we opened, and found no man therein.

5:23 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.

5:24 And as the magistrates of the temple, and the princes of priests heard these words, they doubted of them, what was done [what should be done].

5:24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

5:25 But a man came, and told to them, For lo! those men which ye have

5:25 Then came one and told them, saying, Behold, the men whom ye put

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put into prison, be in the temple, and stand, and teach the people [<sup>+</sup>For lo! the men whom ye have put in prison, be in the temple, standing, and teaching the people].

5:26 Then the magistrate went with the ministers, and brought them without violence; for they dreaded the people, lest they should be stoned.

5:27 And when they had brought them, they set them in the council; and the prince of priests asked them,

5:28 and said, In commandment we commanded you [saying, In commanding we commanded you], that ye should not teach in this name, and lo! ye have filled Jerusalem with your teaching, and ye will bring on us the blood of this man.

5:29 And Peter answered, and the apostles, and said, It behooveth to obey to God, more than to men.

5:30 [The] God of our fathers raised Jesus, whom ye slew, hanging in a tree.

5:31 God enhanced with his right hand this prince and Saviour, that penance were given to Israel [for to give penance to Israel], and remission of sins.

5:32 And we be witnesses of these words, and the Holy Ghost, whom God gave to all obeying to him.

5:33 When they heard these things, they were tormented, and thought to slay them.

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in prison are standing in the temple, and teaching the people.

5:26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

5:27 And when they had brought them, they set *them* before the council: and the high priest asked them,

5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

5:29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

5:31 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.

5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

5:33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

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5:34 But a man rose in the council, a Pharisee, Gamaliel by name, a doctor of the law, an honourable man to all the people [a worshipful man to all the people], and commanded the men to be put withoutforth for a while [to a short time].

5:35 And he said to them, Ye men of Israel, take attention to yourselves on these men, what ye shall do.

5:36 For before these days Theudas, that said himself to be some man [For before these days Theudas was, saying himself to be some man], to whom a number of men consented, about four hundred; which was slain, and all that believed to him [and all whoever believed to him], were scattered, and brought to nought.

5:37 After this, Judas of Galilee was in the days of profession, and turned away the people after him; and all how many ever consented to him, were scattered, and he perished.

5:38 And now therefore I say to you, depart ye from these men, and suffer ye them; for if this counsel either work [or work] is of men, it shall be undone;

5:39 but if it is of God, ye be not able to undo them, lest peradventure ye be found to repugn *against* God. [forsooth if it is of God, ye be not able to undo them, lest peradventure and ye be found for to repugn God.]

5:40 And they consented to him; and they called together the apostles, and commanded to them [and announced to them], that were beaten, that they

5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

5:35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

5:36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

5:37 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.

5:38 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:

5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

5:40 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,

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should no more speak in the name of Jesus, and they let them go [and they left them].

and let them go.

5:41 And they went joying from the sight of the council, that they were had worthy to suffer despising for the name of Jesus.

5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

5:42 But each day they ceased not in the temple, and about houses, to teach and preach Jesus Christ.

5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

## Chapter 6

## Chapter 6

6:1 But in those days, when the number of disciples increased, the Greeks grumbled against the Hebrews [grutching of Greeks was made against Hebrews], for that their widows were despised in every day's ministering.

6:1 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 ministrations.

6:2 And the twelve called together the multitude of disciples, and said, It is not rightful, that we leave the word of God, and minister to boards.

6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

6:3 Therefore, brethren, behold ye men of you of good fame [behold ye men of you, of good witnessing, *or fame*], [seven,] full of the Holy Ghost and of wisdom, whom we shall ordain on this work;

6:3 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.

6:4 for we shall be busy to prayer, and to preach the word of God. [forsooth we shall be busy to prayer and ministry, *or preaching*, of the word.]

6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

6:5 And the word pleased before all the multitude [And the word pleased to all the multitude]; and they chose Stephen, a man full of faith and of the Holy Ghost,

6:5 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,



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and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a comeling [and Nicolas, a guest, *or comeling*], a man of Antioch.

6:6 They ordained these before the sight of the apostles, and they prayed, and laid hands on them.

6:7 And the word of the Lord waxed, and the number of the disciples in Jerusalem was much multiplied; also a much company of priests obeyed to the faith.

6:8 And Stephen, full of grace and of strength, made wonders and great signs in the people. [Stephen, full of grace and strength, did wonders and great signs in the people.]

6:9 But some rose [rised] of the synagogue, that was called of Libertines, and Cyrenians, and of men of Alexandria, and of them that were of Cilicia and of Asia, and disputed with Stephen [disputing with Stephen].

6:10 And they might not withstand the wisdom and the spirit, that spake.

6:11 Then they privily sent men, that should say, that they [have] heard him saying words of blasphemy against Moses and God.

6:12 And so they moved together the people, and the elder men, and the scribes; and they came together, and took him [and snatched him], and brought into the council.

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and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6:6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

6:7 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.

6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.

6:9 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.

6:10 And they were not able to resist the wisdom and the spirit by which he spake.

6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

6:12 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,

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6:13 And they ordained false witnesses, that said, This man ceaseth not to speak words against the holy place, and the law.

6:14 For we heard him saying, That this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses betook to us.

6:15 And all men that sat in the council beheld him, and saw his face as the face of an angel. [And all men that sat in the council beholding him, saw the face of him as the face of an angel.]

## Chapter 7

7:1 And the prince of priests said to Stephen, Whether these things have them so?

7:2 Which said, Brethren and fathers [Which saith, Men, brethren, and fathers], hear ye. [The] God of glory appeared to our father Abraham, when he was in Mesopotamia, before that he dwelt in Charran [before he dwelt in Charran],

7:3 and said to him, Go out of thy land, and of thy kindred, and come into the land, which I shall show to thee.

7:4 Then he went out of the land of Chaldaeans, and dwelt in Charran. And from thence after that his father was dead, he translated him into this land, in which ye dwell now.

7:5 And he gave not to him heritage in it, neither a pace of a foot, but he

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6:13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

6:15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

## Chapter 7

7:1 Then said the high priest, Are these things so?

7:2 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,

7:3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

7:5 And he gave him none inheritance in it, no, not *so much as* to set

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promised to give [to] him it into possession, and to his seed after him, when he had not a son.

7:6 And God spake to him, That his seed shall be [a] comeling in an alien land, and they shall make them subject to servage, and shall evil treat them, four hundred years and thirty; [<sup>+</sup>Forsooth God spake to him, That his seed shall be a comeling, *or guest*, in an alien land, and they shall subject them to servage, and shall evil treat them, four hundred years;]

7:7 and I shall judge the folk, to whom they shall serve, saith the Lord. And after these things they shall go out, and they shall serve to me in this place.

7:8 And he gave to him the testament of circumcison; and so he engendered Isaac [and so he gendered Isaac], and circumcised him in the eighth day. And Isaac engendered Jacob, and Jacob *engendered* the twelve patriarchs [And Isaac gendered Jacob, and Jacob *gendered* the twelve patriarchs].

7:9 And the patriarchs had envy to Joseph, and sold him into Egypt. And God was with him,

7:10 and delivered him of all his tribulations, and gave him grace and wisdom in the sight of Pharaoh, king of Egypt. And he ordained him sovereign on Egypt, and on all his house.

7:11 And hunger came into all Egypt, and Canaan, and great tribulation; and our fathers found not meat [and our

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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.

7:6 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.

7:7 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.

7:8 And he gave him the covenant of circumcison: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

7:10 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.

7:11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found

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fathers found not meats].

no sustenance.

7:12 But when Jacob had heard [Forsooth when Jacob heard], that wheat was in Egypt, he sent our fathers first.

7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

7:13 And in the second time Joseph was known of his brethren, and his kin was made known to Pharaoh.

7:13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

7:14 And Joseph sent, and called Jacob, his father, and all his kindred, seventy and five men [in souls seventy and five].

7:14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

7:15 And Jacob came down into Egypt, and was dead, he and our fathers;

7:15 So Jacob went down into Egypt, and died, he, and our fathers,

7:16 and they were translated into Sychem, and were laid in the sepulchre, that Abraham bought by price of silver of the sons of Emmor, the son of Sychem.

7:16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

7:17 And when the time of promise came nigh, which God had acknowledged to Abraham, the people waxed, and multiplied in Egypt,

7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

7:18 till another king rose in Egypt, which knew not Joseph.

7:18 Till another king arose, which knew not Joseph.

7:19 This beguiled our kin, and tormented our fathers, that they should put away their young children [that they should put out their young children], for they should not live.

7:19 The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

7:20 In the same time Moses was born, and he was loved of God; and he

7:20 In which time Moses was born, and was exceeding fair, and nourished

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was nourished three months in the house of his father [and he was accepted, *or loved*, of God; and he was nursed three months in the house of his father].

up in his father's house three months:

7:21 And when he was put out *in the river* [Forsooth when he was put out], the daughter of Pharaoh took him up, and nourished him into her son.

7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

7:22 And Moses was learned in all the wisdom of Egyptians, and he was mighty in his words and works.

7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

7:23 But when the time of forty years was filled to him [was full-filled to him], it rose up into his heart, that he should visit his brethren, the sons of Israel.

7:23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

7:24 And when he saw a man suffering wrong, he venged him, and did vengeance for him that suffered the wrong [and did vengeance to him that suffered wrong], and killed the Egyptian.

7:24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

7:25 For he guessed that his brethren should understand, that God should give to them health by the hand of him [that God by the hand of him should give to them health]; but they understood not.

7:25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

7:26 For in the day following he appeared to them chiding, and he accorded them in peace, and said, Men, ye be brethren; why harm ye each other? [+Forsooth in the day following he appeared to them chiding, and reconciled them in peace, saying, Men, ye be brethren; why harm ye each to other?]

7:26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

7:27 But he that did the wrong to his neighbour, putted him away, and said,

7:27 But he that did his neighbour wrong thrust him away, saying, Who

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Who ordained thee prince and doomsman on us? [Forsooth he that did wrong to his neighbour, put him away, saying, Who ordained thee prince and doomsman upon us?]

made thee a ruler and a judge over us?

7:28 Whether thou wilt slay me, as yesterday thou killedest the Egyptian?

7:28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

7:29 And in this word Moses flew, and was made a comeling in the land of Madian, where he begat two sons.

7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

7:30 And when he had filled forty years [And forty years fulfilled], an angel appeared to him in fire of flame of a bush, in desert of the mount of Sina.

7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

7:31 And Moses saw, and wondered on the sight. And when he approached to behold [And when he nighed to behold], the voice of the Lord was made to him,

7:31 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,

7:32 and said [saying], I am God of your fathers, God of Abraham, [and] God of Isaac, [and] God of Jacob. Moses was made trembling, and durst not behold.

7:32 *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.

7:33 But God said to him, Do off the shoes of thy feet, for the place in which thou standest is holy earth.

7:33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

7:34 I seeing saw the tormenting of my people that is in Egypt [I seeing saw the affliction, *or tormenting*, of my people that is in Egypt], and I heard the mourning of them, and came down to deliver them. And now come thou, and I shall send thee into Egypt.

7:34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

7:35 This Moses whom they denied,

7:35 This Moses whom they refused,

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saying, Who ordained thee prince and doomsman on [upon] us? God sent this prince and again-buyer, with the hand of the angel, that appeared to him in the bush.

saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

7:36 This *Moses* led them out [This led them out], and did wonders and signs in the land of Egypt, and in the red sea, and in desert forty years.

7:36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

7:37 This is Moses, that said to the sons of Israel, God shall raise to you a prophet of your brethren, [and] as me ye shall hear him.

7:37 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.

7:38 This it is [This is], that was in the church in wilderness, with the angel that spake to him in the mount Sina, and with our fathers; which took words of life to give to us.

7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

7:39 To whom our fathers would not obey, but putted him away [but put him away], and were turned away in their hearts into Egypt,

7:39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

7:40 saying to Aaron, Make thou to us gods, that shall go before us; for to this Moses that led us out of the land of Egypt, we know not what is done to him [we witen not, what is done to him].

7:40 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.

7:41 And they made a calf in those days, and offered a sacrifice to the maumet; and they were glad in the works of their hands [and offered an host to the simulacrum; and they gladded in the works of their hands].

7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

7:42 And God turned, and betook

7:42 Then God turned, and gave them

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them to serve to the knighthood of heaven, as it is written in the book of [the] prophets, Whether ye, house of Israel, offered to me slain sacrifices, either sacrifices, forty years in desert?

7:43 And ye have taken the tabernacle of Moloch, and the star of your god Remphan, figures that ye have made to worship them; and I shall translate you into Babylon.

7:44 The tabernacle of witnessing was with our fathers in desert, as God assigned to them, and spake to Moses [as God disposed to them, speaking to Moses], that he should make it after the form that he saw.

7:45 Which also our fathers took with Jesus, and brought into the possession of heathen men, which God putted away [the which God put away] from the face of our fathers, till into the days of David,

7:46 that found grace with God, and asked that he should find a tabernacle to God of Jacob.

7:47 But Solomon builded the house to him. [Solomon forsooth built an house to him.]

7:48 But the high *God* [But the alder-highest] dwelleth not in things made by hand, as he saith by the prophet,

7:49 Heaven is a seat to me, and the earth *is* the stool of my feet; what house shall ye build to me, saith the Lord, either what place is of my resting [or

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?

7:43 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.

7:44 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.

7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

7:46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

7:47 But Solomon built him an house.

7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

7:49 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?



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which *is* the place of my resting]?

7:50 Whether mine hand made not all these things?

7:51 With hard neck [With hard nol], and uncircumcised hearts and ears ye withstand evermore the Holy Ghost; and as your fathers, so ye.

7:52 Whom of the prophets have not your fathers pursued, and have slain them that before-told of the coming of the rightful man [and have slain them that before-told of the coming of the just *man*], whose traitors and manslayers ye were now?

7:53 Which took the law in ordinance of angels, and have not kept *it*.

7:54 And they heard these things, and were diversely tormented in their hearts, and they grinded [and gnashed, *or grinded*,] with teeth on him.

7:55 But when Stephen was full of the Holy Ghost, he beheld into heaven, and saw the glory of God, and Jesus standing on the right half of the virtue of God.

7:56 And he said, Lo! I see heavens opened, and man's Son standing on the right half of the virtue of God. [And he said, Lo! I see heavens opened, and the Son of man standing on the right half of the virtue of God.]

7:57 And they cried with a great voice, and stopped their ears, and made

7:50 Hath not my hand made all these things?

7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

7:52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

7:53 Who have received the law by the disposition of angels, and have not kept *it*.

7:54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

7:57 Then they cried out with a loud voice, and stopped their ears, and ran

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with one will an assault into him.

upon him with one accord,

7:58 And they brought him out of the city [And they casted him out of the city], and stoned [him]. And the witnesses did off their clothes, beside the feet of a young man, that was called Saul.

7:58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

7:59 And they stoned Stephen, that called *God* to help, saying [And they stoned Stephen in-calling, and saying], Lord Jesus, receive my spirit.

7:59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

7:60 And he kneeled, and cried with a great voice, and said, Lord, set not to them this sin. And when he had said this thing, he died [And when he had said this thing, he slept, *or died*, in the Lord].

7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

### Chapter 8

### Chapter 8

8:1 But Saul was consenting to his death. And great persecution was made that day in the church, that was in Jerusalem. And all men were scattered by the countries of Judaea and Samaria, except the apostles.

8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

8:2 But good men buried Stephen [Forsooth men dread-full buried Stephen], and made great mourning on him.

8:2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

8:3 But Saul greatly destroyed the church, and entered by houses, and drew out men and women, and betook them into prison. [Forsooth Saul greatly destroyed the church, entering by houses, drawing men and women, betook into keeping, *or prison*.]

8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

8:4 And they that were scattered

8:4 Therefore they that were

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[Therefore they were scattered], passed forth, preaching the word of God.

scattered abroad went every where preaching the word.

8:5 And Philip came down into a city of Samaria, and preached to them Christ.

8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

8:6 And the people gave attention to these things [to those things] that were said of Philip, with one will hearing and seeing the signs that he did.

8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

8:7 For many of them that had unclean spirits, cried with great voice, and went out [crying with great voice, went out]. And many sick in the palsy [Forsooth many sick in palsy], and crooked, were healed.

8:7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8:8 Therefore great joy was made in that city.

8:8 And there was great joy in that city.

8:9 But there was a man in that city, whose name was Simon, a witch [Forsooth there was some man, Simon by name, which before was in the city a witch], that had deceived the folk of Samaria, saying, that himself was some great man.

8:9 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:

8:10 Whom all harkened [To whom all harkened], from the least to the most, and said [saying], This is the virtue of God, which is called great.

8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

8:11 And they believed him, for long time he had madded them with his witchcrafts. [Forsooth all believed him, for this thing, that much time he had made them mad with his witchings.]

8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.

8:12 But when they had believed to

8:12 But when they believed Philip

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Philip, preaching of the kingdom of God, men and women were baptized in the name of Jesus Christ. [Soothly when they had believed to Philip, evangelizing of the kingdom of God, in the name of Jesus Christ, men and women were baptized.]

preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

8:13 And then also Simon himself believed [Then also Simon himself believed]; and when he was baptized, he drew to Philip; and he saw also that signs and great works of power were done [he seeing also signs and most virtues to be made], he was astonished, and wondered.

8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

8:14 But when the apostles that were at Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.

8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

8:15 And when they came, they prayed for them [The which, when they came, prayed for them], that they should receive the Holy Ghost;

8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

8:16 for he came not yet into any of them [forsooth not yet he came into any of them], but they were baptized only in the name of the Lord Jesus.

8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

8:17 Then they laid hands on them, and they received the Holy Ghost.

8:17 Then laid they *their* hands on them, and they received the Holy Ghost.

8:18 And when Simon had seen, that the Holy Ghost was given by laying on of [the] hands of the apostles, and he proffered to them money [he offered to them money],

8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

8:19 and said, Give ye also to me this power, that [to] whomever I shall lay on

8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may

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mine hands, that he receive the Holy Ghost. [saying, Give to me and this power, that on whomever I shall put on hands, he receive the Holy Ghost.]

receive the Holy Ghost.

8:20 But Peter said to him, Thy money be with thee into perdition, for thou guessedest that the gift of God should be had for money [for thou guessedest the gift of God for to be had with money].

8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

8:21 There is no part, nor lot to thee [Part is not to thee, neither sort], in this word, for thine heart is not rightful before God.

8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

8:22 Therefore do thou penance for this wickedness of thee, and pray God, if peradventure this thought of thine heart be forgiven to thee.

8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

8:23 For I see that thou art in the gall of bitterness and in the bond of wickedness.

8:23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

8:24 And Simon answered, and said, Pray ye for me to the Lord, that nothing of these things that ye have said, come on me.

8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

8:25 And they witnessed, and spake the word of the Lord, and went again to Jerusalem, and preached [and evangelized] to many countries of Samaritans.

8:25 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.

8:26 And an angel of the Lord spake to Philip, and said, Rise thou, and go to meet the south [saying, Rise thou, and go against the south], to the way that goeth down from Jerusalem into Gaza; this is desert.

8:26 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.

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8:27 And he rose, and went forth. And lo! a man of Ethiopia, a mighty manservant, a gelding of Candace, the queen of Ethiopians [And lo! a man of Ethiopia, a mighty gelding of the queen Candace of Ethiopians], which was on all her riches, came to worship in Jerusalem.

8:28 And he turned again, sitting on his chariot, and reading Esaias, the prophet.

8:29 And the Spirit said to Philip, Approach thou [<sup>+</sup>Nigh thou/Come to], and join thee to this chariot.

8:30 And Philip ran to, and heard him reading Esaias, the prophet. And he said, Guessest thou, whether thou understandest, what things thou readest?

8:31 And he said, How may I, if no man show to me [Which said, And how may I, if some man shall not show to me]? And he prayed Philip, that he should come up, and sit with him.

8:32 And the place of the scripture that he read, was this, As a sheep he was led to slaying, and as a lamb before a man that sheareth him is dumb without voice, so he opened not his mouth. [Forsooth the place of scripture that he read was this, As a sheep to slaying he was led, and as a lamb before a man shearing him is dumb without voice, so he opened not his mouth.]

8:33 In meekness his doom was taken up; who shall tell out the generation of him? For his life shall be taken away

8:27 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,

8:28 Was returning, and sitting in his chariot read Esaias the prophet.

8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

8:30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

8:31 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.

8:32 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 his shearer, so opened he not his mouth:

8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from

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from the earth.

the earth.

8:34 And the gelding answered to Philip, and said, I beseech thee, of what prophet saith he this thing? of himself, or of any other?

8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

8:35 And Philip opened his mouth, and began at this scripture, and preached to him Jesus.

8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

8:36 And while they went by the way, they came to a water [they came to some water]. And the gelding said, Lo! water; who forbiddeth me to be baptized?

8:36 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?

8:37 And Philip said, If thou believest of all thine heart, it is leaveful. And he answered, and said, I believe that Jesus Christ is the Son of God.

8:37 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.

8:38 And he commanded the chariot to stand still. And they went down both into the water, Philip and the gelding, and *Philip* baptized him [and he baptized him].

8:38 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.

8:39 And when they were come up of the water, the Spirit of the Lord snatched (up) Philip, and the gelding saw him no more; and he went in his way joying.

8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

8:40 And Philip was found in Azotus; and he passed forth, and preached to all cities [and he passing forth, evangelized to all cities], till he came to Caesarea.

8:40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

### Chapter 9

### Chapter 9

9:1 But Saul, yet a blower of menaces and of beatings [yet a breather, *or blower*, of

9:1 And Saul, yet breathing out threatenings and slaughter against the

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menaces, and beating, *or slaying,*] against the disciples of the Lord, came to the prince of priests,

9:2 and asked of him letters into Damascus, to the synagogues; that if he found any men or women of this life, he should lead *them* bound to Jerusalem.

9:3 And when he made his journey, it befell [And when he made journey, it befell], that he came nigh to Damascus. And suddenly a light from heaven shone about him;

9:4 and he fell to the earth, and heard a voice saying to him, Saul, Saul, what pursuest thou me?

9:5 And he said, Who art thou, Lord? And he *said*, I am Jesus of Nazareth, whom thou pursuest. It is hard to thee, to kick against the prick [It is hard to thee, for to kick against the prick].

9:6 And he trembled, and wondered, and said, Lord, what wilt thou that I do [And he trembling and wondering, said, Lord, what wilt thou me to do]? And the Lord *said* to him, Rise up, and enter into the city, and it shall be said to thee, what it behooveth thee to do.

9:7 And those men that went with him, stood astonished; for they heard a voice, but they saw no man. [Forsooth those men that went with him, stood made afeared, *or out of mind*; soothly hearing a voice, forsooth seeing no man.]

disciples of the Lord, went unto the high priest,

9:2 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.

9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

9:5 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.

9:6 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.

9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.



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9:8 And Saul rose from the earth; and when his eyes were opened, he saw nothing. And they drew him by the hands, and led *him* into Damascus.

9:9 And he was three days not seeing; and he ate not, neither drank.

9:10 And a disciple, Ananias by name, was at Damascus [Forsooth some disciple was at Damascus, by name Ananias]. And the Lord said to him in a vision, Ananias. And he said, Lo! I, Lord.

9:11 And the Lord *said* to him, Rise thou, and go into a street that is called Rectus; and seek, in the house of Judas, Saul by name, of Tarsus. For lo! he prayeth;

9:12 and he saw a man, Ananias by name, entering and laying on him hands [entering and putting to him hands], that he receive sight.

9:13 And Ananias answered, Lord, I have heard of many of this man, how great evil he did to thy saints in Jerusalem;

9:14 and this hath power of the princes of priests, to bind all men that call thy name to help.

9:15 And the Lord said to him, Go thou, for this is to me a vessel of choosing, that he bear my name before heathen men, and kings, and before the sons of Israel [that he bear my name before heathen men, and kings, and the sons of Israel].

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9:8 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.

9:9 And he was three days without sight, and neither did eat nor drink.

9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

9:11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

9:12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

9:14 And here he hath authority from the chief priests to bind all that call on thy name.

9:15 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:

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9:16 For I shall show to him, how great things it behooveth him to suffer for my name.

9:16 For I will show him how great things he must suffer for my name's sake.

9:17 And Ananias went, and entered into the house; and laid on him his hands, and said [and he putting to him the hands, said], Saul brother, the Lord Jesus sent me, that appeared to thee in the way, in which thou camest, that thou see, and be full-filled with the Holy Ghost.

9:17 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.

9:18 And at once as the scales felled from his eyes, he received sight [And anon there felled from his eyes as scales, and he received sight]. And he rose, and was baptized.

9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

9:19 And when he had taken meat, he was comforted. And he was by some days with the disciples, that were at Damascus.

9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

9:20 And at once [And anon] he entered into the synagogues, and preached the Lord Jesus, for this is the Son of God.

9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

9:21 And all men that heard him, wondered, and said, Whether this is not he that impugned in Jerusalem them that called to help this name? and hither he came for this thing [and hither for this thing he came], that he should lead them bound to the princes of priests?

9:21 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?

9:22 But Saul much the more waxed strong, and confounded the Jews that dwelled at Damascus, and affirmed that this is Christ [affirming for this is Christ].

9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

9:23 And when many days were filled

9:23 And after that many days were

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[were fulfilled], Jews made a counsel, that they should slay him.

fulfilled, the Jews took counsel to kill him:

9:24 And the ambushes of them were made known to Saul. And they kept the gates day and night, that they should slay him.

9:24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

9:25 But his disciples took him by night, and delivered him, and let him down in a basket by the wall.

9:25 Then the disciples took him by night, and let *him* down by the wall in a basket.

9:26 And when he came into Jerusalem, he assayed to join him(self) to the disciples [<sup>+</sup>Forsooth when he came to Jerusalem, he attempted, *or assayed*, to join him to the disciples]; and all dreaded him, and believed not that he was a disciple.

9:26 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.

9:27 But Barnabas took, and led him to the apostles, and told to them, how in the way he had seen the Lord, and that he spake to him, and how in Damascus he did trustily in the name of Jesus.

9:27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

9:28 And he was with them, and entered, and went out in Jerusalem, and did trustily in the name of Jesus. [And he was with them, entering and going out in Jerusalem, doing trustily in the name of the Lord.]

9:28 And he was with them coming in and going out at Jerusalem.

9:29 And he spake with heathen men [And he spake to heathen men], and disputed with Greeks. And they sought to slay him.

9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

9:30 Which thing when the brethren had known, they led him by night to Caesarea, and let him go to Tarsus.

9:30 *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

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9:31 And the church by all Judaea, and Galilee, and Samaria, had peace, and was edified, and walked in the dread of the Lord, and was filled with comfort of the Holy Ghost [walking in the dread of the Lord, and was full-filled in the comfort of the Holy Ghost].

9:31 Then had the churches rest throughout all Judaea 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.

9:32 And it befel, that Peter, the while he passed about all [<sup>+</sup>Forsooth it was made, that Peter, while he passed by all], came to the holy men that dwelled at Lydda.

9:32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

9:33 And he found [there] a man, Aeneas by name, that from eight years he had lain bed-ridden; and he was sick in the palsy. [Forsooth he found there some man, Aeneas by name, from eight years lying in bed; the which was sick in palsy.]

9:33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

9:34 And Peter said to him, Aeneas, the Lord Jesus Christ heal thee; rise thou, and array, *either make ready*, thee. And at once he rose [And anon he rose].

9:34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

9:35 And all men that dwelt at Lydda, and at Saron [And all men that dwelled at Lydda, and Saron], saw him, which were converted to the Lord.

9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

9:36 And in Joppa was a discipless, whose name was Tabitha, that is to say, Dorcas [Forsooth in Joppa was some discipless, by name Tabitha, which interpreted, is said Dorcas]. This was full of good works and almsdeeds, that she did.

9:36 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.

9:37 And it befel in those days, that she was sick, and died. And when they had washed her [Forsooth it was made in those days, that she was sick and died. Which

9:37 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.

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when they had washed], they laid her in a solar.

9:38 And for Lydda was nigh Joppa [Forsooth when Lydda was nigh from Joppa], the disciples heard that Peter was therein, and sent two men to him, and prayed [praying], That thou tarry not to come to us.

9:39 And Peter rose up, and came with them. And when he was come, they led him into the solar. And all the widows stood about him, weeping, and showing coats and clothes, which Dorcas made to them.

9:40 And when all men were put withoutforth, Peter kneeled, and prayed. And he turned to the body, and said, Tabitha, arise thou [Tabitha, rise up]. And she opened her eyes, and when she saw Peter, she sat up.

9:41 And he took her by the hand, and raised her [Forsooth he gave to her the hand, and raised her]. And when he had called the holy men and widows, he assigned her alive.

9:42 And it was made known by all Joppa; and many believed in the Lord.

9:43 And it was made, that many days he dwelled in Joppa, at one Simon, a currier [a currier, or tanner].

### Chapter 10

10:1 A man was in Caesarea [Forsooth some man was in Caesarea], Cornelius by

9:38 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.

9:39 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 showing the coats and garments which Dorcas made, while she was with them.

9:40 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.

9:41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

9:42 And it was known throughout all Joppa; and many believed in the Lord.

9:43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

### Chapter 10

10:1 There was a certain man in Caesarea called Cornelius, a centurion of

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name, a centurion of the company of knights, that is said of Italy;

the band called the Italian *band*,

10:2 a religious man, and dreading the Lord, with all his household; doing many alms to the people, and praying the Lord evermore.

10:2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

10:3 This saw in a vision openly, as in the ninth hour of the day [*or noon*], an angel of God entering in to him, and saying to him, Cornelius.

10:3 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.

10:4 And he beheld him, and was adread, and said, Who art thou, Lord? And he said to him, Thy prayers and thine almsdeeds have ascended up into mind, in the sight of the Lord.

10:4 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.

10:5 And now send thou men into Joppa [And now send men into Joppa], and call one Simon, that is named Peter.

10:5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

10:6 This is harboured at a man, Simon, currier [*currier, or tanner*], whose house is beside the sea. This shall say to thee, what it behooveth thee to do.

10:6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

10:7 And when the angel that spake to him, was gone away, he called two men of his house, and a knight that dreaded the Lord, which were at his bidding. [+And when the angel that spake to him, had gone away, he called two men of his house, and a knight dreading the Lord, of them that obeyed to him.]

10:7 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;

10:8 And when he had told to them all these things, he sent them into Joppa.

10:8 And when he had declared all *these* things unto them, he sent them to Joppa.

10:9 And on the day following, while

10:9 On the morrow, as they went on

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they made journey, and approached to the city [and nighed to the city], Peter went up into the highest place of the house to pray, about the sixth hour.

their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10:10 And when he was hungered [And when he hungered], he would have eaten. But while they made ready, a ravishing of the Spirit felled on him [an excess of soul, or *ravishing of Spirit*, fell on him];

10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

10:11 and he saw heaven opened, and a vessel coming down, as a great sheet with four corners, to be let down from heaven into earth, [and he saw heaven opened, and some vessel coming down, as a great sheet with four cords, for to be sent down from heaven to earth,]

10:11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the fur corners, and let down to the earth:

10:12 in which were all four-footed beasts, and creeping [things] of the earth, and volatiles of heaven [and volatiles of heaven, *either of the air*].

10:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

10:13 And a voice was made to him, Rise thou, Peter, and slay, and eat. [+And a voice was made to him, Rise, Peter, slay, and eat.]

10:13 And there came a voice to him, Rise, Peter; kill, and eat.

10:14 And Peter said, Lord, forbid [Lord, far be it from me], for I never eat any common thing and unclean.

10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

10:15 And again the second time the voice was made to him, That thing that God hath cleansed, say thou not unclean [That thing that God hath cleansed, thou shalt not say unclean].

10:15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

10:16 And this thing was done by thrice; and at once [and anon] the vessel was received again into heaven.

10:16 This was done thrice: and the vessel was received up again into heaven.

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10:17 And while that Peter doubted within himself, what the vision was that he saw, lo! the men, that were sent from Cornelius, sought the house of Simon, and stood at the gate. [And the while Peter within himself doubted, what the vision was which he saw, lo! the men, that were sent from Cornelius, seeking the house of Simon, stood nigh at the gate.]

10:18 And when they had called, they asked if Simon, that is named Peter [that was named Peter], had there harbour.

10:19 And while Peter thought on the vision, the Spirit said to him, Lo! three men seek thee.

10:20 Therefore rise thou, and go down, and go with them, and doubt thou nothing [and go with them, nothing doubting], for I sent them.

10:21 And Peter came down to the men, and said, Lo! I am, whom ye seek; what is the cause, for which ye be come [for which ye have come]?

10:22 And they said, Cornelius, the centurion, a just man, and dreading God, and having good witnessing of all the folk of Jews, took answer of an holy angel, to call thee into his house, and to hear words of thee.

10:23 Therefore he led them in, and received in harbour; and that night they dwelled with him. And in the day following he rose, and went forth with them; and some of the brethren

10:17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

10:18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

10:20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

10:21 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?

10:22 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.

10:23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.



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followed him from Joppa [and some of brethren from Joppa followed him], *that they be witnesses to Peter.*

10:24 And the tother day he entered into Caesarea. And Cornelius abode them, with his cousins, and necessary friends, that were called together [Forsooth Cornelius abode them, with his cousins, and necessary friends called together].

10:25 And it was done, when Peter was come in [when Peter had entered], Cornelius came meeting him, and fell down at his feet, and worshipped *him*.

10:26 But Peter raised him, and said, Arise thou, also I myself am a man, as thou. [Peter soothly raised him, saying, Rise, and I myself am a man, as and thou.]

10:27 And he spake with him, and went in, and found many that were come together. [And he speaking with him, entered in, and found many that came together.]

10:28 And he said to them, Ye know, how abominable it is to a Jew, to be joined either to come to an alien [Ye know, how abominable it is to a man Jew, to be joined or to come to an alien]; but God showed to me, that no man say a man common, either unclean [or unclean].

10:29 For which thing I came, when I was called, without doubting. Therefore I ask you, for what cause have ye called me?

10:30 And Cornelius said, To day, four days into this hour, I was praying and

10:24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

10:26 But Peter took him up, saying, Stand up; I myself also am a man.

10:27 And as he talked with him, he went in, and found many that were come together.

10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

10:29 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?

10:30 And Cornelius said, Four days ago I was fasting until this hour; and at

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fasting in the ninth hour in mine house. And lo! a man stood before me in a white cloak, [And Cornelius saith, From the fourth day passed till to this hour, I fasting was praying in the ninth hour in mine house. And lo! a man stood before me in a white cloth,]

the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

10:31 and said, Cornelius, thy prayer is heard, and thine almsdeeds be in mind in the sight of God.

10:31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

10:32 Therefore send thou into Joppa [Therefore send into Joppa], and call Simon, that is named Peter; this is harboured in the house of Simon currier, beside the sea. This, when he shall come, shall speak to thee.

10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

10:33 Therefore at once [Therefore anon] I sent to thee, and thou didest well in coming to us. Now therefore we all be present in thy sight, to hear the words, whatever be commanded to thee of the Lord.

10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

10:34 And Peter opened his mouth, and said, In truth I have found, that God is no acceptor of persons;

10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

10:35 but in each folk he that dreadeth God, and worketh rightwiseness, is accept to him [is accepted to him].

10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

10:36 God sent a word to the children of Israel, showing peace by Jesus Christ; this is Lord of all things [this is the Lord of all men].

10:36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

10:37 Ye know the word that is made through all Judaea, and began at Galilee [forsooth beginning from Galilee], after the baptism that John preached, Jesus of

10:37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

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Nazareth;

10:38 how God anointed him with the Holy Ghost, and virtue; which passed forth in doing well [which passed forth in well-doing], and healing all men oppressed of the devil, for God was with him.

10:39 And we be witnesses of all things, which he did in the country of Jews, and of Jerusalem [and Jerusalem]; whom they slew, hanging on a tree.

10:40 And God raised this in the third day, and gave him to be made known,

10:41 not to all the people, but to witnesses before-ordained of God; to us that ate and drank with him, after that he rose again from death [from dead].

10:42 And he commanded to us to preach to the people, and to witness, that he it is, that is ordained of God doomsman of the quick and of the dead [that is ordained of God doomsman of quick and dead].

10:43 To this all prophets bear witnessing [To this all prophets bear witness], that all men that believe in him, shall receive remission of sins by his name.

10:44 And yet while that Peter spake these words, the Holy Ghost felled [fell] on all that heard the word.

10:45 And the faithful men of circumcision, that came with Peter, wondered [And the faithful of circumcision

10:38 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.

10:39 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:

10:40 Him God raised up the third day, and showed him openly;

10:41 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.

10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that

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wondered, that came with Peter], that also into nations the grace of the Holy Ghost is shed out.

on the Gentiles also was poured out the gift of the Holy Ghost.

10:46 For they heard them speaking in languages [Forsooth they heard them speak with tongues, *or languages*], and magnifying God. Then Peter answered,

10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

10:47 Whether any man may forbid water, that these be not baptized, that have also received the Holy Ghost as we [that have received the Holy Ghost as and we]?

10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

10:48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they prayed him, that he should dwell with them some days.

10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

## Chapter 11

## Chapter 11

11:1 And the apostles, and the brethren that were in Judaea, heard that also heathen men received the word of God, and they glorified God.

11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

11:2 But when Peter came to Jerusalem, they that were of circumcision, disputed against him,

11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

11:3 and said, Why enteredest thou to men that have prepuce, and hast eaten with them? [saying, Why enteredest thou to men having prepuce, and hast eat with them?]

11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

11:4 And Peter began, and expounded to them by order, and said, [Peter soothly beginning, expounded to them the order, saying,]

11:4 But Peter rehearsed *the matter* from the beginning, and expounded it by order unto them, saying,

11:5 I was in the city of Joppa, and

11:5 I was in the city of Joppa

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prayed, and I saw in ravishing of my mind a vision, that a vessel came down, as a great sheet with four cords, and was sent down from heaven; and it came [till] to me. [+I was in the city of Joppa praying, and I saw in excess of my soul a vision, some vessel coming down, as a great sheet with four corners for to be sent down from heaven; and it came unto me.]

11:6 Into which I looking beheld, and saw four-footed beasts of the earth, and beasts, and creeping beasts, and volatiles of heaven [and volatiles of the air].

11:7 And I heard also a voice that said to me, Peter, rise thou, and slay, and eat. [Forsooth I heard a voice saying to me, Peter, rise, slay, and eat.]

11:8 But I said, Nay, Lord; for common thing either unclean [or unclean] entered never into my mouth.

11:9 And the voice answered the second time from heaven, That thing that God hath cleansed, say thou not unclean [Those things that God hath cleansed, thou shalt not say unclean].

11:10 And this was done by thrice, and all things were received again into heaven.

11:11 And lo! three men at once stood in the house, in which I was; and they were sent from Caesarea to me. [And lo! three men anon stood nigh in the house, in which I was, sent from Caesarea to me.]

11:12 And the Spirit said to me, that I

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:

11:6 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.

11:7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

11:8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

11:9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

11:10 And this was done three times: and all were drawn up again into heaven.

11:11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

11:12 And the Spirit bade me go with

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should go with them, and doubt nothing [nothing doubting]. Yea, and these six brethren came with me, and we entered into the house of the man.

11:13 And he told to us, how he saw an angel in his house, standing and saying to him, Send thou into Joppa [Send into Joppa], and call Simon, that is named Peter,

11:14 which shall speak to thee words, in which thou shalt be safe, and all thine house.

11:15 And when I had begun to speak, the Holy Ghost fell on them, as [and] into us in the beginning.

11:16 And I bethought on the word of the Lord, as he said, For John baptized in water [Soothly John baptized in water], but ye shall be baptized in the Holy Ghost.

11:17 Therefore if God gave to them the same grace, as [and] to us that believed in the Lord Jesus Christ, who was I, that might forbid the Lord, that he give not the Holy Ghost to them that believed in the name of Jesus Christ [who was I, that might forbid God, that he should not give the Holy Ghost to men believing in the name of Jesus Christ]?

11:18 When these things were heard, they held peace, and glorified God, and said [saying], Therefore also to heathen men God hath given penance to life.

11:19 And they that were scattered of the tribulation that was made under

them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

11:13 And he showed 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;

11:14 Who shall tell thee words, whereby thou and all thy house shall be saved.

11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

11:17 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?

11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

11:19 Now they which were scattered abroad upon the persecution that arose

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Stephen, walked forth [till] to Phenice, and to Cyprus, and to Antioch, and spake the word to no man, but to Jews alone [walked forth till to Phenice, and Cyprus, and Antioch, to no man speaking the word, no but to Jews alone].

about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

11:20 But some of them were men of Cyprus, and of Cyrene [and Cyrene]; which when they had entered into Antioch, they spake to the Greeks, and preached the Lord Jesus [<sup>+</sup>the which when they entered into Antioch, spake to Greeks, showing the Lord Jesus/and told the Lord Jesus].

11:20 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.

11:21 And the hand of the Lord was with them, and much number of men believing was converted to the Lord.

11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

11:22 And the word came to the ears of the church, that was at Jerusalem, on these things; and they sent Barnabas [till] to Antioch.

11:22 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.

11:23 And when he was come, and saw the grace of the Lord, he joyed, and admonished all men to dwell in the Lord in purpose of heart; [The which, when he had come, and (had) seen the grace of the Lord, joyed, and admonished all men in purpose of heart to dwell in the Lord;]

11:23 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.

11:24 for he was a good man, and full of the Holy Ghost, and of faith. And much people was increased to the Lord.

11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

11:25 And he went forth to Tarsus, to seek Saul;

11:25 Then departed Barnabas to Tarsus, for to seek Saul:

11:26 and when he had found him, he

11:26 And when he had found him, he

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led to Antioch. And all a year they lived there in the church, and taught much people, so that the disciples were named first at Antioch christian men.

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.

11:27 And in these days prophets came over from Jerusalem to Antioch.

11:27 And in these days came prophets from Jerusalem unto Antioch.

11:28 And one of them rose up, Agabus by name, and signified by the Spirit a great hunger to coming in all the world, which *hunger* was made under Claudius. [+And one of them rising, Agabus by name, signified by the Spirit a great hunger to come in all the roundness of the earth's, which was made under Claudius.]

11:28 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.

11:29 And all the disciples purposed, after that each had, for to send into ministry to brethren that dwelled in Judaea. [+Forsooth the disciples purposed all, as each had, to send ministry to brethren dwelling in Judaea.]

11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

11:30 Which thing also they did, and sent *it* to the elder men, by the hands of Barnabas and Saul.

11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## Chapter 12

## Chapter 12

12:1 And in the same time Herod the king sent power, to torment some men of the church. [+Forsooth in the same time, Herod the king sent hands, to torment some men of the church.]

12:1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

12:2 And he slew by sword James, the brother of John.

12:2 And he killed James the brother of John with the sword.

12:3 And he saw that it pleased to the

12:3 And because he saw it pleased



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Jews, and cast to take also Peter; and the days of therf loaves were.

the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

12:4 And when he had caught Peter, he sent him into prison; and betook *him* to four quaternions of knights, to keep him, and would after pask bring him forth to the people [willing after pask to bring him forth to the people].

12:4 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.

12:5 And Peter was kept in prison; but prayer was made of the church without ceasing to God for him.

12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

12:6 But when Herod should bring him forth, in that night Peter was sleeping betwixt two knights, and was bound with two chains [in that night, Peter was sleeping between two knights, bound with two chains]; and the keepers before the door kept the prison.

12:6 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.

12:7 And lo! an angel of the Lord stood nigh, and light shone in the prison house. And when he had smitten the side of Peter, he raised him, and said, Rise thou swiftly [And the side of Peter smitten, he raised, *or waked*, him, saying, Rise swiftly]. And at once [And anon] the chains felled down from his hands.

12:7 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.

12:8 And the angel said to him, Gird thee, and do on thine hoses [and do on thy hoses]. And he did so. And he said to him, Do about thee thy clothes [Do about to thee thy cloth], and follow me.

12:8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

12:9 And he went out, and followed him; and he wist not that it was sooth, that was done by the angel; for he guessed himself to have seen a vision.

12:9 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.

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12:10 And they passed the first and the second ward, and came to the iron gate that leadeth to the city, which at once was opened to them [<sup>+</sup>the which willfully is opened to them/which at their own will was opened to them]. And they went out, and came [forth] into one street, and at once [and anon] the angel passed away from him.

12:11 And Peter turned again to himself, and said [And Peter turning again to himself, said], Now I know verily, that the Lord sent his angel, and delivered me from the hand of Herod, and from all the abiding of the people of Jews.

12:12 And he beheld, and came to the house of Mary [And he beholding, came to the house of Mary], the mother of John, that is named Mark, where many were gathered together, and praying.

12:13 And when he knocked at the door of the gate, a damsel, Rhoda by name, came forth to see.

12:14 And when she knew the voice of Peter, for joy she opened not the gate, but ran in, and told, that Peter stood at the gate [that Peter stood before the gate].

12:15 And they said to her, Thou maddest [Thou maddest, *or art mad*]. But she affirmed, that it was so. And they said, It is his angel.

12:16 But Peter abode still, and knocked [Forsooth Peter lasted knocking]. And when they had opened the door, they saw him, and wondered.

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12:10 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.

12:11 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.

12:12 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.

12:13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

12:14 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.

12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

12:16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

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12:17 And he beckoned to them with his hand to be still, and told how the Lord had led him out of the prison [†Soothly he beckoning to them with hand to be still, told them how the Lord had led him out of the prison]. And he said, Tell ye to James and to the brethren these things. And he went out, and went into another place.

12:18 And when the day was come, there was not little troubling among the knights, what was done of Peter.

12:19 And when Herod had sought him, and found not, after that he had made inquiring of the keepers, he commanded them to be brought to him. And he came down from Judaea into Caesarea, and dwelled there.

12:20 And he was wroth to men of Tyre and of Sidon [of Tyre and Sidon]. And they of one accord came to him, when they had counseled with Blastus, that was the king's chamberlain, they asked peace, for as much as their countries were victualed of him [for that their countries were nourished by him].

12:21 And in a day that was ordained, Herod was clothed with king's clothing, and sat for doomsman, and spake to them. [Forsooth a day ordained, Herod clothed with king's clothing, sat for doomsman, and spake to them.]

12:22 And the people cried, The voice of God, and not of man.

12:23 And at once [Soothly anon] an angel of the Lord smote him, for he had

12:17 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 show these things unto James, and to the brethren. And he departed, and went into another place.

12:18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

12:19 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 Caesarea, and *there* abode.

12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

12:22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

12:23 And immediately the angel of the

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not given honour to God; and he was wasted of worms, and died.

12:24 And the word of the Lord waxed, and was multiplied.

12:25 And Barnabas and Saul turned again from Jerusalem, when the ministry was filled [Forsooth Barnabas and Saul turned again from Jerusalem, the ministry fulfilled], and took John, that was named Mark.

## Chapter 13

13:1 And prophets and doctors were in the church that was at Antioch [Forsooth there were in the church that was at Antioch, prophets and doctors], in which Barnabas, and Simon, that was called Black, and Lucius Cyreneus, and Manaen, that was the foster-brother of Herod tetrarch [that was the suckling-frère of Herod tetrarch], and Saul *were*.

13:2 And when they ministered to the Lord, and fasted, the Holy Ghost said to them, Separate ye to me Saul and Barnabas [Part ye to me Saul and Barnabas], into the work to which I have taken them.

13:3 Then they fasted, and prayed, and laid hands on them, and let them go.

13:4 But they were sent of the Holy Ghost, and went forth to Seleucia [And soothly they sent of the Holy Ghost, went forth to Seleucia], and from thence they went by boat to Cyprus.

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Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

12:24 But the word of God grew and multiplied.

12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

## Chapter 13

13:1 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.

13:2 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.

13:3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

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13:5 And when they came to Salamis, they preached the word of God in the synagogues of Jews; and they had also John in ministry [in ministry, *or service*].

13:5 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.

13:6 And when they had walked by all the isle to Paphos, they found a man, a witch [And when they had walked by all the isle unto Paphos, they found some man witch], a false prophet, a Jew, to whom the name was Barjesus,

13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

13:7 that was with the proconsul Sergius Paulus, a prudent man. This called Barnabas and Paul, and desired to hear the word of God.

13:7 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.

13:8 But Elymas the witch withstood them; for his name is expounded so; and he sought to turn away the proconsul from belief. [+Soothly Elymas the witch withstood them; so soothly is interpreted his name/for his name is interpreted so; seeking to turn away the proconsul from belief.]

13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

13:9 But Saul, which *is said* also Paul [Forsooth Saul, which and Paul *is called*], was filled with the Holy Ghost, and beheld into him,

13:9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

13:10 and said, A! thou full of all guile, and all falseness, thou son of the devil, thou enemy of all rightwiseness, thou leavest not to turn upside-down [thou leavest not to subvert] the rightful ways of the Lord.

13:10 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?

13:11 And now lo! the hand of the Lord *is* on thee, and thou shalt be blind, and not seeing the sun into a time. And at once [a] mist and darkness felled down on him; and he went about, and sought

13:11 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

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him that should give [the] hand to him. [And now lo! the hand of the Lord on thee, and thou shalt be blind, and not seeing sun till a time. And anon a mist fell down on him and darkness, and he going about, sought him that should give the hand to him.]

13:12 Then the proconsul, when he had seen the deed, believed, wondering on the teaching of the Lord.

13:13 And when from Paphos Paul had gone by boat, and they that were with him, they came to Perga of Pamphylia; but John departed from them, and turned again to Jerusalem [forsooth John departing from them, turned again to Jerusalem].

13:14 And they went from Perga, and came to Antioch of Pisidia; and they entered into the synagogue in the day of sabbaths, and sat.

13:15 And after the reading of the law and of the prophets, the princes of the synagogue sent to them, and said, Brethren [Soothly after the reading of the law and prophets, the princes of the synagogue sent to them, saying, Men brethren], if any word of exhortation to the people is in you, say ye.

13:16 And Paul rose, and with hand bade silence, and said, Men of Israel, and ye that dread God, hear ye. [Forsooth Paul rising, and with hand bidding silence, saith, Men of Israel, and ye that dread God, hear.]

13:17 God of the people of Israel chose our fathers, and enhanced the people,

seeking some to lead him by the hand.

13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

13:15 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.

13:16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

13:17 The God of this people of Israel chose our fathers, and exalted the

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when they were comelings in the land of Egypt, and in an high arm he led them out of it;

13:18 and by the time of forty years he suffered their manners in desert.

13:19 And he destroyed seven folks in the land of Canaan, and by lot parted to them their land, [And he destroying seven folks in the land of Canaan, by sort parted to them the land of them,]

13:20 as after four hundred and fifty years. And after these things he gave doomsmen, [till] to Samuel, the prophet.

13:21 And from that time [And from thence] they asked a king, and God gave to them Saul, the son of Cis, a man of the lineage of Benjamin, by forty years.

13:22 And when he was done away, he raised to them David the king, to whom he bare witnessing, and said, I have found David, the son of Jesse, a man after mine heart, which shall do all my will.

13:23 Of whose seed by the promise God hath led out to Israel a Saviour Jesus, [Of whose seed after promise God led out to Israel a Saviour Jesus,]

13:24 when John preached before the face of his coming the baptism of penance to all the people of Israel.

13:25 But when John filled his course, he said, I am not he, whom ye deem me

people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

13:18 And about the time of forty years suffered he their manners in the wilderness.

13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

13:20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

13:21 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.

13:22 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 fulfil all my will.

13:23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am

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to be; but lo! he cometh after me, and I am not worthy to do off the shoes of his feet. [+Forsooth when John fulfilled his course, he said, Whom ye deem me to be, I am not; but lo! there cometh after me, of whose I am not worthy to unbind the shoes of his feet/of whom I am not worthy to unbind the shoes of his feet.]

13:26 Brethren, and sons of the kind of Abraham [Men brethren, sons of the kind of Abraham], and which that in you dread God, to you the word of this health is sent.

13:27 For they that dwell at Jerusalem, and princes of it, that knew not this Jesus, and the voices of prophets, that by every sabbath be read, deemed, and fulfilled [that by every sabbath be read, deeming fulfilled];

13:28 and they found in him no cause of death, and asked of Pilate, that they should slay him.

13:29 And when they had ended all things that were written of him, they took him down off the tree, and laid him in a grave.

13:30 And God raised him from death in the third day; [Forsooth God raised him from dead the third day;]

13:31 which was seen by many days to them that went up together with him from Galilee into Jerusalem, which be till now his witnesses to the people.

13:32 And we show to you the promise that was made to our fathers;

not *be*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

13:26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

13:27 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*.

13:28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

13:29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

13:30 But God raised him from the dead:

13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

13:32 And we declare unto you glad tidings, how that the promise which was



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13:33 for God hath fulfilled this to their sons, and again-raised Jesus; as [and] in the second psalm it is written, Thou art my Son, to day I begat thee.

13:34 And he that again-raised him from death, that he should not turn again into corruption [Forsooth that he again-raised him from dead, now no more to turn again into corruption], [he] said thus, For I shall give to you the holy true things of David.

13:35 Therefore and in another stead he saith, Thou shalt not give thine holy to see corruption.

13:36 But David in his generation, when he had ministered to the will of God, died [Forsooth David in his generation, when he had ministered to the will of God, slept, *or died*], and was laid with his fathers, and saw corruption;

13:37 but he whom God raised from death [soothly he whom God raised from dead *men*], saw not corruption.

13:38 Therefore, brethren [Therefore, men brethren], be it known to you, that by him remission of sins is told to you,

13:39 from all sins, of which ye might not be justified in the law of Moses. In this each man that believeth, is justified.

13:40 Therefore see ye, that it come not

made unto the fathers,

13:33 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, Thou art my Son, this day have I begotten thee.

13:34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

13:35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

13:36 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:

13:37 But he, whom God raised again, saw no corruption.

13:38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

13:40 Beware therefore, lest that come

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to you, that is before-said in the prophets,

13:41 Ye despisers, see ye, and wonder ye [+See ye, despisers, and wonder ye/Ye despisers, see, and wonder], and be ye scattered abroad; for I work a work in your days, a work that ye shall not believe, if any man shall tell *it* [out] to you.

13:42 And when they went out, they prayed, that in the sabbath following they should speak to them these words.

13:43 And when the synagogue was let go [And when the synagogue was left], many of the Jews and comelings worshipping God followed Paul and Barnabas; that spake, and counseled them [the which speaking, softly counseled them], that they should dwell in the grace of God.

13:44 And in the sabbath following almost all the city came together, to hear the word of God.

13:45 And Jews saw the people, and were filled with envy, and gainsaid these things that were said of Paul, and blasphemed [and against-said these things that were said of Paul, blaspheming].

13:46 Then Paul and Barnabas steadfastly said, To you it behooved first to speak the word of God; but for ye put it away, and have deemed you unworthy to everlasting life [of everlasting life], lo! we turn to heathen men.

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upon you, which is spoken of in the prophets;

13:41 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.

13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

13:43 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.

13:44 And the next sabbath day came almost the whole city together to hear the word of God.

13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

13:46 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.

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13:47 For so the Lord commanded us, I have set thee into light of heathen men, that thou be into health to the utmost of the earth [unto the uttermost of the earth].

13:47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

13:48 And heathen men heard, and joyed, and glorified the word of the Lord; and believed, as many as were before-ordained to everlasting life. [Soothly heathen men hearing joyed, and glorified the word of the Lord; and believed, how many ever were ordained to everlasting life.]

13:48 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.

13:49 And the word of the Lord was sown in all that country. [Forsooth the word of the Lord was far sown by all the country.]

13:49 And the word of the Lord was published throughout all the region.

13:50 But the Jews stirred religious women, and honest, and the worthiest men of the city [and the first men of the city], and stirred persecution against Paul and Barnabas, and drove them out of their countries [and cast them out of their countries].

13:50 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.

13:51 And they shook away into them the dust of their feet [And they shook away the powder of feet into them], and came to Iconium.

13:51 But they shook off the dust of their feet against them, and came unto Iconium.

13:52 And the disciples were filled with joy and the Holy Ghost.

13:52 And the disciples were filled with joy, and with the Holy Ghost.

## Chapter 14

## Chapter 14

14:1 And it befel at Iconium, that they entered together into the synagogue of Jews [Forsooth it was done at Iconium, that together they entered into the

14:1 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

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synagogue of Jews], and spake, so that [a] full great multitude of Jews and Greeks believed.

and also of the Greeks believed.

14:2 But the Jews that were unbelievful, raised persecution, and stirred to wrath the souls of heathen men against the brethren [raised persecution, and to wrath stirred the souls of heathen men against the brethren]; but the Lord gave soon peace.

14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

14:3 Therefore they dwelled much time, and did trustily in the Lord [doing trustily in the Lord], bearing witnessing to the word of his grace, giving signs and wonders to be made by the hands of them.

14:3 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.

14:4 But the multitude of the city was parted, and some were with the Jews, and some with the apostles.

14:4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

14:5 But when there was made an assault of the heathen men and the Jews, with their princes, to torment and to stone them [to punish with despisings, *or false blamings*, and to stone them],

14:5 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,

14:6 they understood, and fled together to the cities of Lycaonia, and Lystra, and Derbe, and into all the country about [and all the country in compass].

14:6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

14:7 And they preached there the gospel, and all the multitude was moved together in the teaching of them. Paul and Barnabas dwelt at Lystra.

14:7 And there they preached the gospel.

14:8 And a man at Lystra was sick in the feet, and had sat crooked from his

14:8 And there sat a certain man at Lystra, impotent in his feet, being a

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mother's womb, which never had gone.  
[And some man at Lystra, sick in the feet, sat crooked from his mother's womb, the which never had gone.]

cripple from his mother's womb, who never had walked:

14:9 This heard Paul speaking; and Paul beheld him and saw that he had faith [the which beholding him, and seeing for he had faith], that he should be made safe,

14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

14:10 and said with a great voice [said with great voice], Rise thou upright on thy feet. And he leaped, and walked.

14:10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

14:11 And the people, when they had seen that that Paul did, reared their voice in Lycaonian tongue, and said [saying], Gods made like to men be come down to us.

14:11 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.

14:12 And they called Barnabas Jupiter, and Paul Mercury, for he was leader of the word.

14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

14:13 And the priest of Jupiter that was before the city, brought bulls and crowns before the gates, with peoples, and would have made sacrifice.

14:13 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.

14:14 And when the apostles Barnabas and Paul heard this [Which thing, when the apostles, Barnabas and Paul, heard], they rent their coats; and they skipped out among the people, and cried [crying],

14:14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

14:15 and said [and saying], Men, what do ye this thing? and we be deadly men like [to] you, and show to you, that ye be converted from these vain things to the living God, that made heaven, and earth, and the sea, and all things that be

14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all

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in them;

14:16 which in generations passed suffered all folks to go into their own ways.

14:17 And yet he left not himself without witnessing in well-doing, for he gave rains from heaven, and times of bearing fruit, and full-filled your hearts with meat and gladness [full-filling with meat and gladness your hearts].

14:18 And they saying these things, scarcely assuaged the people, that they offered not to them.

14:19 But some Jews came over from Antioch and Iconium, and counseled the people, and stoned Paul, and drew *him* out of the city, and guessed that he was dead. [Forsooth some Jews came out from Antioch and Iconium, and, the companies sweetly stirred, they stoning Paul, drew out of the city, guessing him to be dead.]

14:20 But when [the] disciples were come about him, he rose, and went into the city; and in the day following he went forth with Barnabas into Derbe. [+Soothly when disciples compassed him/Soothly the disciples environing him, he rose and entered into the city; and the following day, he went forth with Barnabas into Derbe.]

14:21 And when they had preached to that city [And when they had evangelized to that city], and taught many, they turned again to Lystra, and Iconium, and to Antioch;

things that are therein:

14:16 Who in times past suffered all nations to walk in their own ways.

14:17 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.

14:18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

14:19 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.

14:20 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.

14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

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14:22 confirming the souls of the disciples, and admonishing, that they should dwell in the faith, and said [and saying], That by many tribulations it behooveth us to enter into the kingdom of heavens.

14:22 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.

14:23 And when they had ordained priests to them by all cities, and had prayed with fastings, they betook them to the Lord, in whom they believed.

14:23 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.

14:24 And they passed Pisidia, and came to Pamphylia; [And they passing Pisidia, came to Pamphylia;]

14:24 And after they had passed throughout Pisidia, they came to Pamphylia.

14:25 and they spake the word of the Lord in Perga, and came down into Italy. [and they speaking the word of the Lord in Perga, came down into Italy.]

14:25 And when they had preached the word in Perga, they went down into Attalia:

14:26 And from thence they went by boat to Antioch, from whence they were taken to the grace of God, into the work that they filled [into the work that they fulfilled].

14:26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

14:27 And when they were come, and had gathered the church, they told how great things God did with them [they told how many things God did with them], and that he had opened to heathen men the door of faith.

14:27 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.

14:28 And they dwelled not a little time with the disciples. [Forsooth they dwelled a time not little with the disciples.]

14:28 And there they abode long time with the disciples.

## Chapter 15

## Chapter 15

15:1 And some men came down from

15:1 And certain men which came

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Judaea, and taught brethren, That but ye be circumcised after the law of Moses, ye be not able to be made safe [ye be not able to be saved].

down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

15:2 Therefore when there was made not a little dissension to Paul and Barnabas against them, they ordained, that Paul and Barnabas, and some others of them, should go up to the apostles and priests in Jerusalem, on this question.

15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

15:3 And so they were led forth of the church, and passed by Phenice and Samaria; and they told the conversation of heathen men [Therefore they, led forth of the church, passed by Phenice and Samaria; telling the living of heathen men], and they made great joy to all the brethren.

15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

15:4 And when they came to Jerusalem, they were received of the church and of the apostles, and of the elder men, and told, how great things God did with them. [Soothly when they came to Jerusalem, they were received of the church, and of the apostles, and elder men, and told how many things God did with them.]

15:4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

15:5 But some of the heresy of the Pharisees, that believed, rose up, and said, [rised, saying], That it behooveth them to be circumcised, and to command to keep also the law of Moses.

15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

15:6 And the apostles and elder men came together, to see of this word.

15:6 And the apostles and elders came together for to consider of this matter.

15:7 And when there was made a great seeking thereof, Peter rose, and said to them, Brethren, ye know [Men

15:7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how



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brethren, ye know], that of old days in you God chose by my mouth heathen men, to hear the word of the gospel, and to believe;

that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

15:8 and God, that knew the hearts, bare witnessing, and gave to them the Holy Ghost [giving to them the Holy Ghost], as also to us;

15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

15:9 and nothing diversed betwixt [between] us and them, cleansing the hearts of them by faith.

15:9 And put no difference between us and them, purifying their hearts by faith.

15:10 Now then what tempt ye God [Now therefore what tempt ye God], to put a yoke on the neck of the disciples, which neither we, neither our fathers might bear?

15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

15:11 But by the grace of our Lord Jesus Christ we believe to be saved, as also they.

15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

15:12 And all the multitude held peace, and heard Barnabas and Paul, telling how great signs and wonders [how many signs and wonders] God did by them in heathen men.

15:12 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.

15:13 And after that they held peace, James answered, and said, Brethren, hear ye me [James answered, saying, Men brethren, hear me].

15:13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

15:14 Simon told, how God visited, first to take of heathen men a people to his name. [Simon told, how first God visited, to take of heathen men a people to his name.]

15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15:15 And the words of prophets accord to him [And to him the words of prophets

15:15 And to this agree the words of the prophets; as it is written,

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accord], as it is written,

15:16 After this I shall turn again, and build the tabernacle of David, that fell down; and I shall build again the cast down things of it, and I shall raise it;

15:17 that other men seek the Lord [that others of men seek the Lord], and all folks on whom my name is called to help; the Lord doing this thing, saith.

15:18 From the world, the work of the Lord is known to the Lord. [From the world, to the Lord his work is known.]

15:19 For which thing I deem them that of heathen men be converted to God, to be not dis-eased [to be not unquieted, *or dis-eased*],

15:20 but to write to them, that they abstain them from defouling of maumets [that they abstain them from defouling of simulacra], and from fornication, and strangled things, and blood.

15:21 For Moses of old times hath in all cities them that preach him in synagogues, whereby each sabbath he is read.

15:22 Then it pleased to the apostles, and to the elder men [and elder men], with all the church, to choose men of them, and send to Antioch, with Paul and Barnabas, Judas, that was named Barsabas, and Silas, the first men among brethren;

15:16 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:

15:17 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.

15:18 Known unto God are all his works from the beginning of the world.

15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

15:20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

15:22 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 Barsabas, and Silas, chief men among the brethren:

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15:23 and wrote by the hands of them, Apostles and elder brethren to them that be at Antioch, and Syria, and Cilicia, brethren of heathen men, greeting.

15:23 And they 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:

15:24 For we heard that some went out from us, and troubled you with words, and turned upside-down your souls [turning upside-down your souls], to which men we commanded not,

15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

15:25 it pleased to us gathered into one, to choose men, and send to you, with our most dear-worthy Barnabas and Paul,

15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

15:26 men that gave their lives for the name of our Lord Jesus Christ.

15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

15:27 Therefore we sent Judas and Silas, and they shall tell the same things to you by words.

15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

15:28 For it is seen to the Holy Ghost and to us, to put to you nothing more of charge, than these needful things,

15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

15:29 that ye abstain you from the offered things of maumets [that ye abstain you from the offered things of simulacra], and blood strangled, and fornication. From which ye keeping you, shall do well. Fare ye well.

15:29 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.

15:30 Therefore they were let go, and came down to Antioch; and when the multitude was gathered, they took the epistle; [Therefore they dismissed, came

15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

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down to Antioch; and, when the multitude was gathered, they betook the epistle;]

15:31 which when they had read, they joyed on the comfort.

15:32 And Judas and Silas and they, for they were prophets, comforted brethren, and confirmed [*them*] with full many words. [Forsooth Judas and Silas and they, when they were prophets, with full much word comforted brethren, and confirmed *them*.]

15:33 But after that they had been there a little while, they were let go of brethren with peace [they were dismissed, *or left*, with peace of brethren], to them that had sent them.

15:34 But it was seen to Silas, to dwell there; and Judas went alone to Jerusalem.

15:35 And Paul and Barnabas dwelt at Antioch, teaching and preaching the word of the Lord, with others many [with many others].

15:36 But after some days, Paul said to Barnabas, Turn we again, and visit we brethren by all cities [Paul said to Barnabas, We turning again, visit our brethren by all cities], in which we have preached the word of the Lord, how they have them.

15:37 And Barnabas would take with him John, that was named Mark.

15:38 But Paul prayed him, that he that departed from them from

15:31 *Which* when they had read, they rejoiced for the consolation.

15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

15:33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

15:34 Notwithstanding it pleased Silas to abide there still.

15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

15:36 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.

15:37 And Barnabas determined to take with them John, whose surname was Mark.

15:38 But Paul thought not good to take him with them, who departed from

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Pamphylia, and went not with them into the work, should not be received.

them from Pamphylia, and went not with them to the work.

15:39 And dissension was made, so that they departed atwain. And Barnabas took Mark, and came by boat to Cyprus.

15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

15:40 And Paul chose Silas, and went forth from the brethren, and was betaken to the grace of God. [Forsooth Paul chose Silas, and went forth, taken to the grace of God from brethren.]

15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

15:41 And he went by Syria and Cilicia, and confirmed the church, commanding to keep the behests of the apostles and elder men. [+Forsooth he went by Syria and Cilicia, confirming the church, commanding to keep the precepts of the apostles and elder men.]

15:41 And he went through Syria and Cilicia, confirming the churches.

## Chapter 16

## Chapter 16

16:1 And he came into Derbe and Lystra. And lo! a disciple was there, by name Timothy, the son of a Jewess christian [+the son of a woman Jewess faithful, *or christian*], and of the father heathen.

16:1 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:

16:2 And brethren that were in Lystra and Iconium [The brethren that were in Lystra and Iconium], yielded good witnessing to him.

16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

16:3 And Paul would that this man should go forth with him [Paul would him to go forth with himself], and he took, and circumcised him, for Jews that were in those places. For all knew, that his

16:3 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.

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father was heathen.

16:4 [Forsooth] When they passed by cities, they betook to them to keep the teachings, that were deemed of apostles and elder men, that were at Jerusalem.

16:5 And the churches were confirmed in faith, and increased in number each day.

16:6 And they passed Phrygia, and the country of Galatia, and were forbidden of the Holy Ghost to speak the word of God in Asia.

16:7 And when they came to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered not them [and the Spirit of Jesus suffered them not].

16:8 But when they had passed by Mysia, they came down to Troas;

16:9 and a vision by night was showed to Paul. But a man of Macedonia that stood, prayed him, and said [and a vision in night was showed to Paul. Some man of Macedonia was standing, and praying him, and saying], Go thou into Macedonia, and help us.

16:10 And as he had seen the vision, at once [anon] we sought to go forth into Macedonia, and were made certain, that God had called us to preach to them [made certain that God had called us to evangelize to them].

16:11 And we went by ship from Troas, and came to Samothracia with straight

16:4 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.

16:5 And so were the churches established in the faith, and increased in number daily.

16:6 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,

16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

16:8 And they passing by Mysia came down to Troas.

16:9 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.

16:10 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.

16:11 Therefore loosing from Troas, we came with a straight course to

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course [Soothly we going by boat, *or sailing*, from Troas, with straight course came to Samothracia]; and the day following to Neapolis;

16:12 and from thence to Philippi, that is the first part of Macedonia, the city colony [the city of colony]. And we were in this city some days, and spake together [speaking together].

16:13 And in the day of sabbaths we went forth without the gate beside the river, where prayer seemed to be [Soothly in the day of sabbaths, we went out without the gate beside the flood, where prayer was seen to be]; and we sat, and spake to women that came together.

16:14 And a woman [And some woman], Lydia by name, a purpless of the city of Thyatira, worshipping God, heard; whose heart the Lord opened to give attention to these things, that were said of Paul.

16:15 And when she was baptized and her house, she prayed, and said, If ye have deemed that I am faithful to the Lord, enter ye into mine house, and dwell [she prayed, saying, If ye have deemed me to be faithful to the Lord, enter ye into mine house, and dwell]. And she constrained us.

16:16 And it was done, when we went to prayer, that a damsel that had a spirit of divination [some wench having a spirit of divination], met us, which gave great winning to her lords in divining.

16:17 This followed Paul and us, and

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Samothracia, and the next *day* to Neapolis;

16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

16:13 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*.

16:14 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.

16:15 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.

16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

16:17 The same followed Paul and us,

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cried, and said [saying], These men be servants of the high God, that tell to you the way of health.

16:18 And this she did in many days. And Paul sorrowed, and turned, and said to the spirit, I command thee in the name of Jesus Christ, that thou go out of her [I command to thee in the name of Jesus Christ, to go out of her]. And he went out in the same hour.

16:19 And the lords of her saw, that the hope of their winning went away, and they took Paul and Silas, and led into the market, *either doom place*, to the princes [catching Paul and Silas, they led *them* into the market, *or doom place*, to the princes].

16:20 And they brought them to the magistrates, and said, These men disturb our city [These men distrouble our city], for they be Jews,

16:21 and show a custom, which is not leaveful to us to receive [and show a custom, which it is not leaveful to us to receive], neither do, since we be Romans.

16:22 And the people and magistrates ran against them [And the people ran against them, and the magistrates], and when they had rent (to pieces) the coats of them, they commanded them to be beaten with rods.

16:23 And when they had given to them many wounds, they sent them into prison, and commanded to the keeper, that he should keep them diligently [commanding to the keeper, that he diligently should keep them].

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and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

16:18 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.

16:19 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,

16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

16:23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:



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16:24 And when he had taken such a precept, he put them into the inner prison [Which, when he had taken such a precept, sent them into the inner prison], and restrained the feet of them in a tree.

16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

16:25 And at midnight Paul and Silas worshipped, and praised God; and they that were in [the] keeping heard them.

16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

16:26 And suddenly a great earth-moving was made, so that the foundations of the prison were moved. And at once [And anon] all the doors were opened, and the bonds of all were loosed.

16:26 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.

16:27 And the keeper of the prison was awaked, and saw the gates of the prison opened [and seeing the gates of the prison opened], and with a sword drawn out he would have slain himself, and guessed that the men that were bound had fled [weening the bound men to have fled].

16:27 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.

16:28 But Paul cried with a great voice, and said [saying], Do thou no harm to thyself, for all we be here.

16:28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

16:29 And he asked light, and entered [in], and trembled, and fell down to Paul and to Silas at *their* feet [and trembling he fell down to Paul and Silas at the feet].

16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

16:30 And he brought them withoutforth, and said, Lords, what behooveth me to do, that I be made safe?

16:30 And brought them out, and said, Sirs, what must I do to be saved?

16:31 And they said, Believe thou in the Lord Jesus, and thou shalt be safe, and thine house.

16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

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16:32 And they spake to him the word of the Lord, with all that were in his house.

16:32 And they spake unto him the word of the Lord, and to all that were in his house.

16:33 And he took them in the same hour of the night, and washed their wounds. And he was baptized, and all his house at once [anon].

16:33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

16:34 And when he had brought them into his house, he set to them a board. And he was glad with all his house, and believed to God [And he gladdened with all his house, believing to God].

16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

16:35 And when day was come, the magistrates sent constables, and said, Deliver thou those men. [And when day was made, the magistrates sent tormentors, saying, Dismiss, *or deliver*, ye those men.]

16:35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

16:36 And the keeper of the prison told these words to Paul, That the magistrates have sent, that ye be delivered; now therefore go ye out, and go ye in peace [and go in peace].

16:36 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.

16:37 And Paul said to them, They sent us men of Rome into prison, that were beaten openly and uncondemned, and now privily they bring us out; not so, but come they themselves, and deliver us out. [Forsooth Paul said to them, They sent into prison us, beaten openly uncondemned, men Romans, and now privily they cast us out; not so, but come they, and themselves cast us out.]

16:37 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.

16:38 And the constables told these words to the magistrates; and they dreaded, for they heard that they were Romans.

16:38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

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16:39 And they came, and besought them, and they brought them out, and prayed, that they should go out of the city.

16:40 And they went out of the prison, and entered to Lydia [entered into Lydia]. And when they saw brethren [And the brethren seen], they comforted them, and went forth.

### Chapter 17

17:1 And when they had passed by Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of Jews.

17:2 And by custom Paul entered to them [Soothly after custom, Paul entered into them], and by three sabbaths he declared to them of the scriptures,

17:3 and opened, and showed that it behooved Christ to suffer, and rise again from death [<sup>+</sup>opening and showing for it behooved Christ to suffer, and rise again from dead], and that this is Jesus Christ, whom I tell to you.

17:4 And some of them believed, and were joined to Paul and to Silas; and a great multitude of heathen men worshipped God, and noble women not a few. [And some of them believed, and were joined to Paul and Silas; and of heathen men worshipping a great multitude, and noble women not few.]

17:5 But the Jews had envy, and took of the common people some evil men, and when they had made a company [and a company made], they moved the

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16:39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

16:40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

### Chapter 17

17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

17:3 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.

17:4 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.

17:5 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

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city. And they came to Jason's house, and sought to bring *them* forth among the people [to the people].

17:6 And when they found them not, they drew Jason and some brethren to the princes of the city, and cried [crying], That these it be, that moved the world, and hither they came,

17:7 whom Jason received. And these all do against the commandments of the emperor, and say [And these all do against the commandments of Caesar, saying], that Jesus is another king.

17:8 And they moved the people, and the princes of the city, hearing these things.

17:9 And when satisfaction was taken of Jason, and of others, they let Paul and Silas go [they left them].

17:10 And at once by night brethren let [Paul and] Silas go into Berea. And when they came thither, they entered into the synagogue of the Jews. [Forsooth anon by night brethren sent Paul and Silas into Berea. The which when they came, entered into the synagogue of Jews.]

17:11 But these were the worthier of them [Soothly these were the nobler of them] that be at Thessalonica, which received the word with all desire, each day seeking [the] scriptures, if these things had them so.

17:12 And many of them believed and of heathen women honest [and of honest heathen women] and men not a few.

city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

17:6 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;

17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

17:8 And they troubled the people and the rulers of the city, when they heard these things.

17:9 And when they had taken security of Jason, and of the other, they let them go.

17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

17:11 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.

17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a

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17:13 But when the Jews in Thessalonica had known, that also at Berea the word of God was preached of Paul, they came thither, moving and disturbing the multitude [they came also thither, moving and distroubling the multitude].

17:14 And then at once brethren delivered Paul [And anon brethren dismissed Paul then], that he should go to the sea; but Silas and Timothy dwelt there.

17:15 And they that led forth Paul, led him to Athens [led him unto Athens]. And when they had taken a commandment of him to Silas and Timothy, that full hieingly they should come to him, they went forth.

17:16 And while Paul abode them at Athens, his spirit was moved in him, for he saw the city given to idolatry.

17:17 Therefore he disputed in the synagogue with the Jews, and with men that worshipped God, and in the doom place [Therefore he disputed in the synagogue with Jews, and men worshipping, in the market, *or doom place*], by all days to them that heard.

17:18 And some Epicureans, and Stoics, and philosophers disputed with him [disputed, *or treated*, with him]. And some said, What will this sower of words say? And others said, He seemeth to be a teller of new fiends; for he told to them Jesus, and the again-rising.

few.

17:13 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.

17:14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

17:15 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.

17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17:17 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.

17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

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17:19 And they took, and led him to Areopagus, and said, May we know [And they took and led him to Areopagus, *that is, a common school*, saying, Be we able to know], what is this new doctrine, that is said of thee?

17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

17:20 For thou bringest in some new things to our ears; therefore we will know, what these things will be.

17:20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

17:21 For all men of Athens and comelings harboured gave attention to none other thing, but either to say, either to hear [or to hear], some new thing.

17:21 (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.)

17:22 And Paul stood in the middle of Areopagus, and said, Men of Athens, by all things I see you as vain worshippers.

17:22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

17:23 For I passed, and saw your maumets [and saw your simulacra], and found an altar, in which was written, To the unknown God. Therefore which thing ye unknowing worship, this thing I show to you.

17:23 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.

17:24 God that made the world and all things that be in it, this, for he is Lord of heaven and earth, dwelleth not in temples made with hand [made by hand],

17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

17:25 neither is worshipped by man's hands, neither hath need of any thing [having need of any thing], for he giveth life to all men, and breathing, and all things;

17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

17:26 and made of one all the kind of men [for] to inhabit on all the face of

17:26 And hath made of one blood all nations of men for to dwell on all the

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the earth, determining times ordained, and terms of the dwelling of them [and terms of habitation, *or dwelling*, of them],

17:27 to seek God, if peradventure they feel him, either find, though he be not far from each of you.

17:28 For in him we live, and move, and be. As also some of your poets said, And we be also the kind of him [Soothly we be also the kin of him].

17:29 Therefore since we be the kind of God, we shall not deem, that godly thing is like gold, and silver, either stone, either to graving of craft and thought of man. [+Therefore since we be the kin of God, we shall not deem, *or guess*, that godly thing is like to gold, or silver, or stone, to graving of craft and thought of man.]

17:30 For God despiseth the times of this unknowing, and now showeth to men, that all every where do penance;

17:31 for that he hath ordained a day, in which he shall deem the world in equity, in a man in which he ordained, and gave faith to all men, and raised him from death [raising him from dead].

17:32 And when they had heard the again-rising of dead men [+Soothly when they heard the again-rising of dead], some scorned, and some said, We shall hear thee again of this thing.

17:33 So Paul went out of the middle of them.

face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

17:27 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:

17:28 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.

17:29 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.

17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

17:31 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.

17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

17:33 So Paul departed from among them.

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17:34 But some men drew to him [Forsooth some men cleaved to him], and believed. Among which Dionysius Areopagite *was*, and a woman, by name Damaris, and other men with them [and others with them].

## Chapter 18

18:1 After these things Paul went out of Athens, and came to Corinth.

18:2 And he found a man, a Jew, Aquila by name, of Pontus by kind, that late came from Italy, and Priscilla, his wife, for that Claudius commanded all Jews to depart from Rome; and he came to them.

18:3 And for that he was of the same craft, he dwelled with them, and wrought; and they were of ropemakers craft [soothly they were of tentmakers craft, *that is, to make coverings to traveling men*].

18:4 And he disputed in the synagogue by each sabbath, putting among the name of the Lord Jesus; and he [softly] counseled Jews and Greeks.

18:5 And when Silas and Timothy came from Macedonia, Paul gave busyness to the word, and witnessed to the Jews, that Jesus is Christ.

18:6 But when they gainsaid and blasphemed, he shook away his clothes [Forsooth when they against-said and blasphemed, he shook off his clothes], and said to them, Your blood *be* on your head; I shall be clean from henceforth, and I shall go to heathen men [I clean

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17:34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

## Chapter 18

18:1 After these things Paul departed from Athens, and came to Corinth;

18:2 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.

18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

18:6 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.



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from henceforth, shall go to heathen men].

18:7 And he passed from thence, and entered into the house of a just man, Titus by name [by name Titus], that worshipped God, whose house was joined to the synagoge.

18:8 And Crispus, prince of the synagoge, believed to the Lord, with all his house. And many of the Corinthians heard, and believed [And many of the Corinthians hearing believed], and were christened.

18:9 And the Lord said by night to Paul by a vision, Do not thou dread, but speak, and be not still;

18:10 for I am with thee, and no man shall be put to thee to harm thee, for much people is to me in this city.

18:11 And he dwelled there a year and six months, teaching among them the word of God.

18:12 But when Gallio was proconsul of Achaia, [the] Jews rose up [rised up] with one will against Paul, and led him to the doom,

18:13 and said [saying], Against the law this counseleth men to worship God.

18:14 And when Paul began to open his mouth, Gallio said to the Jews, If there were any wicked thing, either evil trespass, ye Jews, rightly I should suffer you; [<sup>+</sup>Soothly when Paul began to open the mouth, Gallio said to Jews, Forsooth, if there

18:7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagoge.

18:8 And Crispus, the chief ruler of the synagoge, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

18:11 And he continued *there* a year and six months, teaching the word of God among them.

18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

18:13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

18:14 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:

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were any wicked thing, or worst trespass, ye men Jews, rightly I should sustain you;]

18:15 but if questions be of the word, and of names of your law, busy yourselves [ye yourselves see]; I will not be doomsman of these things.

18:16 And he drove them from the doom place.

18:17 And all took Sosthenes, prince of the synagogue, and smote him before the doom place; and nothing of these was to care to Gallio [and nothing of these was to charge to Gallio].

18:18 And when Paul had abided many days, he said farewell to brethren, and by boat came to Syria. And Priscilla and Aquila came with him [saying farewell to brethren, by boat came to Syria, and with him, Priscilla and Aquila], which had clipped his head in Cenchrea; for he had a vow.

18:19 And he came to Ephesus, and there he left them; and he went into the synagogue, and disputed with Jews.

18:20 And when they prayed, that he should dwell more time, he consented not,

18:21 but he made farewell to brethren, and said [and saying], [It behooveth me to make the solemn day coming at Jerusalem, and] again I shall turn again to you, if God will [God willing]; and he went forth from Ephesus.

18:15 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*.

18:16 And he drave them from the judgment seat.

18:17 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.

18:18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

18:20 When they desired *him* to tarry longer time with them, he consented not;

18:21 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.

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18:22 And he came down to Caesarea, and he went up [and ascended up], and greeted the church, and came down to Antioch.

18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

18:23 And when he had dwelled there somewhat of time, he went forth, walking by row [walking by order] through the country of Galatia, and Phrygia, and confirmed all the disciples [confirming all the disciples].

18:23 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.

18:24 But a Jew, Apollos by name, a man of Alexandria of kind, a man eloquent, came to Ephesus; *and he was* mighty in scriptures. [Soothly some Jew, Apollos by name, a man of Alexandria of kind, a man eloquent, came to Ephesus, mighty in scriptures.]

18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

18:25 This man was taught the way of the Lord, and was fervent in spirit, and spake, and taught diligently those things that were of Jesus, and knew only the baptism of John [knowing only the baptism of John].

18:25 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.

18:26 And this man began to do trustily in the synagogue. Whom when Priscilla and Aquila heard, they took him [to], and more diligently expounded to him the way of the Lord.

18:26 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.

18:27 And when he would go to Achaia, brethren excited [Soothly when he would go to Achaia, brethren admonished, *or counseled*], and wrote to the disciples, that they should receive him; which when he came, gave much to them that believed.

18:27 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:

18:28 For he greatly overcame Jews, and showed openly by scriptures

18:28 For he mightily convinced the Jews, *and that* publicly, showing by the

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[showing openly by scriptures], that Jesus is Christ.

scriptures that Jesus was Christ.

## Chapter 19

## Chapter 19

19:1 And it befell [Forsooth it was done], when Apollos was at Corinth, that Paul when he had gone the higher coasts, he came to Ephesus [came to Ephesus], and found some of the disciples.

19:1 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,

19:2 And he said to them, Whether ye that believe have received the Holy Ghost? And they said to him, But neither have we heard, if the Holy Ghost is. [And he said to them, If ye have received the Holy Ghost believing? And they said to him, But neither we have heard, if the Holy Ghost is.]

19:2 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.

19:3 And he said, Therefore in what thing be ye baptized? And they said, In the baptism of John.

19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

19:4 And Paul said, John baptized the people in the baptism of penance, and taught, that they should believe in him that was to coming after him, that is, in Jesus. [Forsooth Paul said, John baptized in baptism of penance the people, saying, that they should believe into him that was to come after him, that is, into Jesus.]

19:4 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.

19:5 When they heard these things, they were baptized in the name of the Lord Jesus.

19:5 When they heard *this*, they were baptized in the name of the Lord Jesus.

19:6 And when Paul had laid on them his hands, the Holy Ghost came into them [the Holy Ghost came on them], and they spake with languages, and prophesied.

19:6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

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19:7 And all were almost twelve men.

19:7 And all the men were about twelve.

19:8 And he went into the synagogue, and spake with trust three months, disputing and treating of the kingdom of God [disputing and softly moving of the kingdom of God].

19:8 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.

19:9 But when some were harded, and believed not, and cursed the way of the Lord before the multitude, he went away from them, and separated the disciples, and disputed in the school of a mighty man each day. [+Soothly when some were endured, *or made hard*, and believed not, cursing the way of the Lord before the multitude, he went away from them, and parted the disciples, each day disputing in the school of some tyrant, *or strong man*.]

19:9 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.

19:10 This was done by two years, so that all that dwelled in Asia heard the word of the Lord, Jews and heathen men.

19:10 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.

19:11 And God did works of power not small by the hand of Paul, [God did virtues not little by the hand of Paul,]

19:11 And God wrought special miracles by the hands of Paul:

19:12 so that on sick men the napkins [the sudaria, *or girdles*], were borne from his body, and sicknesses departed from them, and wicked spirits went out.

19:12 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.

19:13 But also some of the Jewish exorcists went about, and assayed to call the name of the Lord Jesus Christ on them that had evil spirits, and said [+Forsooth and some of the Jewish exorcists, *or conjurers*, going about, attempted to in-call the

19:13 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.

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name of the Lord Jesus Christ on them that had evil spirits, saying], I conjure you by Jesus, whom Paul preacheth.

19:14 And there were [some] seven sons of a Jew, Sceva, a prince of priests, that did this thing.

19:15 But the evil spirit answered, and said to them, I know Jesus, and I know Paul; but who be ye?

19:16 And the man in which was the worst devil, leaped on them, and had victory on both [and having lordship of both], and was strong against them, that they naked and wounded fled away from that house.

19:17 And this thing was made known to all the Jews and heathen men, that dwelled at Ephesus; and dread fell down on them all, and they magnified the name of the Lord Jesus.

19:18 And many men believed, and came [And many of them believing came], acknowledging and telling their deeds.

19:19 And many of them that followed curious things, brought together books, and burned them before all men; and when the prices of those were accounted [and the prices of them accounted], they found money of fifty thousand pence;

19:20 so strongly the word of God waxed, and was confirmed.

19:21 And when these things were filled [Soothly these things fulfilled], Paul purposed in spirit, after that Macedonia

19:14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

19:17 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.

19:18 And many that believed came, and confessed, and showed their deeds.

19:19 Many of them also 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.

19:20 So mightily grew the word of God and prevailed.

19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia,

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was passed and Achaia, to go to Jerusalem, and said, For after that I shall be there, it behooveth me also to see Rome [saying, For after that I shall be there, it behooveth me to see also Rome].

19:22 And he sent into Macedonia two *men*, that ministered to him, Timothy, and Erastus, and he dwelled [he dwelt] for a time in Asia.

19:23 And a great troubling was made in that day, of the way of the Lord. [Therefore there was made in that day a troubling not least, in the way of the Lord.]

19:24 For a man, Demetrius by name, a worker in silver, made silver houses to Diana, and gave to craftsmen much winning; [+Forsooth some man, Demetrius by name, an argentary, making silveren houses to Diana, *that is, a false goddess*, gave to craftsmen not little winning;]

19:25 which he called together [and] them that were such manner workmen [whom he called together, and them that were such manner workmen], and said, Men, ye know that of this craft winning is to us;

19:26 and ye see and hear, that this Paul counseleth and turneth away much people, not only of Ephesus, but almost of all Asia, and said, that they be not gods, that be made with hands. [+and ye see and hear, that not only of Ephesus, but almost of all Asia, this Paul counseleth and turneth away much company, saying, that they be not gods, that be made by hands.]

19:27 And not only this part shall be in peril to us, to come into reproof, but

to go to Jerusalem, saying, After I have been there, I must also see Rome.

19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

19:23 And the same time there arose no small stir about that way.

19:24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

19:26 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:

19:27 So that not only this our craft is in danger to be set at nought; but also

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also the temple of the great Diana shall be accounted into nought [shall be counted into nought]; yea, and the majesty of her shall begin to be destroyed [but and the majesty of her shall be destroyed], whom all Asia and the world worshippeth.

19:28 When these things were heard, they were filled with ire, and cried, and said, Great *is* the Diana of the Ephesians. [These things heard, they be full-filled with ire, and cried, saying, Great the Diana of Ephesians.]

19:29 And the city was filled with confusion, and they made an assault with one will into the theatre [the theatre, *or common beholding place*], and took Gaius and Aristarchus, men of Macedonia, fellows of Paul.

19:30 And when Paul would have entered into the people, the disciples suffered not.

19:31 And also some of the princes of Asia, that were his friends, sent to him, and prayed [praying], that he should not give himself into the theatre.

19:32 And other men cried other thing [Soothly other men cried other things]; for the church was confused, and many knew not for what cause they were come together.

19:33 But of the people they drew away one Alexander, while Jews putted him forth [Soothly of the company they withdrew some man Alexander, Jews putting him]. And Alexander asked with his hand silence, and would yield a reason to the

that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

19:28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

19:29 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.

19:30 And when Paul would have entered in unto the people, the disciples suffered him not.

19:31 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.

19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

19:33 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.



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people.

19:34 And as they knew that he was a Jew, one voice of all men was made, crying as by twain hours [crying as by two hours], Great *is* Diana of Ephesians.

19:35 And when the scribe, *that is, a town clerk*, had ceased the people, he said, Men of Ephesus, what man is he, that knoweth not, that the city of Ephesians is the worshipper of the great Diana, and of the child of Jupiter?

19:36 Therefore when it may not be gainsaid to these things, it behooveth you to be ceased [Therefore when it may not be against-said to these things, it behooveth you to be ceased, *or assuaged*], and to do nothing follily;

19:37 for ye have brought these men, neither sacrilegers, neither blaspheming your goddess.

19:38 That if Demetrius, and the workmen that be with him, have cause against any man, there be courts, and dooms, and judges; accuse they each other. [That if Demetrius, and the workmen that be with him, have cause against any man, coming together of dooms be done, and proconsuls, *or justices*, be; accuse they them together.]

19:39 If ye seek aught of any other thing, it may be absolved in the lawful church. [If ye seek aught of any other thing, it may be assoiled in the lawful church.]

19:34 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.

19:35 And when the townclerk had appeased 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?

19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

19:38 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.

19:39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

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19:40 For why we be in peril to be reprov'd of this day's dissension, since no man is guilty, of whom we be able to yield reason of this running together. [For why and we be in peril to be reprov'd of this day's sedition, *or dissension*, since no man is guilty, of whom we may yield reason of this running together.]

19:40 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.

19:41 And when he had said this thing, he let the people go. [And when he had said this thing, he left, *or delivered*, the church.]

19:41 And when he had thus spoken, he dismissed the assembly.

## Chapter 20

## Chapter 20

20:1 And after [that] the noise ceased, Paul called the disciples, and admonished them, and said farewell; and he went forth, to go into Macedonia.

20:1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

20:2 And when he had walked by those coasts, and had admonished them by many words [Soothly when he had walked by those parts, and had admonished them by much word], he came to Greece.

20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

20:3 Where when he had been three months, the Jews laid ambush for him, that was to sail into Syria; and he had counsel to turn again by Macedonia.

20:3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

20:4 And Sopater of Pyrrhi Berea followed him; of Thessalonians, Aristarchus, and Secundus, and Gaius Derbeus, and Timothy; and Asians, Tychicus and Trophimus.

20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

20:5 These for they went before, abode us at Troas. [These when they went before, sustained, *or abided*, us at Troas.]

20:5 These going before tarried for us at Troas.

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20:6 For we shipped after the days of therf loaves from Philippi, and came to them at Troas in five days, where we dwelt seven days.

20:7 And in the first day of the week, when we came to break bread, Paul disputed with them, and should go forth in the morrow [Paul disputed with them, *he* to going in the morrow]; and he drew along the sermon till into midnight.

20:8 And many lamps were in the solar, where we were gathered together.

20:9 And a young man [Soothly some young man], Eutychus by name, sat on the window, when he was fallen into an heavy sleep, while Paul disputed long, all sleeping he fell down from the third stage [Paul disputing long, he led by sleep fell down from the third stage]; and he was taken up, and was brought dead.

20:10 To whom when Paul came down, he lay on him, and embraced, and said [and embracing said], Do not ye be troubled; for his soul is in him.

20:11 And he went up, and brake bread, and ate, and spake enough unto the day [and spake enough till into the light]; and so he went forth.

20:12 And they brought the child alive, and they were comforted greatly [and they were comforted not least].

20:13 And we went up into a ship, and shipped into Assos, to take Paul from thence; for so he had assigned to make

20:6 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.

20:7 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.

20:8 And there were many lights in the upper chamber, where they were gathered together.

20:9 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.

20:10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

20:11 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.

20:12 And they brought the young man alive, and were not a little comforted.

20:13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed,

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journey by land. [+Soothly we ascending up into a ship, shipped into Assos, from thence *we* to receiving Paul; for so he had disposed, to making journey by land.]

20:14 And when he found us in Assos, we took him, and came to Mitylene.

20:15 And from thence we shipped in the day following, and we came against Chios [And from thence shipping, in the day following we came against Chios], and another day we havened at Samos, and in the day following we came to Miletus.

20:16 And Paul purposed to ship over to Ephesus, lest any tarrying were made to him in Asia; for he hied, if it were possible to him, that he should be in the day of Pentecost at Jerusalem.

20:17 From Miletus he sent to Ephesus, and called the greatest men of birth of the church [and called the more *men* through birth, *either the elder men*, of the church].

20:18 And when they came to him, and were together, he said to them, Ye know from the first day, in which I came into Asia, how with you by each time I was,

20:19 serving to the Lord with all meekness, and mildness, and tears, and temptations, that felled to me of ambushings of Jews;

20:20 how I withdrew not of profitable things to you [how I withdrew nought of profitable things to you], that I told not to

minding himself to go afoot.

20:14 And when he met with us at Assos, we took him in, and came to Mitylene.

20:15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

20:18 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,

20:19 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:

20:20 *And* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you

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you, and taught you openly, and by houses;

publicly, and from house to house,

20:21 and I witnessed to Jews and to heathen men [witnessing to Jews and heathen men] penance into God, and faith into our Lord Jesus Christ.

20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

20:22 And now lo! I am bound in spirit, and go into Jerusalem; and I know not [unknowing] what things shall come to me in it,

20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

20:23 but that the Holy Ghost by all cities witnesseth to me, and saith [saying], that bonds and tribulations at Jerusalem abide me.

20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

20:24 But I dread nothing of these, neither I make my life preciouser than myself, so that I end my course [the while I end, *or fulfill*, my course], and the ministry of the word, which I received of the Lord Jesus, to witness the gospel of the grace of God.

20:24 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.

20:25 And now lo! I know, that ye shall no more see my face, all ye by which I passed [all ye by whom I passed], preaching the kingdom of God.

20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

20:26 Wherefore I witness to you this day, that I am clean of the blood of all men.

20:26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

20:27 For I fled not away [For I flew not away], that I told not to you all the counsel of God.

20:27 For I have not shunned to declare unto you all the counsel of God.

20:28 Take ye attention to you [Take attention to you], and to all the flock, in which the Holy Ghost hath set you

20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you

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bishops, to rule the church of God, which he [hath] purchased with his blood.

overseers, to feed the church of God, which he hath purchased with his own blood.

20:29 I know, that after my departing, ravening wolves [snatching wolves] shall enter into you, not sparing the flock;

20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

20:30 and men speaking depraved things shall rise of yourselves [and of yourselves men speaking wayward things shall rise], that they lead away disciples after them.

20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

20:31 For which thing wake ye, holding in mind that by three years night and day I ceased not with tears admonishing each of you.

20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

20:32 And now I betake you to God and to the word of his grace, that is mighty to edify and give heritage in all that be made holy.

20:32 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.

20:33 And of no man I coveted silver, and gold, either cloak [or cloth],

20:33 I have coveted no man's silver, or gold, or apparel.

20:34 as [ye] yourselves know; for to those things that were needful to me, and to these that be with me, these hands ministered. [+as ye yourselves know; for to those things that were needful to me, and to those that be with me, these hands ministered.]

20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

20:35 All these things I showed to you, for so it behooveth men travailing to receive frail men [to receive the sick], and to have mind of the word of the Lord Jesus; for he said, It is more blessing to give, than to receive [for he said, It is more

20:35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

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blessed to give, more than to receive].

20:36 And when he had said these things, he kneeled, and prayed with all them.

20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

20:37 And great weeping of all men was made; and they felled on the neck of Paul, and kissed him,

20:37 And they all wept sore, and fell on Paul's neck, and kissed him,

20:38 and sorrowed most in the word that he said, for they shall no more see his face [+sorrowing most in the word that he said, for they should no more see his face]. And they led him to the ship.

20:38 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.

## Chapter 21

## Chapter 21

21:1 And when it was done, that we should sail [that we should ship], and were passed away from them, with straight course we came to Coos, and the day following to Rhodes, and from thence to Patara, and from thence to Myra [and the day following to Rhodes, and from thence to Patara].

21:1 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:

21:2 And when we found a ship passing over to [into] Phenicia, we went up into it, and sailed forth.

21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

21:3 And when we appeared to Cyprus, we left it at the left half, and sailed into Syria, and came to Tyre. For there the ship should be uncharged [Soothly there the ship was to put out the charge].

21:3 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 unlade her burden.

21:4 And when we found disciples, we dwelled there seven days; which said by Spirit to Paul, that he should not go up to Jerusalem.

21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

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21:5 And when the days were filled [And the days fulfilled], we went forth, and all men with wives and children led forth us [till] without the city; and we kneeled in the sea brink, and we prayed.

21:6 And when we had made farewell together, we went up into the ship; and they turned again into their own places [soothly they turned again into their own things].

21:7 And when the ship sailing was filled from Tyre, we came down to Ptolemais, and when we had greeted well the brethren [and the brethren greeted well], we dwelled one day at them.

21:8 And another day we went forth, and came to Caesarea. And we entered into the house of Philip evangelist, that was one of the seven, and dwelled at him.

21:9 And to him were four daughters, virgins, that prophesied.

21:10 And when we dwelled there [by] some days, a prophet [some man prophet], Agabus by name, came over from Judaea.

21:11 This when he came to us, took the girdle of Paul, and bound together his feet and hands, and said, The Holy Ghost saith these things, Thus [the] Jews shall bind in Jerusalem the man, whose is this girdle; and they shall betake *him* into heathen men's hands.

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21:5 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 kneeled down on the shore, and prayed.

21:6 And when we had taken our leave one of another, we took ship; and they returned home again.

21:7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

21:8 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.

21:9 And the same man had four daughters, virgins, which did prophesy.

21:10 And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

21:11 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.



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21:12 Which thing when we heard, we prayed, and they that were of that place, that he should not go up to Jerusalem.

21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

21:13 Then Paul answered, and said, What do ye, weeping and tormenting mine heart? For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

21:13 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.

21:14 And when we might not counsel him, we were still, and said [saying], The will of the Lord be done.

21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

21:15 And after these days we were made ready [Soothly after these days we made ready], and went up to Jerusalem.

21:15 And after those days we took up our carriages, and went up to Jerusalem.

21:16 And some of the disciples came with us from Caesarea, and led with them a man [and led with them some man], Jason of Cyprus, an old disciple, at whom we should be harboured.

21:16 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.

21:17 And when we came to Jerusalem, brethren received us willfully.

21:17 And when we were come to Jerusalem, the brethren received us gladly.

21:18 And in the day following Paul entered with us to James, and all the elder men were gathered.

21:18 And the *day* following Paul went in with us unto James; and all the elders were present.

21:19 Which when he had greeted [Whom when he had greeted], he told by all things, what [things] God had done in heathen men, by the ministry of him.

21:19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

21:20 And when they heard, they magnified God, and said to him, Brother, thou seest how many thousands be in Jews, that have believed

21:20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which

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to God, and all be lovers of the law. [And when they heard, magnified God, and said to him, Thou brother, seest how many thousands be in Jews, that have believed to God, and all be followers, *or lovers*, of the law.]

21:21 And they heard of thee, that thou teachest departing from Moses of those Jews that be by heathen men, that say [saying], that they owe not to circumcise their sons, neither owe to enter by custom [neither owe to enter after custom].

21:22 Therefore what is [this]? It behooveth that the multitude come together; for they shall hear, that thou art come.

21:23 Therefore do thou this thing, that we say to thee. There be to us four men, that have a vow on them.

21:24 Take thou these men [These take to], and hallow thee with them; hang on them, that they shave their heads; and that all men know, that those things that they heard of thee be false, but that thou walkest, and thyself keepest the law.

21:25 But of these that believed of heathen men, we have written, deeming that they abstain them from thing offered to idols, and from blood, and also from strangled thing [deeming that they abstain them from things offered to idols, and blood, and strangled things], and from fornication.

21:26 Then Paul took the men, and in the day following he was purified with

believe; and they are all zealous of the law:

21:21 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.

21:22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

21:23 Do therefore this that we say to thee: We have four men which have a vow on them;

21:24 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.

21:25 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.

21:26 Then Paul took the men, and the next day purifying himself with them

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them, and entered into the temple, and showed the filling of days of purifying [showing the fulfilling of days of purifying], till the offering was offered for each of them.

21:27 And when seven days were ended, the Jews that were of Asia, when they saw him in the temple, stirred all the people, and laid hands on him,

21:28 and cried [crying], Men of Israel, help ye us. This is the man, that against the people and the law and this place teacheth every where all men, moreover and hath led heathen men into the temple, and hath defouled this holy place.

21:29 For they saw Trophimus of Ephesus in the city with him, whom they guessed that Paul had brought into the temple.

21:30 And all the city was moved, and a running together of the people was made. And they took Paul, and drew him out of the temple; and at once [and anon] the gates were closed.

21:31 And when they sought to slay him, it was told to the tribune of the company of knights, that all Jerusalem is confounded.

21:32 Which at once [Which anon] took knights, and centurions, and ran to them. And when they had seen the tribune, and the knights, they ceased to smite Paul.

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.

21:27 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,

21:28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

21:30 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.

21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

21:32 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.

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21:33 Then the tribune came, and caught him, and commanded, that he were bound with two chains [Then the tribune coming to, caught him, and commanded to be bound with two chains]; and asked, who he was, and what he had done.

21:33 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.

21:34 But others cried other thing among the people [Soothly others cried other thing in the company]. And when he might know no certain thing for the noise/And when he might not know [the] certain thing for the noise, he commanded him to be led into the castles.

21:34 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.

21:35 And when Paul came to the grees, it befell that he was borne of knights, for strength of the people.

21:35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

21:36 For the multitude of the people followed him, and cried [crying], Take him away.

21:36 For the multitude of the people followed after, crying, Away with him.

21:37 And when Paul began to be led into the castles, he said to the tribune, Whether it is leaveful to me [If it is leaveful to me], to speak any thing to thee? And he said [Which said], Canst thou Greek?

21:37 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?

21:38 Whether thou art not the Egyptian, which before these days movedest a noise, and leddest out into desert four thousand of men, menslayers?

21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

21:39 And Paul said to him, For I am a Jew, of Tarsus of Cilicia, a citizen, which city is not unknown [Soothly I am a man Jew, of Tarsus of Cilicia, a citizen, *or burgher*, of

21:39 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

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a city not unknown]. And I pray thee, suffer me to speak to the people.

21:40 And when he suffered, Paul stood in the grees, and beckoned with the hand to the people. And when a great silence was made, he spake in Hebrew tongue, and said [saying],

## Chapter 22

22:1 Brethren and fathers [Men, brethren and fathers], hear ye what reason I yield now to you.

22:2 And when some heard that in Hebrew tongue he spake to them, they gave the more silence. And he said,

22:3 I am a man a Jew, born at Tarsus of Cilicia, nourished and in this city beside the feet of Gamaliel, taught by the truth of fathers' law, a lover of the law [nourished forsooth in this city beside the feet of Gamaliel, learned after the truth of fathers' law, follower, *or lover*, of the law], as also ye all be to day.

22:4 And I pursued this way till to the death, binding [together] and betaking into holds men and women,

22:5 as the prince of priests yieldeth witnessing to me, and all the greatest of birth [and all the more in birth]. Of whom also I took epistles to brethren, and went to Damascus, to bring from thence men bound into Jerusalem, that they should be pained.

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people.

21:40 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,

## Chapter 22

22:1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

22:3 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 toward God, as ye all are this day.

22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

22:5 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.

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22:6 And it was done, while I went, and approached to Damascus, at midday suddenly from heaven a great plenty of light shone about me. [Forsooth it was done, while I went and nighed to Damascus, in the midday suddenly from heaven a copious light shone about me.]

22:7 And I felled down to the earth, and heard a voice from heaven, saying to me, Saul, Saul, what pursuest thou me? It is hard to thee to kick against the prick [It is hard for thee for to kick against the prick].

22:8 And I answered, Who art thou Lord? And he said to me, I am Jesus of Nazareth, whom thou pursuest.

22:9 And they that were with me saw but the light [And they that were with me saw soothly the light], but they heard not the voice of him, that spake with me.

22:10 And I said, Lord, what shall I do? And the Lord said to me, Rise thou, and go to Damascus; and there it shall be said to thee, of all things which it behooveth thee to do.

22:11 And when I saw not, for the clarity of that light, I was led by the hand of fellows, and I came to Damascus.

22:12 And a man, Ananias, that by the law had witnessing of all Jews dwelling in Damascus, [Forsooth some man, Ananias, after the law having witnessing of all Jews dwelling in Damascus,]

22:13 came to me, and stood nigh, and

22:6 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.

22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

22:9 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.

22:10 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.

22:11 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.

22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

22:13 Came unto me, and stood, and

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said to me, Saul, brother, behold. And I in the same hour beheld into him.

22:14 And he said, God of our fathers hath before-ordained thee, that thou shouldest know the will of him, and shouldest see the rightful man [and shouldest see just *Christ*], and hear the voice of his mouth.

22:15 For thou shalt be his witness to all men, of those things that thou hast seen and heard.

22:16 And now, what dwellest thou? Rise up, and be baptized, and wash away thy sins, by the name of him called to help [Rise up, and be baptized, and wash away thy sins, in-call the name of him].

22:17 And it was done to me, as I turned again into [to] Jerusalem, and prayed in the temple, that I was made in ravishing of soul,

22:18 and I saw him saying to me, Hie thou, and go out fast of Jerusalem, for they shall not receive thy witnessing of me.

22:19 And I said, Lord, they know, that I was closing together in prison, and beating by synagogues them that believed into thee [them that believed in thee].

22:20 And when the blood of Stephen, thy witness, was shed out [was shed], I stood nigh, and consented, and kept the clothes of men that slew him.

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said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

22:14 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.

22:15 For thou shalt be his witness unto all men of what thou hast seen and heard.

22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

22:17 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;

22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

22:20 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.

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22:21 And he said to me, Go thou, for I shall send thee far to nations.

22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22:22 And they heard him till [to] this word; and they raised their voice, and said, Take away from the earth such a manner man; for it is not leaveful, that he live.

22:22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

22:23 And when they cried, and cast away their clothes, and threw dust in the air,

22:23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

22:24 the tribune commanded him to be led into the castles, and to be beaten with scourges, and to be tormented, that he knew [that he should know], for what cause they cried so to him.

22:24 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.

22:25 And when they had bound him with cords, Paul said to a centurion standing nigh to him, Whether it is leaveful to you, to scourge a Roman, and uncondemned? [And when they had restrained him with bonds, *or ropes*, Paul said to a centurion standing nigh to him, If it is leaveful to you, to scourge a man Roman, and uncondemned?]

22:25 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?

22:26 And when this thing was heard, the centurion went to the tribune, and told to him, and said [saying], What art thou to doing? for this man is a citizen of Rome [forsooth this man is a citizen Roman].

22:26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

22:27 And the tribune came nigh, and said to him, Say thou to me, whether thou art a Roman [Forsooth the tribune coming to, said to him, Say thou to me, if thou art a Roman]? And he said, Yea.

22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.



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22:28 And the tribune answered, I with much sum got this freedom. And Paul said, And I was born *a citizen of Rome* [And Paul saith, I soothly and am born].

22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

22:29 Therefore at once [Therefore anon] they that should have tormented him, departed away from him. And the tribune dreaded, after that he knew, that he was a citizen of Rome, and for he had bound him [and that he had bound him].

22:29 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.

22:30 But in the day following he would know more diligently, for what cause he were accused of the Jews, and unbound him, and commanded [the] priests and all the council to come together. And he brought forth Paul, and set him among them.

22:30 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.

## Chapter 23

## Chapter 23

23:1 And Paul beheld into the council, and said, Brethren [Paul forsooth beholding into the council, saith, Men brethren], I with all good conscience have lived before God, till into this day.

23:1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

23:2 And Ananias, prince of priests, commanded to men that stood nigh to him, that they should smite his mouth. [Soothly Ananias, prince of priests, commanded to men standing nigh, to smite his mouth.]

23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

23:3 Then Paul said to him, Thou whited wall, God [shall] smite thee; thou sittest, and deemest me by the law, and against the law thou commandest me to be smitten. [Then Paul said to him, Thou wall made white, God shall smite thee;

23:3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

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and thou sitting deemest me after the law, and against the law commandest me to be smitten.]

23:4 And they that stood nigh, said, Cursest thou the highest priest of God? [And they that stood nigh, said, Cursest thou the high priest of God?]

23:5 And Paul said, Brethren, I knew not, that he is [the] prince of priests; for it is written, Thou shalt not curse the prince of thy people.

23:6 But Paul knew, that one part was of Sadducees, and the other of Pharisees; and he cried in the council, Brethren, I am a Pharisee, the son of Pharisees; I am deemed of the hope and of the again-rising of dead *men*. [Forsooth Paul witting, for one part was of Sadducees, and the tother of Pharisees, he cried in the council, Men brethren, I am a Pharisee, the son of Pharisees; of the hope and again-rising of dead I am deemed.]

23:7 And when he had said this thing, dissension was made betwixt [made between] the Pharisees and the Sadducees, and the multitude was parted.

23:8 For Sadducees say, that no rising again of dead men is, neither angel, neither spirit; but Pharisees acknowledge ever either. [Forsooth Sadducees say, to be no rising again of dead, neither angel, neither spirit; forsooth Pharisees acknowledge both.]

23:9 And a great cry was made. And some of the Pharisees rose up [rised up],

23:4 And they that stood by said, Revilest thou God's high priest?

23:5 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.

23:6 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.

23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

23:9 And there arose a great cry: and the scribes *that were* of the Pharisees'

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and fought, saying, We find nothing of evil in this man; what if a spirit, either an angel spake to him [what if a spirit spake to him, or angel]?

23:10 And when great dissension was made, the tribune dreaded, lest Paul should be drawn to pieces of them; and he commanded knights to go down, and to take him from the middle of them, and to lead him into the castles. [+And when great dissension was made, the tribune dreading, lest Paul should be drawn to pieces of them, commanded knights to go down, and to snatch him from the middle of them, and to lead him into castles.]

23:11 And in the night following the Lord stood nigh to him, and said, Be thou steadfast; for as thou hast witnessed of me in Jerusalem, so it behooveth thee to witness also at Rome.

23:12 And when the day was come, some of the Jews gathered them(selves), and made a vow, and said [saying], that they should neither eat, nor drink, till they slew Paul.

23:13 And there were more than forty men, that made this swearing together [that made this conjuration, *or swearing together*].

23:14 And they went to the princes of priests, and elder men, and said, With devotion we have avowed [us], that we shall not taste any thing, till we have slain Paul.

23:15 Now therefore make ye known to the tribune, with the council, that he

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.

23:10 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.

23:11 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.

23:12 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.

23:13 And they were more than forty which had made this conspiracy.

23:14 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.

23:15 Now therefore ye with the council signify to the chief captain that

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bring him forth to you, as if ye should know something more certainly of him; and we be ready to slay him, before that he come [nigh].

23:16 And when the son of Paul's sister had heard the ambush, he came, and entered into the castles, and told to Paul. [Which thing when the son of Paul's sister had heard the ambush, *or treason*, he came, and entered into the castles, and told Paul.]

23:17 And Paul called to him one of the centurions, and said, Lead this young man to the tribune, for he hath something to show to him.

23:18 And he took him, and led to the tribune, and said, Paul, that is bound, prayed me to lead to thee this young man, that hath something to speak to thee.

23:19 And the tribune took his hand, and went with him asides half, and asked him, What thing is it, that thou hast to show to me?

23:20 And he said, The Jews be accorded to pray thee, that to morrow thou bring forth Paul into the council, as if they should inquire something more certainly of him.

23:21 But believe thou not to them; for more than forty men of them ambush him, which have avowed, that they shall neither eat nor drink, till they slay him; and now they be ready, abiding thy promise.

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he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

23:17 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.

23:18 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.

23:19 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?

23:20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

23:21 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,

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23:22 Therefore the tribune let go the young man [Therefore the tribune left the young man], and commanded, that he should speak to no man, that he had made these things known to him.

23:23 And he called together two centurions, and he said to them, Make ye ready two hundred knights, that they go to Caesarea, and horsemen seventy, and spearmen two hundred, from the third hour of the night.

23:24 And make ye ready an horse, for Paul to ride on, to lead him safe to Felix, the president [+And make ye ready juments, or horses, that they putting Paul upon, should lead him safe to Felix, president/that they should set Paul above, and should lead him safe to Felix, president]. For the tribune dreaded, lest the Jews would take him by the way, and slay him, and afterward he might be challenged, as he had taken money.

23:25 [And] He wrote to him an epistle, containing these things.

23:26 Claudius Lysias to the best Felix, president, health.

23:27 This man that was taken of the Jews, and began to be slain, I came upon them with mine host, and delivered him from them, when I knew that he was a Roman. [+This man taken of Jews, and beginning to be slain of them, I came above with company, and delivered, for it was known that he is a Roman.]

looking for a promise from thee.

23:22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23:23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

23:24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

23:25 And he wrote a letter after this manner:

23:26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

23:27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

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23:28 And I would know the cause, which they putted against him; and I led him to the council of them. [And I willing to know the cause, which they put against him, led him into the council of them.]

23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

23:29 And I found, that he was accused of questions of their law, but he had no crime worthy the death, either bonds. [Whom I found to be accused of questions of the law of them, forsooth having no crime worthy the death, or bonds.]

23:29 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.

23:30 And when it was told me of the ambush, that they arrayed for him, I sent him to thee, and I warned also the accusers, that they say at thee. Farewell. [+And when it was told to me of the ambush, *or treasons*, that they made ready to him, I sent him to thee, and I announced also to the accusers, that they say at thee. Farewell.]

23:30 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.

23:31 And so the knights, as they were commanded [Soothly knights, after thing commanded to them], took Paul, and led him by night into Antipatris.

23:31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

23:32 And in the day following, when the horsemen were left, that [they] should go with him, they turned again to the castles.

23:32 On the morrow they left the horsemen to go with him, and returned to the castle:

23:33 And when they came to Caesarea, they took the epistle to the president, and they set also Paul before him. [Which when they came to Caesarea, and took the epistle to the president, they set before him also Paul.]

23:33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

23:34 And when he had read, and asked, of what province he was, and

23:34 And when the governor had read *the letter*, he asked of what province he

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knew that he was of Cilicia,

23:35 I shall hear thee, he said, when thine accusers [shall] come. And he commanded him to be kept in the moot hall of Herod.

### Chapter 24

24:1 And after five days, Ananias, prince of priests, came down with some elder men, and Tertullus, a fair speaker [and Tertullus, some orator, *or advocate*], which went to the president against Paul.

24:2 And when Paul was summoned, Tertullus began to accuse *him*, and said, When in much peace we do by thee, and many things be amended by thy wisdom, [And Paul summoned, Tertullus began to accuse, saying, When in much peace we do by thee, and many things be amended by thy providence, *or wisdom*,]

24:3 evermore and every where, thou best Felix, we have received with all doing of thankings.

24:4 But lest I tarry thee longer, I pray thee, shortly hear us for thy meekness.

24:5 We have found this wicked man stirring dissension to all [the] Jews in all the world, and author of dissension of the sect of Nazarenes; [+We have found this man bearing pestilence and stirring sedition, *or dissension*, to all the Jews in all the world, and author of sedition of the sect of

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was. And when he understood that *he was* of Cilicia;

23:35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

### Chapter 24

24:1 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.

24:2 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,

24:3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

24:4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

24:5 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:

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Nazarenes;]

24:6 and he also endeavored to defoul the temple; whom also we took, and would deem, after our law.

24:7 But Lysias, the tribune, came above with great strength, and delivered him from our hands; [<sup>+</sup>Soothly Lysias, the tribune, came with great strength above, and delivered him out of our hands;]

24:8 and commanded his accusers to come to thee [commanding his accusers to come to thee], of whom thou deeming, mayest know of all these things, of which we accuse him.

24:9 And Jews put to, and said, that these things had them so. [Forsooth and Jews casted to, saying that these things had them so.]

24:10 And Paul answered, when the president granted [to] him to say, Of many years I know thee, that thou art doomsman to this folk, and I shall do enough for me with good reason.

24:11 For thou mayest know, for to me be not more than twelve days [for to me be no more than twelve days], since I came up [for] to worship in Jerusalem;

24:12 and neither in the temple they found me disputing with any man, neither making concourse of the people, neither in the synagogues, neither in city;

24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

24:7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

24:8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

24:9 And the Jews also assented, saying that these things were so.

24:10 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:

24:11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

24:12 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:



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24:13 neither they be able to prove to thee, of the which things they now accuse me. [neither they may prove to thee, of which things they now accuse me.]

24:13 Neither can they prove the things whereof they now accuse me.

24:14 But I acknowledge to thee this thing, that after the sect which they say heresy, so I serve to God the Father, believing to all things that be written in the law and prophets;

24:14 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 in the prophets:

24:15 and I have hope in God, which also they themselves abide, the again-rising to coming of just men and wicked. [+having hope into God, which and they themselves abide, the again-rising to come of just men and wicked.]

24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

24:16 In this thing [and] I study without hurting, to have conscience to God, and to men evermore.

24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

24:17 But after many years, I came to do almsdeeds to my folk, and offerings, and avows [and offerings, and vows];

24:17 Now after many years I came to bring alms to my nation, and offerings.

24:18 in which they found me purified in the temple, not with company, neither with noise. And they caught me, and they cried, and said [And they caught me, crying, and saying], Take away our enemy. And some Jews of Asia,

24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

24:19 which it behooved to be now present at thee [whom it behooved to be now present at thee], and accuse, if they had any thing against me,

24:19 Who ought to have been here before thee, and object, if they had ought against me.

24:20 either these themselves say [or these themselves say], if they found in me any thing of wickedness, since I stand in the council,

24:20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

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24:21 but only of this [one] voice, by which I cried standing among them, For of the again-rising of dead men I am deemed this day of you [For of the again-rising of dead I am deemed this day of you].

24:21 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.

24:22 Soothly Felix delayed them, and knew most certainly of the way [Soothly Felix deferred them, most certainly he knowing of the way], and said, When Lysias, the tribune, shall come down, I shall hear you.

24:22 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.

24:23 And he commanded to a centurion to keep him, and that he had rest [<sup>+</sup>And he commanded to a centurion to keep him, and to have rest], neither to forbid any man to minister of his own things to him.

24:23 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.

24:24 And after some days Felix came, with Drusilla his wife, that was a Jewess, and called Paul, and heard of him the faith that is in Christ Jesus.

24:24 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.

24:25 And while he disputed of rightwiseness, and chastity, and of doom to coming [and of doom to come], Felix was made trembling, and answered, That pertaineth now, go; but in time opportune I shall call thee [soothly in time covenable I shall call thee].

24:25 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.

24:26 Also he hoped, that money should be given to him of Paul; for which thing again he called him [for which thing and oft he called him], and spake with him.

24:26 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.

24:27 And when two years were filled, Felix took a successor, Porcius Festus;

24:27 But after two years Porcius Festus came into Felix' room: and Felix,

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and Felix would give grace to the Jews, and left Paul bound. [+Soothly two years fulfilled, Felix took a successor, Porcius Festus; forsooth Felix willing to give grace to Jews, left Paul bound.]

## Chapter 25

25:1 Therefore when Festus came into the province, after the third day he went up to Jerusalem from Caesarea.

25:2 And the princes of priests, and the worthiest of the Jews went to him against Paul [And the prince of priests, and the first of Jews went to him against Paul], and prayed him,

25:3 and asked grace against him, that he should command him to be led to Jerusalem; and they set ambush to slay him in the way [setting ambush to slay him in the way].

25:4 But Festus answered, that Paul should be kept in Caesarea; soothly that he himself should proceed more advisedly [soothly that he himself should go forth more ripely, *or hastily*].

25:5 Therefore he said, They that in you be mighty, come down together; and if any crime is in the man, accuse they him [accuse him].

25:6 And he dwelled among them no more than eight either ten days, and came down to Caesarea [Soothly he dwelling among them no more than eight or ten days, came down to Caesarea]; and the tother day he sat for doomsman, and commanded Paul to be brought.

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willing to show the Jews a pleasure, left Paul bound.

## Chapter 25

25:1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

25:2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

25:3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

25:5 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.

25:6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

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25:7 And when he was brought forth, Jews stood about him, which came down from Jerusalem, putting against him many and grievous causes, which they might not prove.

25:8 For Paul yielded reason in all things, That neither against the law of Jews, neither against the temple, neither against the emperor [neither against Caesar], I sinned any thing.

25:9 But Festus would do grace to the Jews, and answered to Paul, and said [Forsooth Festus willing to give grace to the Jews, answering to Paul, said], Wilt thou go up to Jerusalem, and there be deemed of these things before me?

25:10 And Paul said, At the doom place of the emperor I stand [At the doom place of Caesar I stand], where it behooveth me to be deemed. I have not harmed the Jews, as thou knowest well.

25:11 For if I have harmed, either done any thing worthy death, I forsake not to die; but if nothing of those is, that they accuse me, no man may give me to them. I appeal to the emperor. [+For if I have harmed, or done any thing worthy death, I forsake not to die; soothly if nothing of these is, that they accuse me, no man may give me to them. I appeal to Caesar.]

25:12 Then Festus spake with the council, and answered, To the emperor thou hast appealed, to the emperor thou shalt go [To Caesar thou hast appealed, to Caesar thou shalt go].

25:13 And when some days were

25:7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

25:8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

25:9 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?

25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

25:11 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 Caesar.

25:12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

25:13 And after certain days king

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passed, Agrippa king, and Bernice came down to Caesarea, to welcome Festus [to greet well Festus].

Agrippa and Bernice came unto Caesarea to salute Festus.

25:14 And when they dwelled there many days, Festus showed to the king of Paul, and said, A man is left bound of Felix [saying, Some man is left bound of Felix],

25:14 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:

25:15 of which, when I was at Jerusalem, princes of priests and the elder men of the Jews came to me, and asked damnation against him [asking damnation against him].

25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

25:16 To whom I answered, That it is not custom to Romans, to damn any man, before that he that is accused have his accusers present, and take place of defending, to put away the crimes, that be put against *him*. [+To whom I answered, It is not custom to Romans, to damn any man, before that he that is accused have his accusers present, and take place of defending, to wash away crimes, *or great trespasses*, that be put against *him*.]

25:16 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.

25:17 Therefore when they came together hither, without any delay, in the day following I sat for doomsman, and commanded the man to be brought.

25:17 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.

25:18 And when his accusers stood [Of whom when the accusers stood nigh], they said no cause, of which things I had suspicion of evil.

25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

25:19 But they had against him some questions of their vain worshipping [of their vain worshipping, *or religion*], and of

25:19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul

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one Jesus dead, whom Paul affirmed to live.

affirmed to be alive.

25:20 And I doubted of such manner questions, and said, Whether he would go to Jerusalem, and there be deemed of these things?

25:20 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.

25:21 But for Paul appealed, that he should be kept to the knowing of the emperor, I commanded him to be kept, till I send him to the emperor [till I shall send him to Caesar].

25:21 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.

25:22 And Agrippa said to Festus, I myself would hear the man. And he said, To morrow thou shalt hear him. [Soothly Agrippa said to Festus, And I myself would hear the man. To morrow, he said, thou shalt hear him.]

25:22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

25:23 And on the tother day, when Agrippa and Bernice came with great desire [when Agrippa and Bernice came with much ambition, *or pride of state*], and entered into the auditorium, with tribunes and the principal men of the city, when Festus bade, Paul was brought.

25:23 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.

25:24 And Festus said, King Agrippa, and all men that be with us, ye see this man, of which all the multitude of Jews prayed me at Jerusalem, and asked, and cried, that he should live no longer [+asking and crying, that it behooveth not that he live more].

25:24 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.

25:25 But I found, that he had done nothing worthy of death; and I deemed to send *him* to the emperor, for he appealed this thing [soothly him appealing this thing to the emperor, I deemed to send].

25:25 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.

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25:26 Of which man I have not certain, what thing I shall write to the lord. For which thing I brought him to you, and most to thee, thou king Agrippa, that when asking is made, I have what I shall write. [Of which man I have not, what thing certain I shall write to the lord. For which thing I brought him to you, and most to thee, O king Agrippa, that *when* asking is made, I have what I shall write.]

25:27 For it is seen to me without reason, to send a bound man, and not to signify the cause of him.

## Chapter 26

26:1 And Agrippa said to Paul, It is suffered to thee, to speak for thyself. Then Paul held forth the hand, and began to yield reason.

26:2 Of all things, in which I am accused of the Jews, thou king Agrippa, I guess me blessed at thee, when I shall defend me this day;

26:3 most for thou knowest all things that be among Jews, customs and questions. For which thing, I beseech, hear me patiently.

26:4 For all Jews that before knew me from the beginning, know my life from youth; [And soothly all Jews before-witting me from the beginning, have known my life from youth;]

26:5 that from the beginning was in my folk in Jerusalem, if they will bear

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25:26 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.

25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

## Chapter 26

26:1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

26:2 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:

26:3 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.

26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

26:5 Which knew me from the beginning, if they would testify, that

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witnessing, that by the most certain sect of our religion, I lived a Pharisee. [that from the beginning was in my folk in Jerusalem, if they will bear witness, for after the most certain sect of our religion, I lived a Pharisee.]

after the most straitest sect of our religion I lived a Pharisee.

26:6 And now for the hope of repromission, that is made to our fathers of God, I stand subject in doom;

26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

26:7 in which *hope* our twelve lineages serving night and day hope to come; of which hope, sir king [of which hope, thou king], I am accused of the Jews.

26:7 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.

26:8 What unbelievful thing is deemed at you [What unbelievful thing is deemed of you], if God raiseth dead men?

26:8 Why should it be thought a thing incredible with you, that God should raise the dead?

26:9 And soothly I guessed, that I ought to do many contrary things against the name of Jesus of Nazareth.

26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

26:10 Which thing also I did in Jerusalem, and I enclosed many of the saints in prison, when I had taken power of the princes of priests. And when they were slain, I brought the sentence. [Which thing and I did in Jerusalem, and I enclosed many of saints in prisons, power taken of the princes of priests. And when they were slain, I gave the sentence.]

26:10 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*.

26:11 And by all synagogues oft I punished them, and constrained to blaspheme; and more I waxed mad against them, and pursued [till] into alien cities [and more I waxing mad against them, pursued to alien cities].

26:11 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.



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26:12 In which, [the] while I went to Damascus, with power and suffering of the princes of priests,

26:12 Whereupon as I went to Damascus with authority and commission from the chief priests,

26:13 at midday, in the way I saw, sir king, that from heaven a light shined about me, passing the shining of the sun, and about them that were together with me. [+in the midday, in the way I saw, thou king, from heaven light shined about me, over the shining of the sun, and them that went together with me.]

26:13 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.

26:14 And when we all had fallen down into the earth, I heard a voice saying to me in Hebrew tongue, Saul, Saul, what pursuest thou me? it is hard to thee, to kick against the prick [it is hard for thee, for to kick against the prick].

26:14 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.

26:15 And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou pursuest.

26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

26:16 But rise up, and stand on thy feet. For why to this thing I appeared to thee, that I ordain thee minister and witness of those things that thou hast seen, and of those things in which I shall show to thee [and of those things in which I shall appear to thee;].

26:16 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;

26:17 And I shall deliver thee from peoples and folks, to which now I send thee, [delivering thee from peoples and folks, into which now I send thee,]

26:17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

26:18 to open the eyes of them, that they be converted from darkness to light [to open the eyes of them, that they be turned from darkneses to light], and from power of Satan to God, that they take

26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are

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remission of sins, and part among saints [and sort, *or part*, among saints], by faith that is in me.

sanctified by faith that is in me.

26:19 Wherefore, sir king Agrippa [Wherefore, thou king Agrippa], I was not unbelievelful to the heavenly vision;

26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

26:20 but I told [I showed, *or told*,] to them that be at Damascus first, and at Jerusalem, and by all the country of Judaea, and to heathen men, that they should do penance, and be converted to God, and do worthy works of penance.

26:20 But showed 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.

26:21 For this cause Jews took me, when I was in the temple, to slay me [and would slay me].

26:21 For these causes the Jews caught me in the temple, and went about to kill *me*.

26:22 But I was helped by the help of God [till] into this day, and stand, witnessing to less and to more [and stand, witnessing to less and more]. And I say nothing else [Nothing saying over] than which things the prophets and Moses spake that shall come,

26:22 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:

26:23 if Christ *is* to suffer, if he is the first of the again-rising of dead men [<sup>+</sup>if Christ is passible, *or able to suffer*, if the first of the again-rising of dead], that shall show light to the people and to heathen men.

26:23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

26:24 When he spake these things, and yielded reason, Festus said with great voice, Paul, thou maddest [Paul, thou maddest, *or waxest mad*]; many letters turn thee to madness.

26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

26:25 And Paul said, I mad not, thou best Festus, but I speak out the words of truth and of soberness [but I speak out the

26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

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words of truth and soberness].

26:26 For also the king, to whom I speak steadfastly, knoweth of these things; for I deem, that nothing of these is hid from him; for neither in a corner was aught of these things done.

26:27 Believest thou, king Agrippa, to prophets? I know that thou believest.

26:28 And Agrippa said to Paul, In little thing thou counselest me to be made a christian man. [Soothly Agrippa said to Paul, A little thou counselest me for to be made a christian man.]

26:29 And Paul *said*, I desire with God, both in little and in great, not only thee, but [and] all these that hear to day, to be made such as I am, except these bonds.

26:30 And the king rose up, and the president, and Bernice, and they that sat nigh to them.

26:31 And when they went away, they spake together, and said, That this man hath not done any thing worthy death, neither bonds. [+Which when they went away, spake together, saying, That this man hath not done any thing worthy death, or bonds.]

26:32 And Agrippa said to Festus, This man might be delivered, if he had not appealed to the emperor. [Forsooth Agrippa said to Festus, This man might be dismissed, *or delivered*, if he had not appealed to Caesar.]

26:26 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.

26:27 King Agrippa, believest thou the prophets? I know that thou believest.

26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

26:29 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.

26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

26:31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

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## Chapter 27

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27:1 But as it was deemed him to ship into Italy, they betook Paul with other keepers to a centurion [they betook Paul with other kept to a centurion], by name Julius, of the company of knights of the emperor.

27:1 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.

27:2 And we went up into the ship of Adramyttium, and began to sail, and were borne about the places of Asia, while Aristarchus of Macedonia, Thessalonica, dwelled still with us.

27:2 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.

27:3 And in the day following, we came to Sidon; and Julius treated courteously Paul, and suffered [him] to go to friends, and to do his needs [and to do the care, *or need*, of him].

27:3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

27:4 And when we removed from thence [And when we had taken up from thence], we under-sailed to Cyprus, for that winds were contrary.

27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

27:5 And we sailed in the sea of Cilicia and Pamphylia, and came to Lystra, that is Lycia.

27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

27:6 And there the centurion found a ship of Alexandria, sailing into Italy, and putted [put] us over into it.

27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

27:7 And when in many days we sailed slowly, and scarcely came against Cnidus, for the wind hindered us [And when many days we sailed slowly, and scarcely came against Cnidus, the wind forbidding us], we sailed to Crete, beside Salmone.

27:7 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;

27:8 And scarcely we sailed beside,

27:8 And, hardly passing it, came

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and came into a place [And scarcely we beside sailing, came into some place], that is called of good haven, to whom the city Lasea was nigh.

27:9 And when much time was passed, and when sailing then was not secure [and when now sailing was not secure], for that fasting was passed, Paul comforted them,

27:10 and said to them, Men, I see that sailing beginneth to be with wrong and much harm, not only of the charge and of the ship [not only of charge and ship], but also of our lives.

27:11 But the centurion believed more to the governor, and to the lord of the ship, than to these things that were said of Paul.

27:12 And when the haven was not able to dwell in winter, full many ordained counsel to sail from thence, if on any manner they might come to Phenice, to dwell in winter at the haven of Crete [+And when the haven was not able to dwell in winter, full many ordained counsel to sail thence, if in any manner they might come to Phenice, to wintern in the haven of Crete], which beholdeth to Africa, *or south west*, and to Corum, *or north west*.

27:13 And when the south blew, they guessed them to hold purpose; and when they had removed from Assos, they sailed to Crete. [Soothly the south blowing, they guessing them to hold purpose, when they had taken up from Assos, sailed to Crete.]

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unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

27:11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

27:12 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.

27:13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

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27:14 And not after much [time], the wind Tifonyk, that is called north east, was against it. [+Soothly not after much time, the wind Tifonyk, that is called north east, or *wind of tempest*, sent him against it.]

27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

27:15 And when the ship was snatched, and might not endeavour against the wind, when the ship was given to the blowings of the wind, we were borne [And when the ship was snatched, and might not endeavour into the wind, the ship given to blowings, we were borne.]

27:15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

27:16 with course into an isle, that is called Clauda; and scarcely we might get a little boat. [Soothly we running into some isle that is called Clauda, scarcely might get a little boat.]

27:16 And running under a certain island which is called Clauda, we had much work to come by the boat:

27:17 And when this was taken up, they used helps, girding together the ship; and dreaded, lest they should fall into sandy places. And when the vessel was under-set, so they were borne. [The which taken up, with helps, they used girding together of the ship, dreading lest they should fall into the sandy places; the vessel under-set, so they were borne.]

27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.

27:18 And for we were thrown with strong tempest [Soothly us thrown with great tempest], in the day following they made casting out.

27:18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

27:19 And the third day with their hands they cast away the instruments of the ship.

27:19 And the third *day* we cast out with our own hands the tackling of the ship.

27:20 And when the sun neither the stars were seen by many days, and tempest not a little approached [Soothly

27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we

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neither sun neither stars appearing by many days, and tempest not little showing nigh], now all the hope of our health was done away.

27:21 And when much fasting had been, then Paul stood in the middle of them, and said, A! men, it behooved, when ye heard me, not to have taken away *the ship* from Crete, and get this wrong and casting out. [And when much fasting had been, then Paul standing in the middle of them said, A! men, it behooved me heard, to not take away from Crete, and to win this wrong and casting out.]

27:22 And now I counsel you to be of good comfort, for loss of no person of you shall be, except of the ship. [+And now I counsel you to be of good comfort, *or heart*; soothly there shall be loss of no soul of you, except of the ship.]

27:23 For an angel of God, whose I am, and to whom I serve, stood nigh to me in this night [stood nigh to me this night],

27:24 and said, Paul, dread thou not; it behooveth thee to stand before the emperor [saying, Paul, dread thou not; it behooveth thee to stand nigh to Caesar]. And lo! God hath given to thee all that be in the ship with thee.

27:25 For which thing, ye men, be of good comfort [be of good comfort, *or heart*]; for I believe to my God, that so it shall be, as it is said to me.

27:26 And it behooveth us to come into some isle.

should be saved was then taken away.

27:21 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.

27:22 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.

27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

27:26 Howbeit we must be cast upon a certain island.

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27:27 But afterward that in the fourteen day the night came on us sailing in the stony sea, about midnight the shipmen supposed some country to appear to them.

27:27 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;

27:28 And they cast down a plummet, and found twenty fathoms *of deepness*. And after a little they were departed from thence, and found fifteen fathoms. [The which sending down a plummet, found twenty fathoms *of deepness*. And after a little they departed thence, found fifteen fathoms.]

27:28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

27:29 And they dreaded, lest we should have fallen into sharp places; and from the last part of the ship they sent four anchors, and desired that the day had be come. [Soothly they dreading lest we should fall into sharp places, from the last part of the ship sending four anchors, desired day to be made.]

27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

27:30 And when the shipmen sought to flee from the ship, when they had sent a little boat into the sea, under colour as they should begin to stretch forth the anchors from the former part of the ship,

27:30 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,

27:31 Paul said to the centurion and to the knights, But these dwell in the ship, ye be not able to be made safe [ye may not be made safe].

27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

27:32 Then [the] knights cutted [cut] away the cords of the little boat, and suffered it to fall away.

27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

27:33 And when the day was come, Paul prayed all men to take meat, and said [saying], The fourteenth day this

27:33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day



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day ye abide, and dwell fasting, and take nothing [nothing taken].

that ye have tarried and continued fasting, having taken nothing.

27:34 Wherefore I pray you to take meat, for your health; for of none of you the hair of the head shall perish.

27:34 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.

27:35 And when he had said these things, *Paul* took bread, and did thankings to God in the sight of all men [And when he had said these things, he taking bread did thankings to God in the sight of all men]; and when he had broken, he began to eat.

27:35 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.

27:36 And all were made of better comfort [Forsooth all made more patient, *or hearty*], and they took meat.

27:36 Then were they all of good cheer, and they also took *some* meat.

27:37 And we were all men in the ship, two hundred seventy and six. [Soothly we were all the souls in the ship, two hundred seventy and six.]

27:37 And we were in all in the ship two hundred threescore and sixteen souls.

27:38 And they were filled with meat, and discharged the ship, and cast wheat into the sea. [And they full-filled with meat, discharged the ship, casting out wheat into the sea.]

27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

27:39 And when the day was come, they knew no land; and they beheld an haven that had a water bank, into which they thought, if they might, to bring up the ship. [Soothly when day was made, they knew not land; forsooth they beheld some haven having a water bank, into which they thought, if they might, to cast the ship.]

27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

27:40 And when they had taken up the anchors, they betook them to the sea,

27:40 And when they had taken up the anchors, they committed *themselves* unto

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and slacked together the jointures of rudders [And when they had taken up the anchors, they betook them into the sea, and slaked together the jointures of rudders]. And with a little sail lifted up, by blowing of the wind [after blowing of the wind] they went to the bank.

27:41 And when we felled into a place of gravel gone all about with the sea, they hurtled the ship. And when the former part was fixed, it dwelled unmoveable [And the former part fixed, dwelled unmoveable], and the last part was broken of the strength of the sea.

27:42 And counsel of the knights' was, to slay men that were in ward, lest any should escape, when he had swimmid out. [Soothly the counsel of the knights' was, to slay men in the keeping, lest any should escape, when he had swum out.]

27:43 But the centurion would keep Paul, and forbade it to be done. And he commanded them that might swim, to go into the sea, and escape, and go out to the land. [Forsooth the centurion willing to keep Paul, forbade to be done. And he commanded them that might swim, to send them first into the sea, and escape, and go out to the land.]

27:44 And they bare some others on boards, some on those things that were of the ship. And so it was done, that all men escaped to the land. [+And some others they bare in boards, some on those things that were of the ship. And so it was made, that all the souls escaped to the land.]

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the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

27:41 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.

27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

27:43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

27:44 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.

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## Chapter 28

## Chapter 28

28:1 And when we had escaped, then we knew that the isle was called Melita.

28:1 And when they were escaped, then they knew that the island was called Melita.

28:2 And the heathen men did to us not little courtesy [Soothly barbarians, *or beathen men*, gave to us not little humanity, *or courtesy*]. And when a fire was kindled, they refreshed us all, for the rain that came, and the cold.

28:2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

28:3 But when Paul had gathered a quantity of cuttings of vines, and laid on the fire, an adder came forth from the heat, and took him by the hand [an adder, when she came forth from the heat, assailed his hand].

28:3 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.

28:4 And when the heathen men of the isle saw the beast hanging in his hand, they said together, For this man is a manslayer; and when he escaped from the sea, God's vengeance suffereth him not to live in earth. [Therefore as barbarians saw the beast hanging in his hand, they said together, Soothly this man is a man-queller; which when he escaped from the sea, God's vengeance suffereth him not to live.]

28:4 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.

28:5 But he shook away the beast into the fire, and had none harm. [And he soothly shaking off the beast into the fire, suffered nothing of evil.]

28:5 And he shook off the beast into the fire, and felt no harm.

28:6 And they guessed that he should be turned into swelling, and fall down suddenly, and die. But when they abided long, and saw that nothing of evil was done in him [Forsooth them long abiding, and seeing nothing of evil to be done

28:6 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.

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in him], they turned them(selves) together, and said, that he was God.

28:7 And in those places were manors [were manors, *or fields*,] of the prince of the isle, Publius by name, which received us by three days benignly [benignly, *or with good will*], and 'found' us.

28:8 And it befell, that the father of Publius lay travailed with fevers and bloody flux [lay travailed with fevers and dysentery, *or flux*]. To whom Paul entered, and when he had prayed, and laid his hands on him, he healed him.

28:9 And when this thing was done, all that in the isle had sicknesses, came, and were healed [all that in the isle had sicknesses, came to, and were cured, *or healed*].

28:10 Which also honoured us with many honours, and putted what things were necessary to us, when we shipped. [Which also honoured us in many worships, and to us shipping, inputed what things were necessary.]

28:11 And after three months we shipped in a ship of Alexandria, that had wintered in the isle, to which was an excellent sign of Castor.

28:12 And when we came to Syracuse, we dwelled there three days.

28:13 From thence we sailed about, and came to Rhegium; and after one day, while the south blew, in the second day we came to Puteoli.

28:14 Where when we found brethren,

28:7 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.

28:8 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.

28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

28:10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

28:12 And landing at Syracuse, we tarried *there* three days.

28:13 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 Puteoli:

28:14 Where we found brethren, and

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we were prayed to dwell there with them seven days. And so we came to Rome.

were desired to tarry with them seven days: and so we went toward Rome.

28:15 And from thence, when brethren had heard, they came to us [till] to the market of Appii, and to the Three taverns. And when Paul had seen them [Whom when Paul had seen], he did thankings to God, and took trust.

28:15 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.

28:16 And when we came to Rome, it was suffered to Paul to dwell by himself, with a knight keeping him.

28:16 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.

28:17 And after the third day, he called together the worthiest of the Jews [he called together the first of the Jews]. And when they came, he said to them, Brethren, I did nothing against the people either custom of fathers [he said to them, Men brethren, I did nothing against the people or custom of fathers], and I was bound at Jerusalem, and was betaken into the hands of Romans.

28:17 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.

28:18 And when they had asked of me, would have delivered me [Which when they had asked of me, would dismiss me], for that no cause of death was in me.

28:18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

28:19 But for the Jews gainsaid, I was constrained to appeal to the emperor; not as having any thing to accuse my people. [+But for Jews against-said, I was constrained to appeal to Caesar; not as having anything to accuse my folk.]

28:19 But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

28:20 Therefore for this cause I prayed to see you, and speak to you; for for the

28:20 For this cause therefore have I called for you, to see *you*, and to speak

## DEEDS OF APOSTLES

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hope of Israel I am gird about with this chain.

with *you*: because that for the hope of Israel I am bound with this chain.

28:21 And they said to him, Neither we have received letters of thee from Judaea, neither any of brethren coming showed, either spake any evil thing of thee [or spake any evil thing of thee].

28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

28:22 But we pray to hear of thee, what things thou feelest; for of this sect it is known to us, that every where men gainsaith it [that every where it is against-said].

28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

28:23 And when they had ordained a day to him, many men came to him into the inn [Soothly when they had ordained a day to him, more came to him into the hostelry]. To which he expounded [To whom he expounded], witnessing the kingdom of God, and counseled them of Jesus, of the law of Moses, and [of] prophets, from the morrow till to [the] eventide.

28:23 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 concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

28:24 And some believed to these things that were said of Paul, some believed not.

28:24 And some believed the things which were spoken, and some believed not.

28:25 And when they were not consenting together, they departed. And Paul said one word [When they were not consenting together, they departed, Paul saying one word], For the Holy Ghost spake well by Esaias, the prophet, to our fathers,

28:25 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,

28:26 and said [saying], Go thou to this people, and say to them, With ear ye shall hear [With ears ye shall here], and ye shall not understand; and ye seeing shall

28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

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see, and ye shall not behold.

28:27 For the heart of this people is greatly fatted [The heart of this people is enfatted], and with ears they heard heavily, and they closed together their eyes, lest peradventure they see with eyes, and with ears hear, and by heart understand, and be converted, and I heal them.

28:28 Therefore be it known to you, that this health of God is sent to heathen men, and they shall hear.

28:29 And when he had said these things, Jews went out from him, and had much question, *or musing* [and had much question, *or seeking*], among themselves.

28:30 And he dwelled full two years in his hired place [Soothly he dwelled all two years in his hired place]; and he received all that entered to him,

28:31 and preached the kingdom of God, and taught those things that be of the Lord Jesus Christ [preaching the kingdom of God, and teaching what things be of the Lord Jesus Christ], with all trust, without forbidding. Amen.

28:27 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.

28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE  
*of* PAUL *to the*  
ROMANS

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Chapter 1

1:1 Paul, the servant of Jesus Christ, called an apostle, separated into the gospel of God [parted into the gospel of God];

1:2 which he had promised before by his prophets in holy scriptures

1:3 of his Son, which is made to him of the seed of David by the flesh, [of his Son, the which is made of the seed of David after the flesh,]

1:4 and he was before-ordained the Son of God in virtue, by the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord [+which is predestined, *or before-ordained by grace*, the Son of God in virtue, after the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord,]

1:5 by whom we have received grace and the office of apostle [by whom we have received grace and apostlehood, *or state of apostle*], to obey to the faith in all folks for his name,

1:6 among which ye be also called of Jesus Christ,

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Chapter 1

1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

1:2 (Which he had promised afore by his prophets in the holy scriptures,)

1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

1:4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

1:6 Among whom are ye also the called of Jesus Christ:



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1:7 to all that be at Rome, darlings of God, and called holy, grace to you [to all that be at Rome, the loved of God, called holy, grace *be* to you], and peace of God our Father, and of the Lord Jesus Christ.

1:7 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.

1:8 First I do thankings to my God, by Jesus Christ, for all you, for your faith is showed in all the world.

1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

1:9 For God is a witness to me, to whom I serve in my spirit, in the gospel of his Son, that without ceasing I make mind of you ever in my prayers [whom I serve in my spirit, in the gospel of his Son, for without ceasing I make mind of you evermore in my prayers],

1:9 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 always in my prayers;

1:10 and beseech [praying], if in any manner sometime I have a speedy way in the will of God to come to you.

1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1:11 For I desire to see you, to part somewhat *to you* of spiritual grace [that I give to you something of spiritual grace], that ye be confirmed,

1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

1:12 that is, to be comforted together in you, by [that] faith that is both yours and mine together.

1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

1:13 And, brethren, I will not, that ye not know [that ye unknow], that oft I purposed to come to you, and I am letted [and I am forbidden] till this time, that I have some fruit in you, as [and] in other folks.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

1:14 To Greeks and to barbarians, to wise men and to unwise men, I am debtor,

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

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1:15 so that that is in me is ready to preach the gospel also to you that be at Rome.

1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1:16 For I shame not the gospel, for it is the virtue of God into health to each man that believeth, to the Jew first, and to the Greek.

1:16 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.

1:17 For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1:18 For the wrath of God is showed from heaven on all unpiety and wickedness of those men, that withhold the truth of God in unrightwiseness. [Forsooth the wrath of God is showed from heaven upon all unpiety and unrightwiseness of those men, that withhold, *or hold aback*, the truth of God in unrightwiseness.]

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

1:19 For that thing of God that is known, is showed to them [For that that is known of God is shown, *or made open*, to them], for God hath showed to them.

1:19 Because that which may be known of God is manifest in them; for God hath showed *it* unto them.

1:20 For the invisible things of him, that be understood, be beheld of the creature of the world, by those things that be made, yea, and the everlasting virtue of him and the Godhead, so that they may not be excused. [For the invisible things of him, of the creature of the world, by those things that be made, understood be beholden, and the everlasting virtue of him, and the Godhead, so that they be unexcusable.]

1:20 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:

1:21 For when they had known God, they glorified *him* not as God, neither

1:21 Because that, when they knew God, they glorified *him* not as God,

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did thankings; but they vanished in their thoughts, and the unwise heart of them was darked [was darked, *or made dark*].

1:22 For they saying that themselves were wise [Soothly they saying themselves to be wise men], they were made fools.

1:23 And they changed the glory of uncorruptible God into the likeness of an image of a deadly man [into the likeness of an image of corruptible man], and of birds, and of four-footed beasts, and of serpents.

1:24 For which thing God betook them into the desires of their heart, into uncleanness, that they punish with wrongs their bodies in themselves.

1:25 The which [*men*] changed the truth of God into lying, and praised and served a creature rather than the creator, that is blessed into worlds of worlds [that is blessed into worlds, *or without end*]. Amen.

1:26 Therefore God betook them into passions of shame [Therefore God betook them into passions of evil fame, *or shame*]. For the women of them changed the natural use into that use that is against kind.

1:27 Also the men [the males, *or men*,] forsook the natural use of woman, and burned in their desires together, and men into men wrought filthhood, and received into themselves the meed that behooved of their error [males into males working filthhood, and receiving in themselves the meed, *or hire*, that behooved of their error].

neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 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.

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1:25 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.

1:26 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:

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

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1:28 And as they proved that they had not God in knowing [And as they proved not to have God in knowing], God betook them into a reprobable wit, that they do those things that be not suitable;

1:29 that they be full-filled with all wickedness [full-filled with all wickedness], malice, fornication, covetousness, waywardness, full of envy, manslayings [manslaying], strife, guile, evil will,

1:30 privy backbiters, detractors, hateful to God, debaters, proud, and high over measure [hateful to God, wrongful despisers, proud, high over measure], finders of evil things, not obedient to father and mother,

1:31 unwise, unmannerly, without love [without affection, *or love*], without bond of peace, without mercy.

1:32 The which when they had known the rightwiseness of God, understood not, that they that do such things be worthy the death, not only they that do those things [not only they that do such things], but also they that consent to the doers.

## Chapter 2

2:1 Therefore thou art unexcusable, each man that deemest, for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.

2:2 And we know, that the doom of God is after truth against them, that do such things.

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1:28 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;

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

1:32 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 them that do them.

## Chapter 2

2:1 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.

2:2 But we are sure that the judgment of God is according to truth against them which commit such

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2:3 But guessest thou, man, that deemest them that do such things, and thou doest those things [and thou doest them], that thou shalt escape the doom of God?

2:4 Whether thou despisest the riches of his goodness, and the patience, and the long abiding? Knowest thou not, that the benignity of God leadeth thee to repenting? [Whether despisest thou the riches of his goodness, and patience, and long abiding? Unknowest thou, that the benignity, *or good will*, of God leadeth thee to penance?]

2:5 But after thine hardness and unrepentant heart, thou treasurest to thee wrath in the day of wrath [Forsooth after thy hardness and unrepentant heart, thou treasurest to thee wrath into the day of wrath] and of showing of the rightful doom of God,

2:6 that shall yield to each man after his works;

2:7 soothly to them that be by patience of good work, glory, and honour, and uncorruption, to them that seek everlasting life;

2:8 but to them that be of strife, and that assent not to truth, but believe to wickedness, wrath and indignation,

2:9 tribulation and anguish, into each soul of man that worketh evil, to the Jew first, and to the Greek [of Jew first

things.

2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

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and of the Greek];

2:10 but glory, and honour, and peace, to each man that worketh good thing, to the Jew first, and to the Greek.

2:11 For acceptation of persons [*that is, to put one before another without desert,*] is not with God.

2:12 For whoever have sinned without the law, shall perish without the law; and whoever have sinned in the law, they shall be deemed by the law. [For whoever sin without law, shall perish without law; and whoever in the law sin, shall be deemed by the law.]

2:13 For the hearers of the law be not just with God, but the doers of the law shall be made just.

2:14 For when heathen men that have not law, do naturally [do by kind] those things that be of the law, they not having such manner [of] law, be law to themselves,

2:15 that show the work of the law written in their hearts. For the conscience of them yieldeth to them a witnessing betwixt themselves of thoughts that be accusing or defending, [that show the work of law written in their hearts; the conscience of them yielding to them a witnessing and between themselves of thoughts accusing or also defending,]

2:16 in the day when God shall deem the privy things of men after my gospel, by Jesus Christ.

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

2:11 For there is no respect of persons with God.

2:12 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;

2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

2:14 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:

2:15 Which show 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;)

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

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2:17 But if thou art named a Jew  
[Forsooth if thou art named a Jew], and  
retest in the law, and hast glory in  
God,

2:18 and hast known his will, and  
thou learned by the law approvest  
[provest] the more profitable things,

2:19 and trustest thyself to be a leader  
of blind men, the light of them that be  
in darkneses,

2:20 a teacher of unwise men, a master  
of young children, that hast the form of  
knowing [having the form of science, *or*  
*knowing*,] and of truth in the law;

2:21 what then teachest thou another,  
and teachest not thyself? Thou that  
preachest that me shall not steal,  
stealest? [therefore thou that teachest  
another, teachest not thyself? Thou that  
preachest to not steal, stealest?]

2:22 Thou that teachest that me shall  
not do lechery, doest lechery? Thou  
that loathest maumets, doest sacrilege?  
[+Thou that sayest to not do lechery, doest  
lechery? Thou that loathest idols, *or maumets*,  
doest sacrilege?]

2:23 Thou that hast glory in the law,  
unhonourest God by breaking of the  
law? [Thou that gloriest in the law, by  
breaking of the law unworshippest, *or despisest*,  
God?]

2:24 For the name of God is  
blasphemed by you among heathen  
men, as [it] is written. [For the name of

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2:17 Behold, thou art called a Jew,  
and retest in the law, and makest thy  
boast of God,

2:18 And knowest *his* will, and  
approvest the things that are more  
excellent, being instructed out of the  
law;

2:19 And art confident that thou  
thyself art a guide of the blind, a light  
of them which are in darkness,

2:20 An instructor of the foolish, a  
teacher of babes, which hast the form of  
knowledge and of the truth in the law.

2:21 Thou therefore which teachest  
another, teachest thou not thyself? thou  
that preachest a man should not steal,  
dost thou steal?

2:22 Thou that sayest a man should  
not commit adultery, dost thou commit  
adultery? thou that abhorrest idols, dost  
thou commit sacrilege?

2:23 Thou that makest thy boast of  
the law, through breaking the law  
dishonourest thou God?

2:24 For the name of God is  
blasphemed among the Gentiles  
through you, as it is written.

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God by you is blasphemed among heathen men, as it is written.]

2:25 For circumcision profiteth, if thou keep the law; but if thou be a trespasser against the law [forsooth if thou be a trespasser of the law], thy circumcision is made prepuce.

2:26 Therefore if prepuce keep the rightwiseness of the law, whether his prepuce shall not be areckoned [shall not be reckoned] into circumcision?

2:27 And the prepuce of kind that fulfilleth the law, shall deem thee, that by letter and circumcision art a trespasser against the law. [And the prepuce, which is of the kind, fulfilling the law, shall deem thee, that by letter and circumcision art trespasser of the law.]

2:28 For he that is in open is not a Jew, neither it is circumcision that is openly in the flesh [neither the circumcision that is in the flesh in open];

2:29 but he that is a Jew in hid, and the circumcision of heart, in spirit, not by the letter [not in letter], whose praising is not of men, but of God.

## Chapter 3

3:1 What then is more to a Jew, or what profit of circumcision?

3:2 Much by all wise [Much by all manner]; first, for the speakings of God were betaken to them.

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

2:29 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.

## Chapter 3

3:1 What advantage then hath the Jew? or what profit *is there* of circumcision?

3:2 Much every way: chiefly, because that unto them were committed the oracles of God.



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3:3 And what if some of them believed not? Whether the unbelief of them hath voided the faith of God?

3:4 God forbid [Far be it]. For God is soothfast [Forsooth God is true, *or soothfast*], but each man a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed.

3:5 But if our wickedness [Forsooth if our wickedness, *or unequity*,] commend the rightwiseness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.

3:6 God forbid [Far be it]. Else how shall God deem this world?

3:7 For if the truth of God hath abounded in my lying, into the glory of him, what [and] yet am I deemed as a sinner?

3:8 And not as we be blasphemed, and as some say that we say, Do we evil things, that good things come. Whose damnation is just.

3:9 What then? Surpass we them? Nay; for we have showed by skill, that all both Jews and Greeks be under sin, [+What therefore? Pass we them? Nay; for we have showed by skill, the Jews and Greeks all to be under sin,]

3:10 as it is written, For there is no man just [For there is not any man just];

3:11 there is no man understanding [there is not a man understanding], neither

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3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3:4 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.

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

3:6 God forbid: for then how shall God judge the world?

3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

3:8 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.

3:9 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;

3:10 As it is written, There is none righteous, no, not one:

3:11 There is none that understandeth, there is none that

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seeking God.

seeketh after God.

3:12 All bowed away, together they be made unprofitable; there is none that doeth good thing, there is none till to one [there is not till to one].

3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

3:13 The throat of them is an open sepulchre; with their tongues they did guilefully; the venom of snakes *is* under their lips [+with their tongues they did guilefully, or *treacherously*; the venom of snakes, *that is asps, is* under their lips].

3:13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

3:14 The mouth of whom is full of cursing and bitterness;

3:14 Whose mouth *is* full of cursing and bitterness:

3:15 the feet of them *be* swift to shed blood.

3:15 Their feet *are* swift to shed blood:

3:16 Sorrow and cursedness *be* in the ways of them, [+Contrition, or *defouling together*, and infelicity/unhappiness, *be* in the ways of them,]

3:16 Destruction and misery *are* in their ways:

3:17 and they knew not the way of peace;

3:17 And the way of peace have they not known:

3:18 the dread of God is not before their eyes.

3:18 There is no fear of God before their eyes.

3:19 And we know [Forsooth we know], that whatever things the law speaketh, it speaketh to them that be in the law, that each mouth be stopped, and each world be made subject to God.

3:19 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.

3:20 For of the works of the law each flesh shall not be justified before him; for by the law there is knowing of sin [for by the law is knowing of sin].

3:20 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.

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3:21 But now without the law the rightwiseness of God is showed, that is witnessed of the law and the prophets.

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

3:22 And the rightwiseness of God is by the faith of Jesus Christ into all men and on all men that believe in him; for there is no parting. [Soothly the rightwiseness of God is by the faith of Jesus Christ into all and on all that believe into him; forsooth there is no distinction, *or parting*.]

3:22 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:

3:23 For all men sinned, and have need to the glory of God;

3:23 For all have sinned, and come short of the glory of God;

3:24 and be justified freely by his grace, by the again-buying that is in Christ Jesus [by the redemption, *or the again-buying*, that is in Jesus Christ].

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 Whom God ordained forgiver [Whom God purposed an helper], by faith in his blood, to the showing of his rightwiseness, for [the] remission of before-going sins, in the bearing up of God,

3:25 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;

3:26 to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

3:26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:27 Where then is thy glorying? It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3:28 For we deem a man to be justified by faith, without works of the law.

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3:29 Whether of the Jews is God

3:29 *Is he* the God of the Jews only? *is*

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only? Whether he is not also of heathen men? Yes, and of heathen men.

*he* not also of the Gentiles? Yes, of the Gentiles also:

3:30 For there is one God, that justifieth circumcision by faith, and prepuce by faith.

3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

3:31 Destroy we therefore the law by faith? God forbid [Far be it]; but we stablish the law.

3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

## Chapter 4

## Chapter 4

4:1 What then shall we say, that Abraham our father after the flesh found?

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

4:2 For if Abraham is justified of works of the law, he hath glory, but not with God.

4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

4:3 For what saith the scripture? Abraham believed to God, and it was areckoned [reckoned] to him to rightwiseness.

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4:4 And to him that worketh meed is not areckoned by grace [is not given to, *or reckoned*, after grace], but by debt.

4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

4:5 Soothly to him that worketh not, but believeth into him that justifieth a wicked man, his faith is areckoned to rightwiseness [<sup>+</sup>But to him that worketh not, but believing into him that justifieth the wicked man, *or unpius*, his faith is reckoned to rightwiseness], after the purpose of God's grace.

4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

4:6 As David saith the blessedness of a man, whom God accepteth, he giveth to him rightwiseness without works *of*

4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

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*the law*, [As and David saith the blessedness of a man, to whom God accepteth, rightwiseness without works,]

4:7 Blessed *be* they, whose wickednesses be forgiven, and whose sins be hid [and whose sins be covered, *or hid*].

4:8 Blessed *is* that man, to whom God areckoned [reckoned] not sin.

4:9 Then whether dwelleth this blessedness only in circumcision, or also in prepuce? For we say, that the faith was areckoned [reckoned] to Abraham to rightwiseness.

4:10 How then was it areckoned [reckoned]? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

4:11 And he took a sign of circumcision, a token of rightwiseness of the faith [a marking, *or tokening*, of rightwiseness of faith] which is in prepuce, that he be father of all men believing by prepuce, that it be areckoned [reckoned] also to them to rightwiseness;

4:12 and that he be father of circumcision, not only to them that be of circumcision, but also to them that follow the steps of the faith, which *faith* is in prepuce of our father Abraham. [and that he be father of circumcision, not only to them that be of circumcision, but and to them that follow the steps of the faith of our father Abraham, that is in prepuce.]

4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed *is* the man to whom the Lord will not impute sin.

4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 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:

4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

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4:13 For not by the law is [the] promise to Abraham, or to his seed, that he should be [the] heir of the world, but by the rightwiseness of faith.

4:13 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.

4:14 For if they that be of the law, be heirs, faith is destroyed, promise is done away.

4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

4:15 For the law worketh wrath; for where is no law, there is no trespass, neither is trespassing. [Forsooth the law worketh wrath; soothly where the law is not, neither is prevarication, *or trespassing.*]

4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.

4:16 Therefore *rightwiseness is* of faith, that by grace promise be stable to each seed [that after grace promise be stable, *or steadfast*, to each seed], not to that seed only that is of the law, but to that that is of the faith of Abraham, which is father of us all.

4:16 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,

4:17 As it is written, For I have set thee father of many folks, before God to whom thou hast believed. The which *God* quickeneth dead men [The which quickeneth the dead], and calleth those things that be not, as those that be.

4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

4:18 [The] Which *Abraham* against hope believed into hope, that he should be made father of many folks, as it was said to him [after that it is said to him], Thus shall thy seed be, as the stars of heaven, and as the gravel [and as gravel, *or sand*,] that is in the brink of the sea.

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

4:19 And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead [neither he beheld his body

4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years

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now nigh dead], when he was almost of an hundred years, nor the womb of Sarah nigh dead.

old, neither yet the deadness of Sarah's womb:

4:20 Also in the promise of God he doubted not with untrust; but he was comforted in belief, giving glory to God,

4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

4:21 witting most fully that whatever things God hath promised, he is mighty also to do.

4:21 And being fully persuaded that, what he had promised, he was able also to perform.

4:22 Therefore it was areckoned [reckoned] to him to rightwiseness.

4:22 And therefore it was imputed to him for righteousness.

4:23 And it is not written only for him, that it was areckoned [reckoned] to him to rightwiseness,

4:23 Now it was not written for his sake alone, that it was imputed to him;

4:24 but also for us, to whom it shall be areckoned [reckoned], that believe in him that raised our Lord Jesus Christ from death [from dead].

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

4:25 Which was betaken for our sins, and rose again for our justifying.

4:25 Who was delivered for our offences, and was raised again for our justification.

## Chapter 5

## Chapter 5

5:1 Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

5:2 By whom we have nigh going to [By whom we have access, *or nigh going to*], by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.

5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:3 And not this only, but also we

5:3 And not only *so*, but we glory in

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glory in tribulations, witting that tribulation worketh patience,

tribulations also: knowing that tribulation worketh patience;

5:4 and patience proving, and proving hope.

5:4 And patience, experience; and experience, hope:

5:5 And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us.

5:5 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.

5:6 And while that we were frail [When we were yet sick] after the time, what died Christ for wicked men?

5:6 For when we were yet without strength, in due time Christ died for the ungodly.

5:7 For scarcely dieth any man for the just man; and yet for a good man peradventure some man dare die.

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

5:8 But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us,

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:9 then much more now we justified in his blood, shall be safe from wrath by him.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only this, but also we glory in God, by our Lord Jesus Christ, by whom we have received now reconciling [by whom we have received now reconciling, *or according*].

5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5:12 Therefore as by one man sin entered into this world [sin entered into the world], and by sin death, and so death passed forth into all men, in

5:12 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:



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which *man* all men sinned.

5:13 For unto the law [Soothly till to the law] sin was in the world; but sin was not reckoned, when [the] law was not.

5:14 But death reigned from Adam unto Moses [But death reigned from Adam till to Moses], also into them that sinned not in likeness of the trespassing of Adam, the which is likeness of *Christ* to coming [the which is form, *or likeness*, of one to come].

5:15 But not as [the] guilt, so the gift; for if through the guilt of one many be dead [<sup>+</sup>But not as the guilt, *or trespass*, so and the gift; soothly if through the trespass of one many be dead], much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

5:16 And not as by one sin, so by the gift; for the doom of one into condemnation, but the grace of many guilts into justification [for why soothly doom of one into condemnation, grace forsooth of many guilts, *or trespassings*, into justification].

5:17 For if in the guilt of one death reigned through one, much more men that take plenty of grace, and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

5:18 Therefore as by the guilt of one into all men into condemnation, so [and] by the rightwiseness of one into all men into justifying of life.

5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 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.

5:16 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.

5:17 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.)

5:18 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.

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5:19 For as by unobedience of one man many be made sinners, so by the obedience of one many shall be [ordained] just.

5:20 And the law entered, that guilt should be plenteous; but where guilt was plenteous, grace was more plenteous [grace abounded, *or was plenteous*].

5:21 That as sin reigned into death, so [and] grace reign by rightwiseness into everlasting life, by Jesus Christ our Lord.

## Chapter 6

6:1 Therefore what shall we say? Shall we dwell in sin, that grace be plenteous?

6:2 God forbid [Far be it]. For how shall we that be dead to sin, live yet therein?

6:3 Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death?

6:4 For we be together buried with him by baptism into death; that as Christ arose from death [that as Christ rose from dead] by the glory of the Father, so [and] walk we in a newness of life.

6:5 For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again;

6:6 witting this thing, that our old man is crucified together, that the body

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5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## Chapter 6

6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 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.

6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6:6 Knowing this, that our old man is crucified with *him*, that the body of

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of sin be destroyed, that we serve no more to sin.

sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead [*to sin*], is justified from sin.

6:7 For he that is dead is freed from sin.

6:8 And if we be dead with Christ, we believe that also we shall live together with him;

6:8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 witting that Christ, rising again from death [*rising again from dead*], now dieth not, death shall no more have lordship on him.

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 So [*and*] ye deem yourselves to be dead [*soothly*] to sin, but living to God in Jesus Christ our Lord.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6:12 Therefore reign not sin in your deadly body, that ye obey to his covetings.

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither give ye your members arms of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members arms of rightwiseness to God.

6:13 Neither yield ye your members *as* 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.

6:14 For sin shall not have lordship over you; for ye be not under the law, but under grace.

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What therefore? Shall we do sin [*Shall we sin*], for we be not under the law, but under grace? God forbid [*Far*

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

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be it].

6:16 Know ye not, that to whom ye give *yourselves* servants to obey to, ye be servants of that thing, to which ye have obeyed [Know ye not, for to whom ye give you servants to obey, ye be servants of that thing, to whom ye have obeyed], either of sin to death, either of obedience to rightwiseness?

6:17 But I thank God, that ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken.

6:18 And ye delivered from sin, be made servants of rightwiseness.

6:19 I say that thing that is of man, for the unsteadfastness of your flesh [for the infirmity, *or unstableness*, of your flesh]. But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.

6:20 For when ye were servants of sin, ye were free of rightwiseness.

6:21 Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death.

6:22 But now ye delivered from sin, and made servants to God, have your fruit into holiness, and the end everlasting life.

6:23 For the wages of sin *is* death; the grace of God *is* everlasting life in Christ

6:16 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?

6:17 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.

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 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.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through

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Jesus our Lord.

Jesus Christ our Lord.

## Chapter 7

## Chapter 7

7:1 Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man, as long time as he liveth?

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7:2 For that woman that is under an husband, is bound to the law, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband [soothly if her husband be dead, she is delivered, *or unbound*, from the law of the husband].

7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

7:3 Therefore she shall be called adulteress, if she be with another man, while the husband liveth [Therefore living the man, she shall be called adulteress, if she be with another man]; but if her husband is dead [forsooth if her husband be dead], she is delivered from the law of the husband, that she be not adulteress, if she be with another man.

7:3 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.

7:4 And so, my brethren, ye be made dead to the law by the body of Christ, that ye be of another, that rose again from death, that ye bear fruit to God. [+Therefore, my brethren, and ye be made dead to the law by the body of Christ, that ye be another's, that rose from dead, that we bear fruit to God.]

7:4 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.

7:5 For when we were in flesh, passions of sins, that were by the law, wrought in our members, to bear fruit to death.

7:5 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.

7:6 But now we be unbound from

7:6 But now we are delivered from

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the law of death, in which we were held [in which we were holden], so that we serve in newness of spirit, and not in oldness of letter.

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.

7:7 What therefore shall we say? The law is sin? God forbid [Far be it]. But I knew not sin, but by [the] law; for I knew not that coveting was sin, but for the law said, Thou shalt not covet.

7:7 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.

7:8 And through occasion taken, sin by the commandment hath wrought in me all covetousness [sin by the commandment hath wrought in me all coveting, *or covetousness*]; for without the law, sin was dead.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

7:9 And I lived [Forsooth I lived] without the law sometime; but when the commandment was come, sin lived again. But I was dead,

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 and this commandment [and the commandment] that was to life, was found to me, to be to death.

7:10 And the commandment, which *was ordained* to life, I found *to be* unto death.

7:11 For sin, through occasion taken by the commandment, deceived me, and by that it slew *me* [and by it slew *me*].

7:11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

7:12 Therefore the law *is* holy, and the commandment *is* holy, and just, and good.

7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

7:13 Is then that thing that is good, made death to me? God forbid [Far be it]. But sin, that it seem sin, through good thing wrought death to me, that me sin over manner through the commandment [But sin, that it appear sin, through good thing wrought death to me, that

7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

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there be made sin sinning over manner, *or measure*, by commandment].

7:14 And we know, that the law is spiritual; but I am fleshly, sold under sin.

7:15 For I understand not that that I work; for I do not the good thing that I will, but I do that evil thing that I hate.

7:16 And if I do that thing that I will not, I consent to the law, that it is good.

7:17 But now I work not it now, but the sin that dwelleth in me.

7:18 But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to me (for will lieth *before* me), but I find not to perform good thing [truly to perform good thing I find not].

7:19 For I do not that good thing that I will, but I do that evil thing that I will not.

7:20 And if I do that *evil* thing that I will not [Soothly if I do that thing that I will not], I work not it, but the sin that dwelleth in me.

7:21 Therefore I find the law to me willing to do good thing [Therefore I find a law to me willing to do good thing], for evil thing lieth to me (for evil thing lieth *before* me).

7:22 For I delight together to the law of God, after the inner man.

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

7:16 If then I do that which I would not, I consent unto the law that *it is* good.

7:17 Now then it is no more I that do it, but sin that dwelleth in me.

7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

7:19 For the good that I would I do not: but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 I find then a law, that, when I would do good, evil is present with me.

7:22 For I delight in the law of God after the inward man:

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7:23 But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

7:24 I am an unhappy man [I *am* a woeful man]; who shall deliver me from the body of this sin?

7:25 [Forsooth] The grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.

## Chapter 8

8:1 Therefore now nothing of condemnation is to them that be in Christ Jesus, which wander not after the flesh.

8:2 For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and of death [hath delivered me from the law of sin, and death].

8:3 For that that was impossible to the law, in what thing it was frail by flesh, God sent his Son into the likeness of flesh of sin [in that thing it was sick, *or frail*, by flesh, God sending his Son into the likeness of flesh of sin], and of sin condemned sin in flesh;

8:4 that the justifying of the law were fulfilled in us, that go not after the flesh [that not after the flesh we wander], but after the Spirit.

8:5 For they that be after the flesh, understand those things [savour those things] that be of the flesh; but they that

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7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me from the body of this death?

7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## Chapter 8

8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things



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be after the Spirit, feel those things that be of the Spirit.

of the Spirit.

8:6 For the prudence of flesh is death; but the prudence of Spirit *is* life and peace.

8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

8:7 For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, for neither it may [soothly neither it may *be subject to the law*].

8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8:8 And they that be in flesh, be not able to please to God. [For they that be in flesh, may not please to God.]

8:8 So then they that are in the flesh cannot please God.

8:9 But ye be not in flesh, but in Spirit; if nevertheless the Spirit of God dwelleth in you [dwell in you]. But if any man hath not the Spirit of Christ, this is not his.

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

8:10 For if Christ is in you, the body is dead for sin [the body is dead from sin], but the Spirit liveth for justifying.

8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

8:11 And if the Spirit of him that raised Jesus Christ from death dwelleth in you, he that raised Jesus Christ from death, shall quicken also your deadly bodies, for the Spirit of him that dwelleth in you. [+For if the Spirit of him that raised Jesus Christ from dead dwell in you, he that raised Jesus Christ from dead, shall quicken also your deadly bodies, for the Spirit of him dwelling in you.]

8:11 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 by his Spirit that dwelleth in you.

8:12 Therefore, brethren, we be debtors, not to the flesh, that we live after the flesh.

8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

8:13 For if ye live after the flesh, ye

8:13 For if ye live after the flesh, ye

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shall die; but if ye by the Spirit [shall] slay the deeds of the flesh, ye shall live.

shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

8:14 For whoever be led by the Spirit of God, these be the sons of God.

8:14 For as many as are led by the Spirit of God, they are the sons of God.

8:15 For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, in which we cry, Abba, Father.

8:15 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.

8:16 And that Spirit yieldeth witnessing to our spirit, that we be the sons of God;

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

8:17 if sons, and heirs, heirs forsooth of God, and heirs together with Christ [forsooth if sons, and heirs, soothly heirs of God, truly even-heirs of Christ]; if nevertheless we suffer together, that also we be glorified together.

8:17 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.

8:18 And I deem, that the passions of this time be not worthy to the glory to coming [be not even worthy to the glory to come], that shall be showed in us.

8:18 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.

8:19 For the abiding of creature abideth the showing of the sons of God.

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

8:20 But the creature is subject to vanity, not willing(ly), but for him that made it subject in hope; [Soothly the creature is subject to vanity, not willing, but for him that subjected it in hope;]

8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

8:21 for that creature [for and that creature] shall be delivered from servage of corruption into the liberty of the glory of the sons of God.

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

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8:22 And we know, that each creature sorroweth, and travaileth with pain till yet.

8:23 And not only it, but also we us selves [but and we ourselves], that have the first fruits of the Spirit, and we us selves sorrow within us [and we ourselves sorrow within us] for the adoption of God's sons, abiding the again-buying of our body.

8:24 But by hope we be made safe. For hope that is seen, is not hope; for who hopeth that thing, that he seeth? [Soothly by hope we be made safe. Forsooth the hope that is seen, is not hope; for why what hopeth a man that thing, that he seeth?]

8:25 And if we hope that thing that we see not, we abide by patience.

8:26 And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that may not be told out [but that Spirit asketh for us with sorrowings, that be not able to be told out].

8:27 For he that seeketh the hearts, knoweth what the Spirit desireth, for by God [for after God, *that is, at God's will,*] he asketh for holy men.

8:28 And we know, that to men that love God, all things work together into good, to them that after purpose be called saints.

8:29 For those that he knew before [For why and whom he knew before], he before-ordained by grace to be made

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8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

8:26 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.

8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

8:28 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.

8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be

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like to the image of his Son, that he be the first begotten among many brethren.

the firstborn among many brethren.

8:30 And those that he before-ordained to bless, them he called; and whom he called, them he justified; and whom he justified, them he glorified. [Soothly whom he before-ordained to bless, and them he called; and whom he called, and them he justified; soothly whom he justified, and them he glorified.]

8:30 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.

8:31 What then shall we say to these things? If God *be* for us, who *is* against us?

8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

8:32 Which also spared not his own Son, but betook him for us all, how also gave he not to us all things with him?

8:32 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?

8:33 Who shall accuse against the chosen men of God? It is God that justifieth,

8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

8:34 who is it that condemneth? It is Jesus Christ that was dead, yea, the which rose again, the which is on the right half of God, and the which prayeth for us [the which and rose again, the which is on the right half of God, the which prayeth for us].

8:34 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.

8:35 Who then shall separate us [Who therefore shall part us] from the charity of Christ? tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or sword?

8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, For we be slain all day for thee; we be guessed as sheep

8:36 As it is written, For thy sake we are killed all the day long; we are

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of slaughter [we be gessed as sheep to slaughter].

accounted as sheep for the slaughter.

8:37 But in all these things we overcome, for him that loved us.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 But I am certain [Soothly I am certain], that neither death, neither life, neither angels, neither principats, neither virtues, neither present things, neither things to coming [neither things to come],

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 neither strength, neither height, neither deepness, neither any other creature may separate us [shall be able to part us] from the charity of God, that is in Christ Jesus our Lord.

8:39 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.

## Chapter 9

## Chapter 9

9:1 I say truth in Christ Jesus, I lie not, for my conscience beareth witnessing to me in the Holy Ghost, [I say truth in Christ Jesus, I lie not, my conscience bearing witness to me in the Holy Ghost,]

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 for great heaviness is to me, and continual sorrow to my heart.

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I myself desired to be separated from Christ for my brethren [Forsooth I myself desired to be cursed, *or parted*, from Christ for my brethren], that be my cousins after the flesh,

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

9:4 that be men of Israel [that be Israelites]; whose is adoption of sons, and glory, and testament, and giving of the law, and service, and promises;

9:4 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

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9:5 whose be the fathers, and of which *is* Christ after the flesh [<sup>+</sup>and of whom *is* Christ after the flesh], that is God above all things, blessed into worlds. Amen.

9:6 But not that the word of God hath fallen down [Soothly not that the word of God hath fallen down, *or failed unfulfilled*]. For not all that be of Israel, these be Israelites.

9:7 Neither they that be [the] seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;

9:8 that is to say, not they that be sons of the flesh, *be* sons of God, but they that be sons of [the] promise be deemed in the seed.

9:9 For why this is the word of promise, After this time I shall come, and a son shall be to Sarah.

9:10 And not only she, but also Rebecca had two sons of one lying-by of Isaac, our father. [Forsooth not only she, but and Rebecca, of one lying-by, *or of one knowing of man*, having two sons of Isaac, our father.]

9:11 And when they were not yet born, neither had done any thing of good either evil [or evil], that the purpose of God should dwell by election [that the purpose of God should dwell after election], not of works, but of God calling,

promises;

9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

9:8 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.

9:9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

9:11 (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;)

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9:12 it was said to him, That the more should serve the less, [it is said to her, For the more shall serve to the less,]

9:12 It was said unto her, The elder shall serve the younger.

9:13 as it is written, I loved Jacob, but I hated Esau. [as it is written, I loved Jacob, forsooth Esau I had in hate.]

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What therefore shall we say? Whether wickedness be with God? God forbid [Far be it].

9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

9:15 For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.

9:15 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.

9:16 Therefore it is not neither of man willing [Therefore it is not neither of a man willing], neither running, but of God having mercy.

9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

9:17 And the scripture saith to Pharaoh [Forsooth the scripture saith to Pharaoh], For to this thing I have stirred thee, that I show in thee my virtue, and that my name be told in all [the] earth.

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

9:18 Therefore of whom God will, he hath mercy; and whom he will, he endureth [and whom he will, he endureth, *or hardeneth*].

9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

9:19 Then sayest thou to me, What is sought yet [What thing is yet sought]? for who withstandeth his will?

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

9:20 O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so?

9:20 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?

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9:21 Whether a potter of clay hath not power to make of the same gobbet one vessel into honour, another into despite? [Whether a potter of clay hath not power of the same gobbet to make soothly one vessel into honour, another forsooth into despite, *or low office?*]

9:22 And if God willing to show his wrath, and to make his power known, hath suffered in great patience vessels of wrath able into death, [That if God willing to show wrath, and to make his power known, sustained in great patience the vessels of wrath able into perdition, *or damnation,*]

9:23 to show the riches of his glory [that he should show the riches of his glory] into vessels of mercy, which he made ready into glory.

9:24 Which also he called [us,] not only of the Jews, but also of heathen men,

9:25 as he saith in Osee, I shall call not my people my people, and not my loved my loved, and not getting mercy getting mercy [and not having mercy having mercy];

9:26 and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of living God.

9:27 But Esaias crieth for Israel [Forsooth Esaias crieth for Israel], If the number of children of Israel shall be as [the] gravel of the sea, the remnants [the reliefs] shall be made safe.

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

9:22 *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 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.

9:27 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:



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9:28 Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged on all the earth [<sup>+</sup>for the Lord shall make a word abridged, *or made short*, upon earth].

9:29 And as Esaias before-said, But God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrha.

9:30 Therefore what shall we say? That heathen men that followed not rightwiseness, have gotten rightwiseness [have caught rightwiseness], yea, the rightwiseness that is of faith.

9:31 But Israel following the law of rightwiseness, came not perfectly to [into] the law of rightwiseness.

9:32 Why? For not of faith, but as of works. And they spurned against the stone of offence [Soothly they offended against the stone of offence, *or spurning*],

9:33 as it is written, Lo! I put a stone of offence in Sion, and a stone of stumbling; and each that shall believe in it, shall not be confounded. [as it is written, Lo! I put a stone of *spurning* in Sion, and a stone of offence; and each that shall believe into it, shall not be confounded, *or shamed*.]

## Chapter 10

10:1 Brethren, the will of mine heart and my beseeching is made to God for them into health.

10:2 But I bear witnessing to them

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9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

## Chapter 10

10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

10:2 For I bear them record that they

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[Forsooth I bear witnessing to them], that they have the love of God, but not after knowing.

have a zeal of God, but not according to knowledge.

10:3 For they not knowing God's rightwiseness [For they unknowing God's rightwiseness], and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

10:3 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.

10:4 For the end of the law *is* Christ, to rightwiseness to each man that believeth.

10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

10:5 For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.

10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

10:6 But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ;

10:6 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*.)

10:7 or who shall go down into hell? that is, to again-call Christ from death. [†or who shall do down into deepness, *or hell*? that is, to again-call Christ from dead.]

10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

10:8 But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief, which we preach.

10:8 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;

10:9 That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from death [that God raised him from dead], thou shalt be safe.

10:9 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.

10:10 For by heart me believeth to

10:10 For with the heart man believeth

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rightwiseness [Forsooth by heart men believeth to rightwiseness], but by mouth acknowledging is made to health.

unto righteousness; and with the mouth confession is made unto salvation.

10:11 For why the scripture saith, Each that believeth in him, shall not be confounded.

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

10:12 And there is no distinction of Jew and of Greek; for the same Lord of all *is* rich into all, that inwardly call him [that in-call him].

10:12 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.

10:13 For each man, whoever shall inwardly call [whoever shall in-call] the name of the Lord, shall be safe.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they inwardly call him [How therefore shall they in-call him], into whom they have not believed? or how shall they believe to him, whom they have not heard? How shall they hear, without a preacher?

10:14 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?

10:15 and how shall they preach, but they be sent? As it is written, How fair *be* the feet of them that preach peace, of them that preach good things [As it is written, How fair the feet of men evangelizing peace, of preaching good things].

10:15 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!

10:16 But not all men obey to the gospel [But not all obey to the gospel]. For Esaias saith, Lord, who believed to our hearing?

10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

10:17 Therefore faith *is* of hearing [Therefore faith by hearing], but hearing by the word of Christ.

10:17 So then faith *cometh* by hearing, and hearing by the word of God.

10:18 But I say, Whether they heard not? Yes, soothly the sound of them

10:18 But I say, Have they not heard? Yes verily, their sound went into all the

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went out into all the earth, and their words into the ends of the world.

10:19 But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, that ye be no folk; that ye be an unwise folk, I shall send you into wrath [First Moses saith, I shall lead you to envy, into not a folk; into an unwise folk, I shall send you into wrath].

10:20 And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not me.

10:21 But to Israel he saith, All day I stretched out mine hands to a people that believed not, but gainsaid me. [Forsooth to Israel, he saith, All day I stretched out my hands to a people not believing to me, but again-saying to me.]

## Chapter 11

11:1 Therefore I say, Whether God hath put away his people? God forbid [Far be it]. For [and] I am an Israelite, of the seed of Abraham, of the lineage of Benjamin.

11:2 God hath not put away his people, which he before-knew. Whether ye know not [Whether ye witen not], what the scripture saith in Elias? How he prayeth God against Israel,

11:3 Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

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earth, and their words unto the ends of the world.

10:19 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.

10:20 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.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## Chapter 11

11:1 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.

11:2 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,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

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11:4 But what saith God's answer to him? I have left to me seven thousands of men [I have left to me seven thousand of men], that have not bowed their knees before Baal.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

11:5 So therefore also in this time, the remnants [the reliefs] be made safe, by the choosing [after the choosing] of the grace of God.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if *it be* by the grace of God, *it is* not now of works; else grace is not now grace.

11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

11:7 What then? Israel hath not gotten this that he sought [Israel hath not gotten that that he sought], but election hath gotten; and the others be blinded.

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

11:8 As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

11:9 And David saith, Be the board of them made into a snare before them, and into catching, and into cause of stumbling, and into yielding to them [and into catching, and into offence, and into yielding again to them].

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

11:10 Be the eyes of them made dark, that they see not; and bow thou down always the back of them [and bow down all-gates the back of them].

11:10 Let their eyes be darkened that they may not see, and bow down their back away.

11:11 Therefore I say, Whether they offended so, that they should fall down?

11:11 I say then, Have they stumbled that they should fall? God forbid: but

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God forbid [Far be it]. But by the guilt of them health is made to heathen men, that they follow them.

11:12 That if the guilt of them be riches of the world, and the making less of them be riches of heathen men [and the diminishing, *or making less*, of them be riches of heathen men], how much more the plenty of them?

11:13 But I say to you [Soothly I say to you], heathen men, for as long as I am apostle of heathen men, I shall honour my ministry [I shall honour my ministry, *or service*],

11:14 if in any manner I stir my flesh for to follow, and that I make some of them safe. [if on any manner I stir my flesh to follow, and I make some of them safe.]

11:15 For if the loss of them is the reconciling of the world, what *is* the taking up [*of them*], but life of dead *men* [but life of dead]?

11:16 For if a little part of that that is tasted be holy, the whole gobbet *is holy*; and if the root is holy, also the branches.

11:17 What if any of the branches be broken, when thou were a wild olive tree, art grafted among them, and art made fellow of the root, and of the fatness of the olive tree, [That if any of the branches be broken, thou soothly, when thou were a wild olive tree, wert set in among them, and wert made fellow of the root, and of fatness of the olive tree,]

11:18 do not thou have glory against

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*rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

11:16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches.

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the branches [do not thou glory against the branches]. For if thou gloriest, thou bearest not the root, but the root thee.

But if thou boast, thou bearest not the root, but the root thee.

11:19 Therefore thou sayest, The branches be broken, that I be grafted in [that I be inset].

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11:20 Well, for unbelief the branches be broken; but thou standest by faith. Do not thou understand high things [Do not thou savour high thing], but dread thou,

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

11:21 for if God spared not the natural branches, [*see thou*] lest peradventure he spare not thee.

11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

11:22 Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou dwellest in goodness [if thou shalt dwell in goodness], else also thou shalt be cut down.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

11:23 Yea, and they shall be set in, if they dwell not in unbelief. For God is mighty, to set them in again. [But, and they shall be inset, if they shall not dwell in unbelief. Forsooth God is mighty, again to inset them.]

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24 For if thou art cut down of the natural wild olive tree, and against kind art set into a good olive tree, how much more they that *be* by kind, shall be set in their olive tree? [+For if thou wert cut down of the natural wild olive tree, and against kind wert inset into a good olive tree, how much more they that be by kind, shall be inset into their olive tree?]

11:24 For if thou wert 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?

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11:25 But, brethren, I will not that ye not know this mystery, that ye be not wise to yourselves; for blindness hath fallen a part in Israel, till that the plenty of heathen men entered, [Forsooth, brethren, I will not that ye unknow this mystery, that ye be not wise to yourselves; for blindness hath felled of part in Israel, till the plenty of heathen men entered,]

11:26 and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the wickedness of Jacob [and turn away the unpiety of Jacob].

11:27 And this testament to them of me, when I shall do away their sins.

11:28 After the gospel *they be* enemies for you, but *they be* most dear-worthy by the election [after the election] for the fathers.

11:29 And the gifts and the calling of God be without repenting. [Soothly the gifts and calling of God be without repenting.]

11:30 And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;

11:31 so and these now believed not into your mercy [so and these now believed not to your mercy], that also they get mercy.

11:32 For God closed all things together in unbelief [Forsooth God closed together all things in unbelief], that he have mercy on all.

11:25 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.

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

11:27 For this *is* my covenant unto them, when I shall take away their sins.

11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

11:29 For the gifts and calling of God *are* without repentance.

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.



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11:33 O! the highness of the riches of the wisdom and of the knowing of God; how incomprehensible be his dooms, and his ways *be* unsearchable. [O! the depth of the riches of wisdom and knowing of God; how incomprehensible be his dooms, and his ways unsearchable.]

11:34 For why who knew the wit of the Lord, or who was his counsellor?

11:35 or who former gave to him, and it shall be requited [again] to him?

11:36 For of him, and by him, and in him be all things. To him *be* glory into worlds [of worlds]. Amen.

## Chapter 12

12:1 Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies a living sacrifice, holy, pleasing to God, and your service reasonable.

12:2 And do not ye be conformed to this world, but be ye reformed in newness of your wit, that ye prove which is the will of God, good, and well pleasing, and perfect.

12:3 For I say, by the grace that is given to me, to all that be among you, that ye understand not more than it behooveth to understand, but for to understand to soberness [to not savour, *or know*, more than it behooveth to know, but to know to soberness]; and to each man, as God hath parted the measure of faith.

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11:33 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!

11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

11:35 Or who hath first given to him, and it shall be recompensed unto him again?

11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## Chapter 12

12:1 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.

12:2 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, and acceptable, and perfect, will of God.

12:3 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.

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12:4 For as in one body we have many members, but all the members have not the same deed [soothly all the members have not the same act, *or deed*];

12:5 so we many be one body in Christ [so we be many, one body in Christ], and each *be* members one of another.

12:6 Therefore we that have gifts diversing [Therefore having gifts diversing], after the grace that is given to us, either prophecy, after the reason of faith;

12:7 either service, in ministering; either he that teacheth, in teaching; [either ministry, *or service*, in ministering; or he that teacheth, in teaching;]

12:8 he that stirreth softly, in admonishing [he that stirreth softly, in exhortation, *or admonishing*]; he that giveth, in simpleness; he that is sovereign [<sup>+</sup>he that is prelate, *or sovereign*/he that is before], in busyness; he that hath mercy, in gladness.

12:9 Love without feigning, hating evil, drawing to good [cleaving, *or fast drawing*, to good thing];

12:10 loving together the charity of brotherhood. Each come before to worship (the) other [Coming before together in honour];

12:11 not slow in busyness, fervent in spirit, serving to the Lord,

12:12 joying in hope, patient in tribulation, busy in prayer,

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12:4 For as we have many members in one body, and all members have not the same office:

12:5 So we, *being* many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

12:7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

12:9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12:10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

12:11 Not slothful in business; fervent in spirit; serving the Lord;

12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

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12:13 giving good to the needs of saints, keeping hospitality.

12:13 Distributing to the necessity of saints; given to hospitality.

12:14 Bless ye men that pursue you; bless ye, and do not ye curse;

12:14 Bless them which persecute you: bless, and curse not.

12:15 for to joy with men that joy, for to weep with men that weep.

12:15 Rejoice with them that do rejoice, and weep with them that weep.

12:16 Feel ye the same thing together; not understanding high things, but consenting to meek things [<sup>+</sup>Feeling the same thing together; not savouring, *or knowing*, high things, but consenting to meek things, *following meek fathers*]. Do not ye be prudent with yourselves;

12:16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

12:17 to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

12:18 If it may be done, that that is of you, have ye peace with all men.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

12:19 Ye most dear brethren, not defending yourselves, but give ye place to wrath [Ye most dear-worthy brethren, not defending, *or venging*, yourselves, but give ye place to ire, *or wrath*]; for it is written, The Lord saith, To me vengeance, and I shall yield [again].

12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

12:20 But if thine enemy hungereth, feed thou him; if he thirsteth, give thou drink to him; for thou doing this thing shalt gather together coals on his head. [But if thine enemy shall hunger, feed him; if he thirsteth, give drink to him; forsooth doing these things thou shalt gather together coals on his head.]

12:20 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.

12:21 Do not thou be overcome of evil,

12:21 Be not overcome of evil, but

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but overcome thou evil by good.

overcome evil with good.

## Chapter 13

## Chapter 13

13:1 Every soul be subject to higher powers. For there is no power but of God, and those things that be of God, be ordained.

13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

13:2 Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand, get to themselves damnation.

13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13:3 For princes be not to the dread of good work, but of evil. But wilt thou, that thou dread not power? Do thou good thing, and thou shalt have praising of it [Soothly wilt thou not dread power? Do good, and thou shalt have praising of it];

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

13:4 for he is the minister of God to thee into good. But if thou doest evil, dread thou [Soothly, if thou doest evil, dread]; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil.

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

13:5 And therefore by need be ye subject, not only for wrath, but also for conscience.

13:5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

13:6 For therefore [and] ye give tributes, they be the ministers of God, and serve for this same thing [for this same thing serving].

13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

13:7 Therefore yield ye to all men debts, to whom tribute, tribute, to whom toll, toll [to whom toll, *or custom for*

13:7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear;

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*things borne about, toll, or such custom*], to whom dread, dread, to whom honour, honour.

13:8 To no man owe ye any thing, but that ye love together. For he that loveth his neighbour, hath fulfilled the law.

13:9 For, Thou shalt do no lechery [Thou shalt not do lechery], Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing, Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or included* [it is enstored, *or enclosed*], in this word, Thou shalt love thy neighbour as thyself.

13:10 The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

13:11 And we know this time, that the hour is now, that we rise from sleep; for now is our health near(er), than when we believed. [+And we knowing this time, that the hour is now, us to rise of sleep; soothly now our health is nearer, than when we believed.]

13:12 The night went before, but the day hath approached [forsooth the day hath nighed]. Therefore cast we away the works of darkneses, and be we clothed in the armours of light [and be we clothed with the armours of light].

13:13 As in [the] day wander we honestly, not in superfluous feasts [not in oft eatings] and drunkennesses, not in beds [not in bedchambers] and

honour to whom honour.

13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

13:9 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.

13:10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

13:11 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.

13:12 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.

13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

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unchastities, not in strife and in envy;

13:14 but be ye clothed in the Lord Jesus Christ, and do ye not the busyness of flesh in desires [and do ye not the care, *or busyness*, of flesh in desires].

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

## Chapter 14

## Chapter 14

14:1 But take ye a frail man in belief, not in deemings of thoughts. [Forsooth take ye a sick man in belief, not in deceptions, *or disputations*, of thoughts.]

14:1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

14:2 For another man believeth, that he may eat all things; but he that is frail [but he that is sick, *or unsteadfast*], eat worts.

14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

14:3 He that eateth, despise not him that eateth not; and he that eateth not, deem not him that eateth. For God hath taken him to him(self) [For why God hath taken him].

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

14:4 Who art thou, that deemest another's servant? To his lord he standeth, or falleth *from him*. But he shall stand; for the Lord is mighty to make him perfect [<sup>+</sup>To his lord he standeth, or falleth down. Forsooth he shall stand; for the Lord is mighty to ordain him, *or make steadfast*].

14:4 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.

14:5 For why one deemeth a day betwixt [between] a day, another deemeth each day. Each man increase in his wit.

14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

14:6 He that understandeth the day, understandeth to the Lord [He that savoureth, *or understandeth*, the day, understandeth to the Lord]. And he that

14:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth,

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eateth, eateth to the Lord, for he doeth thankings to God. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14:7 For no man of us liveth to himself, and no man dieth to himself.

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be of the Lord [we be (the) Lord's].

14:8 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.

14:9 For why for this thing Christ was dead, and rose again, that he be Lord both of quick and of dead men [that he be Lord and of quick and of dead].

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:10 But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ.

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

14:11 For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

14:11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

14:12 Therefore each of us [And so each of us] shall yield reason to God for himself.

14:12 So then every one of us shall give account of himself to God.

14:13 Therefore no more deem we each other; but more deem ye this thing, that ye put not hurting, or cause of stumbling [or offence], to a brother.

14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14:14 I know and trust in the Lord Jesus, that nothing is unclean by him, no but to him that deemeth any thing to be unclean [but to him that deemeth any

14:14 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.

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thing to be unclean], to him it is unclean.

14:15 And if thy brother be made sorry in conscience for meat [Soothly if thy brother be made sorry, *or heavy in conscience*, for meat], now thou walkest not after charity. Do not thou through thy meat destroy him [Do not through thy meat lose him], for whom Christ died.

14:16 Therefore be not your good thing blasphemed. [Therefore be not our good thing blasphemed, *or despised*.]

14:17 For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost.

14:18 And he that in this thing serveth Christ, pleaseth God, and is approved to men [and is proved to men].

14:19 Therefore follow we those things that be of peace, and keep we together those things that be of edification [and keep we those things together that be of edification].

14:20 Do not thou for meat destroy the work of God. For all things be clean, but it is evil to the man that eateth by offending.

14:21 It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to stumble, or is made frail [neither in what thing thy brother offendeth, or is caused to offend, or is made sick, *or unsteadfast*].

14:22 Thou hast faith with thyself, have thou before God. Blessed is he that

14:15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of:

14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

14:18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14:20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

14:21 *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.

14:22 Hast thou faith? have *it* to thyself before God. Happy *is* he that



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deemeth not himself in that thing that he approveth [Blessed is he that deemeth not, *or condemneth not*, himself in that thing that he proveth].

14:23 For he that deemeth, is condemned, if he eateth; for it is not of faith. And all thing that is not of faith, is sin. [+Forsooth he that deemeth, is damned, if he eateth; for why? for *his eating* is not of faith. Forsooth all thing that is not of faith, is sin.]

## Chapter 15

15:1 But we firmer men owe to sustain the feeblenesses of frail men, and not please to ourselves. [+Forsooth we firmer owe to sustain, *or bear up*, the feebleness of sick men, *or unfirm in faith*, and not to please to ourselves.]

15:2 Each of us please to his neighbour in good [into good], to edification.

15:3 For Christ pleased not to himself, as it is written, The reproves of men despising thee, felled on me. [+For why Christ pleased not to himself, but, as it is written, The reproves, *or shames*, of men displeasing thee, fell on me.]

15:4 For whatever things be written, those be written to our teaching [they be written to our teaching], that by patience and comfort of scriptures we have hope.

15:5 But God of patience and of solace give to you to understand the same thing, each into (the) other after Jesus Christ,

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condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

## Chapter 15

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

15:2 Let every one of us please *his* neighbour for *his* good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

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15:6 that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 For which thing take ye together, as also Christ took you into the honour of God.

15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

15:8 For I say, that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises of fathers.

15:8 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:

15:9 And heathen men owe to honour God for mercy; as it is written, Therefore, Lord, I shall acknowledge to thee among heathen men, and I shall sing to thy name.

15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

15:10 And again he saith, Ye heathen men, be ye glad with his people. [And again he saith, Glad, *or joy*, ye heathen men with his people.]

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

15:11 And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him.

15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

15:12 And again Esaias saith, There shall be a root of Jesse, that shall rise up to govern heathen men [that shall rise to govern heathen men], and heathen men shall hope in him.

15:12 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.

15:13 And God of hope full-fill you in all joy and peace in believing, that ye increase in hope and virtue of the Holy Ghost [that ye abound in hope and virtue of the Holy Ghost].

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

15:14 And, brethren, I myself am certain of you, that also ye be full of

15:14 And I myself also am persuaded of you, my brethren, that ye also are full

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love, and ye be filled with all knowing, so that ye be able to admonish each other. [<sup>+</sup>Soothly, brethren, and I myself am certain of you, that also ye be full of love, yea, full-filled with all science, *or knowing*, so that ye may admonish each other.]

15:15 And, brethren, more boldly I wrote to you a part [more hardily I wrote to you of part], as bringing you into mind, for the grace that is given to me of God,

15:16 that I be the minister of Christ Jesus among heathen men. And I hallow the gospel of God, that the offering of heathen men be accepted, and hallowed in the Holy Ghost [I hallowing the gospel of God, that the offering of heathen men be made acceptable, and hallowed in the Holy Ghost].

15:17 Therefore I have glory in Christ Jesus to God.

15:18 For I dare not speak any thing of those things, which Christ doeth not by me [which Christ maketh not by me], into obedience of heathen men, in word and deeds,

15:19 in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass to the Illyricum sea I have filled the gospel of Christ [so that from Jerusalem by compass, *or environ*, till unto Illyricum I have full-filled the gospel of Christ].

15:20 And so I have preached this gospel, not where Christ was named,

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of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

15:16 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.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 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,

15:19 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.

15:20 Yea, so have I strived to preach the gospel, not where Christ was

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lest I build upon another's ground,

named, lest I should build upon another man's foundation:

15:21 but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.

15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

15:22 For which thing I was hindered full much to come to you, and I am hindered till this time. [For which thing I was letted full much to come to you, and I am forbidden till unto yet.]

15:22 For which cause also I have been much hindered from coming to you.

15:23 And now I have not further place in these countries, but I have desire to come to you, of many years that be passed. [Forsooth now I not having further place, *or cause of longer dwelling*, in these countries, soothly having covetousness of coming to you, of many years now going before.]

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

15:24 When I [shall] begin to pass into Spain, I hope that in my going I shall see you [I hope that I passing forth shall see you], and of you I shall be led thither, if I use you first in part.

15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

15:25 Therefore now I shall pass forth to Jerusalem, to minister to saints.

15:25 But now I go unto Jerusalem to minister unto the saints.

15:26 For Macedonia and Achaia have assayed to make some gift to poor men of saints, that be in Jerusalem. [Forsooth Macedonia and Achaia proved to make some collection, *or gathering of money*, into poor men of saints, that be in Jerusalem.]

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 For it pleased to them [Soothly it pleased to them], and they be debtors of

15:27 It hath pleased them verily; and their debtors they are. For if the

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them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them.

15:28 Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain.

15:29 And I know, that I coming to you, shall come in the abundance of the blessing of Christ [shall come into the abundance, *or plenty*, of the blessing of Christ].

15:30 Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers [for me] to the Lord,

15:31 that I be delivered from the unfaithful men, that be in Judaea, and that the offering of my service be accepted in Jerusalem to saints;

15:32 that I come to you in joy, by the will of God, and that I be refreshed with you.

15:33 And God of peace be with you all. Amen.

## Chapter 16

16:1 And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea,

16:2 that ye receive her in the Lord worthily to saints, and that ye help her in whatever cause she shall need of you. For she hath helped many men, and myself.

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Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

15:30 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;

15:31 That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 Now the God of peace *be* with you all. Amen.

## Chapter 16

16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

16:2 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.

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16:3 Greet Priscilla and Aquila, mine helpers in Christ Jesus,

16:4 which under-putted [which under-put] their necks for my life; to whom not I alone do thankings, but also all the churches of heathen men.

16:5 And greet ye well their household church [And greet ye well their home-church]. Greet well Epaenetus, loved to me, that is the first of Asia in Christ Jesus.

16:6 Greet well Mary, the which hath travailed much in us. [Greet well Mary, that hath travailed much in us.]

16:7 Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among the apostles, and which were before me in Christ.

16:8 Greet well Amplias, most dear-worthy to me in the Lord.

16:9 Greet well Urbane, our helper in Christ Jesus, and Stachys, my darling [and Stachys, my loved].

16:10 Greet well Apelles, the noble in Christ [Greet well Apelles, noble in Christ]. Greet well them that be of Aristobulus' house.

16:11 Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.

16:12 Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dear-

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16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

16:4 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.

16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

16:6 Greet Mary, who bestowed much labour on us.

16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

16:8 Greet Amplias my beloved in the Lord.

16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

16:11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in

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worthy *woman*, that hath travailed much  
in the Lord.

the Lord.

16:13 Greet well Rufus, chosen in the  
Lord, and his mother, and mine.

16:13 Salute Rufus chosen in the Lord,  
and his mother and mine.

16:14 Greet well Asyncritus, Phlegon,  
Hermes, Patrobas, Hermas, and  
brethren that be with them.

16:14 Salute Asyncritus, Phlegon,  
Hermas, Patrobas, Hermes, and the  
brethren which are with them.

16:15 Greet well Philologus, and Julia,  
and Nereus, and his sister, and  
Olympas, and all the saints that be with  
them.

16:15 Salute Philologus, and Julia,  
Nereus, and his sister, and Olympas,  
and all the saints which are with them.

16:16 Greet ye well together in holy  
kiss [Greet well together in holy kiss]. All  
the churches of Christ greet you well.

16:16 Salute one another with an holy  
kiss. The churches of Christ salute you.

16:17 But, brethren, I pray you, that ye  
espy them that make dissensions and  
hurtings [that ye espy them that make  
dissensions and hurtings, *or offences*], besides  
the doctrine that ye have learned, and  
bow away from them.

16:17 Now I beseech you, brethren,  
mark them which cause divisions and  
offences contrary to the doctrine which  
ye have learned; and avoid them.

16:18 For such men serve not to the  
Lord Christ, but to their womb, and by  
sweet words and blessings deceive the  
hearts of innocent men.

16:18 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.

16:19 But your obedience is published  
into every place, therefore I have joy in  
you. But I will that ye be wise in good  
thing [But I will you to be wise in good  
thing], and simple in evil.

16:19 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.

16:20 And God of peace tread Satan  
under your feet swiftly. The grace of  
our Lord Jesus Christ be with you.

16:20 And the God of peace shall bruise  
Satan under your feet shortly. The  
grace of our Lord Jesus Christ *be* with  
you. Amen.

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16:21 Timothy, mine helper, greeteth you well, and also Lucius, and Jason, and Sosipater, my cousins.

16:22 I Tertius greet you well, that wrote this epistle, in the Lord.

16:23 Gaius, mine host, greeteth you well, and all the church. Erastus, treasurer of the city [Erastus, treasurer, *or keeper*, of the city], greeteth you well, and Quartus [the] brother.

16:24 The grace of our Lord Jesus Christ *be* with you all. Amen.

16:25 And honour and glory be to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, by the revelation of mystery held still in times everlasting; [Forsooth to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, after the revelation of mystery holden still, *that is, not showed*, in times everlasting;]

16:26 which *mystery* is now made open by scriptures of prophets, by the commandment of God without beginning and ending, to the obedience of faith in all heathen men, [the which is now made open by scriptures of prophets, after the commandment of God without beginning and ending, to the obedience of faith in all heathen men,]

16:27 *the mystery* known by Jesus Christ to God alone wise [*the mystery* known to God alone wise, by Jesus Christ], to whom *be* honour and glory into worlds of worlds. Amen.

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16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

16:22 I Tertius, who wrote *this* epistle, salute you in the Lord.

16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

16:24 The grace of our Lord Jesus Christ *be* with you all. Amen.

16:25 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,

16:26 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:

16:27 To God only wise, *be* glory through Jesus Christ for ever. Amen.



THE FIRST EPISTLE  
*of* PAUL *to the*  
CORINTHIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, called apostle of Jesus Christ, by the will of God, and Sosthenes, brother,

1:2 to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, with all that inwardly call the name of our Lord Jesus Christ, in each place of them and of ours,

1:3 grace to you and peace of God, our Father, and of the Lord Jesus Christ.

1:4 I do thankings to my God evermore for you, in the grace of God that is given to you in Christ Jesus.

1:5 For in all things ye be made rich in him, in each word, and in each knowing [and in each knowing, *or science*],

1:6 as the witnessing of Christ is confirmed in you;

1:7 so that nothing fail to you in any grace, that abide the showing of our Lord Jesus Christ [abiding the revelation, *or showing*, of our Lord Jesus Christ];

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Chapter 1

1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

1:2 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:

1:3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1:5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

1:6 Even as the testimony of Christ was confirmed in you:

1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

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1:8 which also shall confirm you into the end without crime [which also shall confirm you till into the end without crime, *or great sin*], in the day of the coming of our Lord Jesus Christ.

1:8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

1:9 A true God [Forsooth God is true], by whom ye be called into the fellowship of his Son Jesus Christ our Lord.

1:9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1:10 But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions be not among you [and that schisms, *or divisions, dissensions, or discords*, be not among you]; but be ye perfect in the same wit, and in the same knowing.

1:10 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.

1:11 For, my brethren, it is told to me of them that be at Chloe's, that strives be among you.

1:11 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.

1:12 And I say that, that each of you saith, For I am of Paul, and I *am* of Apollos, and I *am* of Cephas, but I *am* of Christ. [Forsooth I say this thing, that each of you saith, Forsooth I am of Paul, forsooth I of Apollos, truly I of Cephas, *that is, Peter*, forsooth I of Christ.]

1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1:13 Whether Christ is parted? whether Paul was crucified for you, either ye be baptized in the name of Paul [or be ye baptized in the name of Paul]?

1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1:14 I do thankings to my God [I do thankings to God], that I baptized none of you, but Crispus and Gaius;

1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1:15 lest any man say, that ye be

1:15 Lest any should say that I had

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baptized in my name.

baptized in mine own name.

1:16 And I baptized also the house of Stephanas, but I know not, that I baptized any other [if I baptized any other].

1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1:17 For Christ sent me not to baptize, but to preach the gospel; not in wisdom of word, that the cross of Christ be not voided away.

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1:19 For it is written, I shall destroy the wisdom of wise men [I shall lose the wisdom of wise men], and I shall reprove the prudence of prudent men.

1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1:20 Where is the wise man? where is the wise lawyer [where is the writer, *or man of law*]? where is the purchaser of this world? Whether God hath not made the wisdom of this world fond [Whether God hath not made the wisdom of this world foolish]?

1:20 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?

1:21 For the world in wisdom of God knew not God by wisdom [For why for in the wisdom of God the world knew not God by wisdom], it pleased to God, by [the] folly of preaching, to make them safe that believed.

1:21 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.

1:22 For Jews seek signs, and Greeks seek wisdom;

1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1:23 but we preach Christ crucified, to Jews cause of stumbling [to Jews soothly offence], and to heathen men folly;

1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

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1:24 but to those Jews and Greeks that be called, *we preach* Christ the virtue of God and the wisdom of God. [forsooth to them called, Jews and Greeks, Christ the virtue of God, and the wisdom of God.]

1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1:25 For that that is folly thing of God, is wiser than men; and that that is the feeble thing of God [and that that is the sick thing, *or frail*, of God], is stronger than men.

1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1:26 But, brethren, see ye your calling [Forsooth, see ye your calling, brethren]; for not many wise men after the flesh, not many mighty, not many noble.

1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

1:27 But God chose those things that be fond of the world, to confound wise men; and God chose the feeble things of the world, to confound the strong things; [But God chose those things that be foolish of the world, that he confound wise men; and God chose the sick things, *or frail*, of the world, that he confound the strong things;]

1:27 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;

1:28 and God chose the un noble things and despicable things of the world, and those things that be not, to destroy those things that be;

1:28 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:

1:29 that each man have not glory in his sight. [that each flesh, *or man*, glory not in his sight.]

1:29 That no flesh should glory in his presence.

1:30 But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying;

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1:31 that, as it is written, He that

1:31 That, according as it is written,

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glorieth, have glory in the Lord [He that glorieth, glory in the Lord].

He that glorieth, let him glory in the Lord.

## Chapter 2

## Chapter 2

2:1 And I, brethren, when I came to you, came not in the highness of word, either of wisdom [or of wisdom], telling to you the witnessing of Christ.

2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2:2 For I deemed not [in] me to know any thing among you, but Christ Jesus, and him crucified.

2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2:3 And I in frailty, and dread, and in much trembling, was among you; [And I in sickness, and dread, and much trembling, was with you;]

2:3 And I was with you in weakness, and in fear, and in much trembling.

2:4 and my word and my preaching was not in subtly stirring words of man's wisdom, but in showing of Spirit and of virtue;

2:4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

2:5 that your faith be not in the wisdom of men, but in the virtue of God.

2:5 That your faith should not stand in the wisdom of men, but in the power of God.

2:6 For we speak wisdom among perfect men, but not wisdom of this world, neither of princes of this world, that be destroyed;

2:6 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:

2:7 but we speak the wisdom of God in mystery, which wisdom is hid; which *wisdom* God before-ordained before worlds into our glory [the which God before-ordained before worlds into our glory],

2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

2:8 which none of the princes of this world knew; for if they had known, they

2:8 Which none of the princes of this world knew: for had they known *it*, they

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should never have crucified the Lord of glory.

would not have crucified the Lord of glory.

2:9 But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed to them that love him [what things God made ready before to them that love him];

2:9 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.

2:10 but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.

2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 And who of men knoweth, what things be of man, but the spirit of man that is in him? So [and] what things be of God, no man knoweth, but the Spirit of God.

2:11 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.

2:12 And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God.

2:12 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.

2:13 Which things we speak also, not in wise words of man's wisdom, but in the doctrine of the Spirit, and make a likeness of spiritual things to ghostly men. [The which things we speak, not in taught words of man's wisdom, but in doctrine of the Spirit, comparisioning spiritual things to ghostly men.]

2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2:14 For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined ghostly [for it is examined, *or assayed*, ghostly].

2:14 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.

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2:15 But a spiritual man deemeth all things, and he is deemed of no man.

2:16 As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ.

## Chapter 3

3:1 And I, brethren, might not speak to you as to spiritual men, but as to fleshly *men* [but as to fleshly]; as to little children in Christ,

3:2 I gave to you milk to drink, not meat; for ye might not yet *understand*, neither ye be able to now [but neither now soothly ye be able],

3:3 for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?

3:4 For when some saith, I am of Paul, and another, But I am of Apollos [another forsooth, I am of Apollos], whether ye be not [*fleshly*] men?

3:5 What therefore is Apollos, and what Paul? They be ministers of him, to whom ye have believed; and to each man as God hath given.

3:6 I planted, Apollos moisted [Apollos watered, *or moisted*], but God gave increasing.

3:7 Therefore [And so] neither he that planteth is any thing, neither he that moisteth, but God that giveth

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2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## Chapter 3

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

3:2 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.

3:3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

3:4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

3:5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

3:6 I have planted, Apollos watered; but God gave the increase.

3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the

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increasing.

3:8 And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail.

3:9 For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.

3:10 After the grace of God that is given to me, as a wise master carpenter I setted the fundament [I set the fundament]; and another buildeth above. But each man see, how he buildeth above [how and what things he buildeth upon].

3:11 For no man may set another fundament, except that that is set [besides that that is set], which is Christ Jesus.

3:12 For if any man buildeth over this fundament, gold, silver, precious stones, sticks, hay, or stubble, [Forsooth if any man build upon this fundament, gold, silver, precious stones, sticks, hay, stubble,]

3:13 every man's work shall be open; for the day of the Lord shall declare, for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is [what manner it is].

3:14 If the work of any man dwell still, which he builded above [which he builded upon], he shall receive meed.

3:15 If any man's work burn, he shall suffer harm [If any man's work shall burn, he

increase.

3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

3:9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

3:10 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.

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

3:13 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.

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's work shall be burned, he shall suffer loss: but he



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shall suffer impairing]; but he shall be safe, so nevertheless as by fire.

3:16 Know ye not, that ye be the temple of God, and the Spirit of God dwelleth in you?

3:17 And if any [man] defouleth the temple of God, God shall destroy him [God shall lose him]; for the temple of God is holy, which ye be.

3:18 No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, that he be wise.

3:19 For the wisdom of this world is folly with God; for it is written, I shall catch wise men in their fell wisdom [I shall catch wise men in their fell wisdom, *or subtle guile*];

3:20 and again, The Lord knoweth the thoughts of wise men, for those be vain [for they be vain].

3:21 Therefore no man have glory in men [And so no man glory in men]. For all things be yours,

3:22 either Paul, either Apollos, either Cephas, either the world, either life, either death, either things present, either things to coming [either things to come]; for all things be yours,

3:23 and ye *be* of Christ, and Christ *is* of God.

## Chapter 4

4:1 So a man guess us [So a man guess,

himself shall be saved; yet so as by fire.

3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

3:18 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.

3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 Therefore let no man glory in men. For all things are yours;

3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

3:23 And ye are Christ's; and Christ *is* God's.

## Chapter 4

4:1 Let a man so account of us, as of

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*or deem*, us], as ministers of Christ, and dispensers of the mysteries of God.

the ministers of Christ, and stewards of the mysteries of God.

4:2 Now it is sought here among the dispensers, that a man be found true.

4:2 Moreover it is required in stewards, that a man be found faithful.

4:3 And to me it is for the least thing, that I be deemed of you, or of man's day; but neither I deem myself.

4:3 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.

4:4 For I am nothing over-trusting to myself, but not in this thing I am justified [Soothly I am nothing guilty to myself, but not in this thing am I justified]; for he that deemeth me, is the Lord.

4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

4:5 Therefore do not ye deem before the time, till that the Lord come, which shall lighten [alighten] the hid things of darkneses, and shall show the counsels of hearts; and then praising shall be to each man of God.

4:5 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.

4:6 And, brethren, I have transfigured these things into me and into Apollos, for you; that in us ye learn, lest over that it is written, one against another be blown with pride for another. [+Soothly, brethren, this thing I have transfigured into me and into Apollos for you; that in us ye learn, lest over that that is written, one against another be in-blown with pride for another *man*.]

4:6 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.

4:7 Who deemeth thee? And what hast thou, that thou hast not received? And if thou hast received, what gloriest thou, as thou haddest not received?

4:7 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*?

4:8 Now ye be filled [Now ye be full-

4:8 Now ye are full, now ye are rich,

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filled], now ye be made rich; ye reign without us; and I would that ye reign, that also we reign with you.

ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

4:9 And I guess, that God showed us the last apostles, as those that be sent to the death [Soothly I ween, that God showed us the last apostles, as made ready to death]; for we be made a spectacle to the world, and to angels, and to men.

4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

4:10 We fools for Christ, but ye prudent in Christ; we frail [we sick], but ye strong; ye noble, but we unnoble.

4:10 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.

4:11 Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable [and we be unstable, *moving from place to place*],

4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

4:12 and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we abide long [and we sustain, *or abide long*];

4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

4:13 we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting [we be made the parings, *or out-castings*,] of all things till yet.

4:13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

4:14 I write not these things, that I confound you, but I warn you as my most dear-worthy sons.

4:14 I write not these things to shame you, but as my beloved sons I warn *you*.

4:15 For why if ye have ten thousand of under-masters in Christ, but not many fathers; for in Christ Jesus I have engendered you by the gospel [for why in Christ Jesus I have gendered you by the gospel].

4:15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

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4:16 Therefore, brethren, I pray you [Therefore I pray you], be ye followers of me, as I of Christ.

4:16 Wherefore I beseech you, be ye followers of me.

4:17 Therefore I sent to you Timothy, which is my most dear-worthy son, and faithful in the Lord, which shall teach you my ways [which shall admonish you, *or teach*, my ways], that be in Christ Jesus; as I teach every where in each church.

4:17 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 every where in every church.

4:18 As though I should not come to you, so some be blown with pride [so some be in-blown *with pride*];

4:18 Now some are puffed up, as though I would not come to you.

4:19 but I shall come to you soon, if God will; and I shall know not the word of them that be blown with pride [that be in-blown *with pride*], but the virtue.

4:19 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.

4:20 For the realm of God is not in word, but in virtue.

4:20 For the kingdom of God *is* not in word, but in power.

4:21 What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness?

4:21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

## Chapter 5

## Chapter 5

5:1 Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men, so that some man have the wife of his father [so that one man have the wife of his father].

5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 And ye be swollen with pride [And ye be blown *with pride*], and not more had wailing, that he that did this work, be taken away from the middle of you.

5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

5:3 And I absent in body [Soothly I

5:3 For I verily, as absent in body,

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absent in body], but present in spirit, now have deemed as present him that hath thus wrought,

but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

5:4 when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus,

5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5:5 to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ.

5:5 to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5:6 Your glorying is not good. Know ye not, that a little sourdough impaireth all the gobbet [that a little sourdough corrupteth all the gobbet]?

5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

5:7 Cleanse ye out the old sourdough, that ye be new sprinkling together, as ye be therf. For Christ offered is our pask. [Cleanse ye out old sourdough, that ye be new sprinkling together, as ye be therf, *or without souring*. Forsooth Christ is offered our pask.]

5:7 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:

5:8 Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of clearness and of truth [of clearness and truth].

5:8 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.

5:9 I wrote to you in an epistle, that ye be not mixed with lechers, [I wrote to you in an epistle, that ye be not mingled, *or commune not*, with lechers,]

5:9 I wrote unto you in an epistle not to company with fornicators:

5:10 not with lechers of this world, nor *with* covetous men, nor raveners, nor with men serving to maumets

5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with

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[<sup>+</sup>soothly not with lechers of this world, or with covetous men, or raveners, or with men serving to idols], else ye should have gone out of this world.

5:11 But now I have written to you, that ye be not mixed [Now soothly I wrote to you, to be not mingled, *or commune not with such*]. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravener, to take no meat with such [with such neither to take meat].

5:12 For what *is* it to me to deem of them that be withoutforth? Whether ye deem not of things that be withinforth? [Forsooth what to me to deem of them that be withoutforth. Whether ye deem not of them that be withinforth?]

5:13 For God shall deem them that be withoutforth. Do ye away evil from yourselves.

## Chapter 6

6:1 Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men? [Dare any of you, having a cause against another, be deemed at wicked men, and not at saints, *or holy men?*]

6:2 Whether ye know not, that saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things?

6:3 Know ye not, that we shall deem angels? how much more worldly things?

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idolaters; for then must ye needs go out of the world.

5:11 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 railer, or a drunkard, or an extortioner; with such an one no not to eat.

5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## Chapter 6

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

6:2 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?

6:3 Know ye not that we shall judge angels? how much more things that

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6:4 Therefore if ye have worldly dooms, ordain ye those contemptible men [ordain ye those contemptible men, *or of little reputation*], that be in the church, to deem.

6:5 I say to make you ashamed. So there is not any wise man, that may deem betwixt a brother and his brother; [I say to your shame. So there is not any wise man, that may deem between a brother and his brother;]

6:6 but brother with brother striveth in doom, and that among unfaithful men.

6:7 And now trespass is always among you [Now forsooth trespass is all-gates in you], for ye have dooms among you. Why rather take ye not wrong? why rather suffer ye not deceit [why not more suffer ye fraud, *or deceit*]?

6:8 But also ye do wrong, and do fraud [and defraud], and that to brethren.

6:9 Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets [neither men serving to idols], neither adulterers, neither lechers against kind, neither they that do lechery with men,

6:10 neither thieves, neither avaricious men [neither covetous men, *or niggards*], neither *men* full of drunkenness, neither cursers, neither raveners, shall wield the

pertain to this life?

6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6:6 But brother goeth to law with brother, and that before the unbelievers.

6:7 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?

6:8 Nay, ye do wrong, and defraud, and that *your* brethren.

6:9 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,

6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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kingdom of God.

6:11 And ye were sometime these things [And these things ye were sometime]; but ye be washed, but ye be hallowed, but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

6:12 All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power.

6:13 Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body.

6:14 For God raised the Lord, and shall raise us by his virtue.

6:15 Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make *them* the members of a whore? God forbid [Far be it].

6:16 Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be twain in one flesh [There shall be two in one flesh].

6:17 And he that cleaveth to the Lord, is one spirit.

6:18 Flee ye fornication; all sin whatever sin a man doeth [all sin whatever a man shall do], is without the body; but he that doeth fornication, sinneth

6:11 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.

6:12 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.

6:13 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.

6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

6:15 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 an harlot? God forbid.

6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

6:17 But he that is joined unto the Lord is one spirit.

6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.



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against his body.

6:19 Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own?

6:20 For ye be bought with great price. Glorify ye, and bear ye God in your body.

## Chapter 7

7:1 But of those things that ye have written to me, it is good to a man to touch not a woman [it is good to a man for to not touch a woman].

7:2 But for fornication each man have his own wife, and each woman have her own husband.

7:3 The husband yield debt to the wife, and also the wife to the husband.

7:4 The woman hath not power of her body, but the husband; [also forsooth] and the husband hath not power of his body, but the woman [but the wife].

7:5 Do not ye defraud each to other [Do not defraud together], but peradventure of consent for a time, that ye give attention to prayer; and again turn again to the same thing, lest Satan tempt you for your uncontinence.

7:6 But I say this thing as giving leave, not by commandment. [+Forsooth I say this thing by indulgence, not after

6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## Chapter 7

7:1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

7:2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

7:5 Defraud ye not one the other, 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.

7:6 But I speak this by permission, *and* not of commandment.

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commandment.]

7:7 For I will, that all men be as myself. But each man hath his proper gift of God; one thus, and another thus.

7:7 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.

7:8 But I say to them, that be not wedded, and to widows [and widows], it is good to them, if they dwell so as I.

7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

7:9 And if they contain not themselves, be they wedded; for it is better to be wedded, than to be burnt.

7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

7:10 But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;

7:10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

7:11 and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife.

7:11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away his wife.

7:12 But to others I say, not the Lord. If any brother hath an unfaithful wife, and she consenteth to dwell with him, leave he her not [If any brother have an unfaithful, *or heathen*, wife, and she consent for to dwell with him, leave he, *or forsake*, her not].

7:12 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.

7:13 And if any woman hath an unfaithful husband [And if the woman hath an husband unfaithful], and this consenteth to dwell with her, leave she not the husband.

7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

7:14 For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children

7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children

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were unclean, but now they be holy.

unclean; but now are they holy.

7:15 That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace.

7:15 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.

7:16 And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe?

7:16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

7:17 But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all churches. [+No but as the Lord hath parted to each, as God hath called each man, so go he, and as I teach in all churches.]

7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

7:18 A man circumcised is called, bring he not to prepuce. A man is called in prepuce, be he not circumcised.

7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

7:19 Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God.

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Each man in what calling he is called, in that dwell he.

7:20 Let every man abide in the same calling wherein he was called.

7:21 Thou servant art called, be it no charge to thee [Thou a servant art called, be it not charge to thee]; but if thou mayest be made free, use it rather.

7:21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

7:22 He that is a servant, and is called in the Lord, is a free man of the Lord. Also [and] he that is a free man, and is called, is the servant of Christ.

7:22 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.

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7:23 With price ye be bought; do not ye be made servants of men.

7:23 Ye are bought with a price; be not ye the servants of men.

7:24 Therefore each man in what thing he is called a brother, dwell he in this with God. [Each man therefore in what calling he is called, in that dwell he with God.]

7:24 Brethren, let every man, wherein he is called, therein abide with God.

7:25 But of virgins I have no commandment of God; but I give counsel, as he that hath gotten mercy of the Lord, that I be true.

7:25 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.

7:26 Therefore I guess, that this thing is good for the present need; for it is good to a man to be so [for it is good for a man to be so].

7:26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

7:27 Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.

7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

7:28 But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.

7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

7:29 Therefore, brethren [And so, brethren], I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;

7:29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

7:30 and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;

7:30 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;

7:31 and they that use this world, as they that use [it] not. For why the figure of this world passeth. [+and they

7:31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

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that use this world, as not using. Forsooth the figure, *or fairness, or prosperity*, of this world passeth.]

7:32 But I will, that ye be without busyness [Forsooth I will you to be without busyness], for he that is without wife, is busy what things be of the Lord, how he shall please God.

7:33 But he that is with a wife, is busy what things be of the world, how he shall please the wife [how he shall please his wife], and he is parted.

7:34 And a woman unwedded and [a] maiden thinketh what things be of the Lord, that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please the husband [how she shall please her husband].

7:35 And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness, without hindering to make prayers to the Lord. [Soothly I say these things to your profit, not that I cast to you a snare, but to that that is honest, and that giveth facility, *or easiness*, without letting to beseech to the Lord.]

7:36 And if any man guesseth himself to be seen foul on his virgin, that she is full waxen [that she is well old], and so it behooveth to be done, do she that that she will [<sup>+</sup>do she what she will/do *her keeper* what she will/do she that he will]; she sinneth not, if she be wedded [<sup>+</sup>s/he sinneth not, if s/he be wedded].

7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

7:33 But he that is married careth for the things that are of the world, how he may please *his* wife.

7:34 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.

7:35 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 ye may attend upon the Lord without distraction.

7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

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7:37 For he that ordained stably in his heart [For why he that ordained stably, *or steadfast*, in his heart], not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin [for to keep his virginity], doeth well.

7:37 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.

7:38 Therefore he that joineth his virgin in matrimony, doeth well; and he that joineth not, doeth better.

7:38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

7:39 The woman is bound to the law, as long time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband [she is delivered from the law], be she wedded to whom she will, only in the Lord.

7:39 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.

7:40 But she shall be more blessed, if she dwelleth thus [if she shall thus dwell], after my counsel; and I ween, that I have the Spirit of God.

7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## Chapter 8

## Chapter 8

8:1 But of these things that be sacrificed to idols, we know, for all we have knowing. But knowing bloweth, charity edifieth [Soothly science, *or knowing*, in-bloweth *with pride*, charity edifieth].

8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

8:2 But if any man guesseth [Forsooth if any man guess, *or deem*], that he knoweth any thing, he hath not yet known how it behooveth him to know.

8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

8:3 And if any man loveth God, this is known of him.

8:3 But if any man love God, the same is known of him.

8:4 But of meats that be offered to idols, we know, that an idol is nothing

8:4 As concerning therefore the eating of those things that are offered in

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in the world, and that there is no God but one.

sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

8:5 For though there be some that be said gods [For why though there be that be said gods], either in heaven, either in earth, as there be many gods, and many lords;

8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

8:6 nevertheless to us is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.

8:6 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.

8:7 But not in all men is knowing. For some men with conscience of idol till now eat as thing offered to idols; and their conscience is defouled, for it is frail [when it is sick].

8:7 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.

8:8 [Forsooth] Meat commendeth us not to God; for neither we shall fail, if we eat not, neither if we eat, we shall have plenty [we shall abound, *or have plenty*].

8:8 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.

8:9 But see ye, lest peradventure this your leave be made hurting to frail men. [See ye forsooth, lest peradventure this your license, *or leave*, be made hurting, *or offence*, to sick men, *or frail*.]

8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

8:10 For if any man shall see him, that hath knowing, eating in a place where idols be worshipped, whether his conscience, since it is frail [since it is sick], shall not be edified to eat things offered to idols?

8:10 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;

8:11 And the frail brother [And the sick brother], for whom Christ died, shall perish in thy knowing.

8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

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8:12 For thus ye sinning against brethren, and smiting their frail conscience [and smiting their sick conscience], sin against Christ.

8:13 Wherefore if meat causeth my brother to stumble, I shall never eat flesh, lest I cause my brother to stumble. [Wherefore if meat causeth my brother to offend, I shall not eat flesh into without end, lest I cause my brother to offend.]

## Chapter 9

9:1 Whether I am not free? Am I not apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

9:2 And though to others I am not apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood [for why ye be the signal, *or little sign*, of mine apostlehood] in the Lord.

9:3 My defence to them that ask me, that is. [My defence to them that ask me, is this].

9:4 Whether we have not power to eat and drink?

9:5 Whether we have not power to lead about a woman, a sister, as also other apostles, and brethren of the Lord, and Cephas?

9:6 Or I alone and Barnabas have not power to work these things?

9:7 Who travaileth any time with his

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8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## Chapter 9

9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

9:2 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.

9:3 Mine answer to them that do examine me is this,

9:4 Have we not power to eat and to drink?

9:5 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?

9:6 Or I only and Barnabas, have not we power to forbear working?

9:7 Who goeth a warfare any time at



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own wages? Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock? [+Who fighteth, *or boldeth knighthood*, any time with his own soldiers? Who planteth a vineyard, and eateth not of the fruits? Who feedeth a flock, and eateth not of the milk of the flock?]

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?

9:8 Whether after man I say these things? whether also the law saith not these things?

9:8 Say I these things as a man? or saith not the law the same also?

9:9 For it is written in the law of Moses, Thou shalt not bind [up] the mouth of the ox that thresheth. Whether of oxen is charge to God?

9:9 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?

9:10 Whether for us he saith these things? For why those be written for us [For why for us they be written]; for he that ploweth, oweth to plow in hope, and he that thresheth, in hope to take fruits.

9:10 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.

9:11 If we sow spiritual things to you, is it great, if we reap your fleshly things?

9:11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

9:12 If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering [that we give no letting] to the evangel of Christ.

9:12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

9:13 Know ye not, that they that work in the temple, eat those things that be of the temple [Know ye not, that they that work in the sanctuary, eat those things that be of the sanctuary], and they that serve to the altar, be partners of the altar?

9:13 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?

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9:14 So [and] the Lord ordained to them that tell the gospel, to live of the gospel.

9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9:15 But I used none of these things; and I wrote not these things, that they be done so in me; for it is good rather for me to die, than that any man should make my rejoicing void [than that any man void my glory].

9:15 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.

9:16 For if I preach the gospel, glory is not to me, for need-like I must do it [+forsooth need lieth to me (forsooth need lieth *before* me)/forsooth need nigheth to me]; for woe to me, if I preach not the gospel.

9:16 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!

9:17 But if I do this thing willfully, I have meed; but if against my will, dispensing is betaken to me. [Forsooth if I willing do this thing, I have meed; soothly if against my will, dispensation is betaken to me.]

9:17 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.

9:18 What then is my meed? That I preaching the gospel, put the gospel without others' cost, that I use not my power in the gospel. [+What therefore is my hire, *or meed*? That I preach the gospel, put the gospel without expense, *either taking of sustenance therefore*, that I mis-use not my power in the gospel.]

9:18 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.

9:19 For why when I was free of all men, I made me servant of all men, to win the more men [that I should win more men].

9:19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

9:20 And to Jews I am made as a Jew, to win the Jews [that I should win Jews]; to them that be under the law, as I were under the law, when I was not under

9:20 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

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the law, to win them that were under the law [that I should win them that were under the law];

9:21 to them that were without law, as I were without law, when I was not without [the] law of God, but I was in the law of Christ, to win them that were without law [that I should win them that were without law].

9:22 I am made frail to frail men, to win frail men; to all men I am made all things, to make all men safe. [I am made sick to sick men, that I should win sick men; to all men I am made all things, that I should make all men safe.]

9:23 But I do all things for the gospel, that I [should] be made partner of it.

9:24 Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch.

9:25 Each man that striveth in fight, abstaineth him from all things; and they [forsooth], that they take a corruptible crown, but we an uncorrupt.

9:26 Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

9:27 but I chastise my body, and bring *it* into servage; lest peradventure when I preach to others [lest peradventure when I have preached to others], I myself be made reprovabable.

under the law;

9:21 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.

9:22 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.

9:23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

9:25 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.

9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

9:27 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 a castaway.

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## Chapter 10

## Chapter 10

10:1 Brethren, I will not, that ye not know [Soothly, brethren, I will not you to unknow], that all our fathers were under [a] cloud, and all passed the sea;

10:1 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;

10:2 and all were baptized in Moses, in the cloud and in the sea;

10:2 And were all baptized unto Moses in the cloud and in the sea;

10:3 and all ate the same spiritual meat,

10:3 And did all eat the same spiritual meat;

10:4 and all drank the same spiritual drink; and they drank of the spiritual stone following them [forsooth they drank of the spiritual stone following them]; and the stone was Christ.

10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

10:5 But not in full many of them it was well pleasant to God; for why they were cast down in [the] desert.

10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

10:6 But these things were done in figure of us, that we be not coveters of evil things, as [and] they coveted.

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

10:7 Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they rose up to play [and they have risen up to play].

10:7 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.

10:8 Neither do we fornication, as some of them did fornication, and three and twenty thousand were dead in one day [and three and twenty thousand fell, *or died*, in one day].

10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

10:9 Neither tempt we Christ, as some of them tempted, and perished of serpents.

10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

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10:10 Neither grumble ye, as some of them grumbled, and they perished of a destroyer. [Neither grutch ye, as some of them grutched, and they perished of the waster, *or destroyer*.]

10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10:11 And all these things fell to them in figure; but they be written to our amending, into whom the ends of the worlds be come [soothly they be written to our correction, *or amending*, into whom the ends of the world have come].

10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

10:12 Therefore he that guesseth him(self), that he standeth, see he, that he fall not. [And so he that guesseth him to stand, see, that he fall not.]

10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

10:13 Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye be able; but he shall make with temptation also purveyance, that ye be able to suffer [that ye may sustain].

10:13 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*.

10:14 Wherefore, ye most dear-worthy to me, flee ye from the worshipping of maumets [flee from worshipping of idols].

10:14 Wherefore, my dearly beloved, flee from idolatry.

10:15 As to prudent men I speak, deem ye yourselves that thing that I say.

10:15 I speak as to wise men; judge ye what I say.

10:16 Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the *part* taking of the body of the Lord? [The cup of blessing which we bless, whether it is not the communing of Christ's blood? and the bread which we break, whether it is not the dealing, *or part taking*, of the body of the Lord?]

10:16 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?

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10:17 For we many be one bread and one body, all we that take part of one bread and of one cup.

10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

10:18 See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?

10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

10:19 What therefore say I, that a thing that is offered to idols is any thing, or that the idol is any thing?

10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

10:20 But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends;

10:20 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.

10:21 for ye be not able to drink the cup of the Lord [for ye may not drink the cup of the Lord], and the cup of fiends; ye be not able to be partners of the board of the Lord [ye may not be partners of the board of the Lord], and of the board of fiends.

10:21 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.

10:22 Whether we have envy to the Lord? whether we be stronger than he?

10:22 Do we provoke the Lord to jealousy? are we stronger than he?

10:23 All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify.

10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

10:24 No man seek that thing that is his own, but that thing that is of another.

10:24 Let no man seek his own, but every man another's *wealth*.

10:25 All thing that is sold in the butchery, eat ye, asking nothing for conscience.

10:25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

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10:26 The earth and the plenty of it, is the Lord's.

10:26 For the earth *is* the Lord's, and the fulness thereof.

10:27 If any of heathen men call you to supper [Forsooth if any of unfaithful, *or heathen men*, calleth you to supper], and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.

10:27 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.

10:28 But if any man saith [If any man soothly say to you], This thing is offered to idols, do not ye eat, for him that showed [*this thing*], and for conscience;

10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

10:29 and I say not, thy conscience, but of another [*man's*]. But whereto is my freedom deemed of another man's conscience [Soothly whereto is my liberty, *or freedom*, deemed of another man's conscience]?

10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

10:30 Therefore if I take part with grace, what am I blasphemed, for that that I do thankings [for that that I do graces, *or thankings*]?

10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

10:31 Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.

10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

10:32 Be ye without offence to Jews, and to heathen men, and to the church of God;

10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

10:33 as [and] I by all things please to all men, not seeking that that is profitable to me [not seeking what is profitable to me], but that that *is profitable* to many men, that they be made safe.

10:33 Even as I please all *men* in all *things*, not seeking mine own profit, but the profit of many, that they may be saved.

Chapter 11

Chapter 11

11:1 Be ye my followers, as [and] I *am*

11:1 Be ye followers of me, even as I

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of Christ. [Be ye followers of me, as and I of Christ.]

also *am* of Christ.

11:2 And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold [and as I betook to you my commandments, ye keep].

11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

11:3 But I will that ye know, that Christ is [the] head of each man; but the head of the woman is the man; and the head of Christ *is* God.

11:3 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.

11:4 Each man praying, or prophesying, when his head is covered, defouleth his head.

11:4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

11:5 But each woman praying, or prophesying, when her head is not covered, defouleth her head; for it is one, as if she were polled [as if she be made bald, *polled, or clipped*].

11:5 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.

11:6 And if a woman be not covered [For if a woman be not veiled, *or covered*], be she polled; and if it is foul thing to a woman to be polled, or to be made bald, cover she her head.

11:6 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.

11:7 But a man shall not cover his head, for he is the image and glory of God; but a woman is the glory of man.

11:7 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.

11:8 For a man is not of the woman, but the woman of the man.

11:8 For the man is not of the woman; but the woman of the man.

11:9 And the man is not made for the woman, but the woman for the man.

11:9 Neither was the man created for the woman; but the woman for the man.



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11:10 Therefore the woman shall have a covering on her head, also for angels.

11:10 For this cause ought the woman to have power on *her* head because of the angels.

11:11 Nevertheless neither the man *is* without the woman, neither the woman *is* without [the] man, in the Lord.

11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

11:12 For why as the woman *is* of the man, so [and] the man *is* by the woman; but all things *be* of God.

11:12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

11:13 Deem ye yourselves; beseemeth it a woman not covered on the head to pray to God? [Ye yourselves deem; becometh, *or beseemeth*, it a woman not veiled, *or covered*, to pray to God?]

11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

11:14 Neither the nature itself teacheth us [*that*], for if a man nourish long hair, it is shame to him; [Neither the kind itself teacheth us that, for if a man nourish long hair, it is evil fame to him;]

11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

11:15 but if a woman nourish long hair, it is glory to her, for hairs be given to her for covering.

11:15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

11:16 But if any man is seen to be full of strife, we have none such custom, neither the church of God.

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

11:17 But this thing I command, not praising, that ye come together not into the better, but into the worse.

11:17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

11:18 First for when ye come together into the church, I hear that dissensions be, and in part I believe [I hear that partings, *or dissensions*, be, and of part I

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

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believe].

11:19 For it behooveth heresies to be, that they that be approved, be openly known in you. [+For why it behooveth heresies to be, that they the which be proved, be made known to you.]

11:20 Therefore when ye come together into one, now it is not to eat the Lord's supper;

11:21 for why each man before taketh his supper to eat, and one is hungry, and another is drunken.

11:22 Whether ye have not houses [for] to eat and drink, or ye despise the church of God, and confound them that have none? What shall I say to you? I praise you, but herein I praise *you* not. [+Whether ye have not houses for to eat and drink, or ye despise the church of God, and confound, *or shame*, them that have not? What shall I say to you? I praise you; in this thing I praise *you* not.]

11:23 For I have taken of the Lord that thing, which [and] I have betaken to you. For the Lord Jesus, in what night he was betrayed, took bread,

11:24 and did thankings, and brake, and said [and doing graces, *or thanks*, he brake, and said], Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind.

11:25 Also the cup, after that he had supped, and said [Also and *he took* the cup, after he had supped, saying], This cup is the new testament in my blood; do ye this

11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

11:20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

11:21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

11:22 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.

11:23 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:

11:24 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.

11:25 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

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thing, as oft as ye shall drink [*it*], into my mind.

*it*, in remembrance of me.

11:26 For as oft as ye shall eat this bread, and drink this cup, ye shall tell the death of the Lord, till that he come [ye shall show the death of the Lord, till he come].

11:26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

11:27 Therefore whoever eateth the bread, or drinketh the cup of the Lord unworthily, he shall be guilty of the body and of the blood of the Lord. [And so whoever shall eat the bread, or drink the cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord.]

11:27 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.

11:28 But prove a man himself, and so eat he of that bread, and drink he of the cup [and drink of the cup].

11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

11:29 For he that eateth and drinketh unworthily, eateth and drinketh doom to him[self] [eateth and drinketh doom, *or damnation*, to himself], not wisely deeming the body of the Lord.

11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

11:30 Therefore among you many *be* sick and feeble, and many sleep. [+Therefore among you many *be* sick and unstrong, *or feeble*, and many sleep, *or die*.]

11:30 For this cause many *are* weak and sickly among you, and many sleep.

11:31 And if we deemed wisely us selves [For if we deemed wisely ourselves], we should not be deemed;

11:31 For if we would judge ourselves, we should not be judged.

11:32 but while we be deemed of the Lord, we be chastised, that we be not condemned with this world.

11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

11:33 Therefore, my brethren, when ye come together to eat, abide ye together.

11:33 Wherefore, my brethren, when ye come together to eat, tarry one for

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11:34 If any man hungereth [If any man hunger], eat he at home, that ye come not together into doom. And I shall dispose other things, when I come.

another.

11:34 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.

## Chapter 12

## Chapter 12

12:1 But of spiritual things, brethren, I will not that ye not know [I will not you to unknow].

12:1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

12:2 For ye know, that when ye were heathen men, how ye were led going to dumb maumets. [Soothly ye know, for when ye were heathen men, as ye were led going to dumb simulacra.]

12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

12:3 Therefore I make known to you, that no man speaking in the Spirit of God, saith parting from Jesus; and no man may say the Lord Jesus [*is*], but in the Holy Ghost.

12:3 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.

12:4 And diverse graces there be, but *it is* all one Spirit [but the same Spirit *is*];

12:4 Now there are diversities of gifts, but the same Spirit.

12:5 and diverse services *there be*, but *it is* all one Lord; [and partings of servings *be*, but the same Lord *is*];

12:5 And there are differences of administrations, but the same Lord.

12:6 and diverse workings there be, but *it is* all one God [and partings of workings *be*, but the same God *is*], that worketh all things in all things.

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

12:7 And to each man the showing of Spirit is given to profit.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 And the word of wisdom is given to one by Spirit [To another forsooth by

12:8 For to one is given by the Spirit

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Spirit the word of wisdom is given]; to another the word of knowing, by the same Spirit;

the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 faith to another, in the same Spirit; to another, grace of healings [<sup>+</sup>grace of healths/grace of heals], in one Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 to another, the working of works of power; to another, prophecy; to another, very knowing of spirits; to another, kinds of languages; to another, expounding of words. [to another, the working of virtues; to another, prophecy; to another, discretion, *or very knowing*, of spirits; to another, kinds of tongues, *or languages*; to another, interpreting, *or expounding*, of words.]

12:10 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:

12:11 And one and the same Spirit worketh all these things [Forsooth all these things one and the same Spirit worketh], parting to each by themselves as he will.

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12:12 For as there is one body, and hath many members, and all the members of the body when those be many [when they be many], be one body, so also Christ.

12:12 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.

12:13 For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink in one Spirit. [And soothly in one Spirit all we be baptized into one body, either Jews, or heathen, or servants, or free; and all we have drunk in one Spirit.]

12:13 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.

12:14 For the body is not one member, but many.

12:14 For the body is not one member, but many.

12:15 If the foot shall say, For I am not

12:15 If the foot shall say, Because I am

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the hand, I am not of the body; not therefore it is not of the body [not therefore is it not of the body(?)].

not the hand, I am not of the body; is it therefore not of the body?

12:16 And if the ear saith [And if the ear shall say], For I am not the eye, I am not of the body; not therefore it is not of the body [not therefore is it not of the body(?)].

12:16 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?

12:17 If all the body is the eye [If all the body were the eye], where is [the] hearing? and if all the body is hearing, where is [the] smelling?

12:17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

12:18 But now God hath set members, and each of them in the body, as he would.

12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

12:19 And if all were one member, where *were* the body?

12:19 And if they were all one member, where *were* the body?

12:20 But now there be many members, but one body.

12:20 But now *are they* many members, yet but one body.

12:21 And the eye may not say to the hand [Forsooth the eye shall not be able to say to the hand], I have no need to thy works; or again the head to the feet, Ye be not necessary to me.

12:21 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.

12:22 But much more those that be seen to be the lower members of the body [But much more those that be seen to be more sick, *or lower*, members of the body], be more needful;

12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

12:23 and those that we guess to be the unworthier members of the body, to them we give more honour; and those members that be unseemly, have more seemliness. [+and to them that we guess to be unnobler members of the body, we give

12:23 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.

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more honour about; and those members that be dishonest, have more honesty.]

12:24 For our seemly members have need of none; but God tempered the body, giving more honour to it, to whom it failed, [Forsooth our honest members of none have need; but God tempered the body, giving more worship to it, to whom it failed,]

12:25 that debate be not in the body, but that the members be busy into the same thing each for other [but that the members be busy into the same thing for each other].

12:26 And if one member suffereth any thing [And if one member suffer any thing], all members suffer therewith; either if one member joyeth [either if one member glorieth], all members joy together.

12:27 And ye be the body of Christ, and members of member. [Forsooth ye be the body of Christ, and members of members.]

12:28 But God set some men in the church, first apostles, the second time prophets [And soothly God put some in the church, first apostles, the second prophets], the third teachers, afterward works of power, afterward graces of healings, helpings, governings, kinds of languages, interpretations of words.

12:29 Whether all [*be*] apostles? whether all [*be*] prophets? Whether all teachers? whether all works of power?

12:30 whether all have grace of healings? whether all speak with

12:24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

12:25 That there should be no schism in the body; but *that* the members should have the same care one for another.

12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

12:27 Now ye are the body of Christ, and members in particular.

12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

12:29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

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languages? whether all expound [whether all interpret, *or expound*]?

12:31 But follow ye the better ghostly gifts. And yet I show to you a more excellent way.

12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

## Chapter 13

## Chapter 13

13:1 If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.

13:1 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.

13:2 And if I have prophecy, and know all mysteries, and all knowing [and all knowing, *or science*], and if I have all faith, so that I move hills from their place [so that I bear over hills *from one place to another*], and I have not charity, I am nought.

13:2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3 And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing.

13:3 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.

13:4 Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown [it is not in-blown *with pride*],

13:4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

13:5 it is not covetous [*of worships*], it seeketh not those things that be his own [it seeketh not those things that be her own], it is not stirred to wrath, it thinketh not evil,

13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

13:6 it joyeth not on wickedness, but it joyeth together to truth; [it joyeth not in wickedness, forsooth it joyeth together with truth;]

13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;



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13:7 it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.

13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

13:8 Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed [whether prophecies shall be voided, or languages shall cease, or science shall be destroyed].

13:8 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.

13:9 For a part we know, and a part we prophesy; [For of part we know, and of part we prophesy;]

13:9 For we know in part, and we prophesy in part.

13:10 but when that shall come that is perfect, that thing that is of part shall be voided.

13:10 But when that which is perfect is come, then that which is in part shall be done away.

13:11 When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I voided those things that were of a little child.

13:11 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.

13:12 And we see now [Forsooth we see now] by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as [and] I am known.

13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13:13 And now dwelleth faith, hope, charity, these three; but the most of these is charity.

13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

## Chapter 14

## Chapter 14

14:1 Follow ye charity, love ye spiritual things, but more that ye prophesy.

14:1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

14:2 And he that speaketh in tongue, speaketh not to men, but to God; for no

14:2 For he that speaketh in an *unknown* tongue speaketh not unto men,

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man heareth. But the Spirit speaketh mysteries.

but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

14:3 For he that prophesieth, speaketh to men to edification, and admonishing, and comforting.

14:3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

14:4 He that speaketh in tongue, edifieth himself; but he that prophesieth, edifieth the church of God.

14:4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

14:5 And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in languages; but peradventure he expound, that the church take edification. [+Forsooth I will you all to speak in tongues, but more that ye prophesy. For why he that prophesieth, is more than he that speaketh with tongues, *or languages*; but peradventure he interpret, *or declare*, that the church take edification.]

14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

14:6 But now, brethren, if I come to you, and speak in tongues, what shall I profit to you, but if I speak to you either in revelation, either in science, either in prophecy, either in teaching? [+Now forsooth, brethren, if I come to you, speaking with tongues, what shall I profit/what shall it profit to you, but if I shall speak to you either in revelation, or in science, or in prophecy, or in teaching?]

14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

14:7 For those things that be without soul, and giveth voices, either pipe, either harp, but those give distinction of soundings, how shall it be known that that is sung, either that that is trumpeted. [+Nevertheless those things that be without soul, *or life*, giving voices, either

14:7 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?

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pipe, or harp, but if they shall give distinction of soundings, how shall it be known, that is sung, or that that is harped.]

14:8 For if a trumpet give an uncertain sound [For why if the trump give uncertain voice], who shall make himself ready to battle?

14:9 So [and] but ye give an open word by tongue, how shall that that is said be known? For ye shall be speaking in vain [+For ye shall be speaking in the air/Soothly ye shall be speaking into the airs, *or firmament*,].

14:10 There be many kinds of languages in this world, and nothing is without voice. [as so many kinds of tongues, *or languages*, be in this world, and nothing is without voice.]

14:11 But if I know not the virtue of a voice [Therefore if I know not the virtue of voice], I shall be to him, to whom I shall speak, a barbaric; and he that speaketh to me, *shall be* a barbaric.

14:12 So ye, for ye be lovers of spirits, seek ye that ye be plenteous to edification of the church. [+So and ye, for ye be lovers of spirits, *that is, of ghostly gifts*, to the edification of the church seek that ye be plenteous.]

14:13 And therefore he that speaketh in language, pray, that he expound. [And therefore he that speaketh in tongue, pray, that he interpret, *or expound*.]

14:14 For if I pray in tongue, my spirit prayeth; mine understanding is without

14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

14:10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

14:11 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.

14:12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

14:13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14:14 For if I pray in an *unknown* tongue, my spirit prayeth, but my

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fruit. [For why if I pray in tongue, my spirit prayeth; forsooth my mind, *or reason*, is without fruit.]

14:15 What then? I shall pray in spirit, I shall pray [and] in mind; I shall say psalm in spirit, I shall say psalm also in mind.

14:16 For if thou blessest in spirit, who filleth the place of an unlearned man, how shall he say Amen on thy blessing, for he knoweth not, what thou sayest? [+For why if thou shalt bless in spirit, who filleth the place of an idiot, *or unlearned man*, how shall he say Amen upon thy blessing, for he knoweth not, what thou sayest?]

14:17 For thou [soothly] doest well thankings, but another man is not edified. [For why thou soothly doest well graces, *or thankings*, but another is not edified.]

14:18 I thank my God, for I speak in the language of all you; [I do graces to my God, for I speak in the tongue of all you;]

14:19 but in the church I will speak five words in my wit, that also I teach other men, than ten thousand words in tongue [than ten thousands of words in tongue *not understood*].

14:20 Brethren, do not ye be made children in wits, but in malice be ye children; but in wits be ye perfect.

14:21 For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

understanding is unfruitful.

14:15 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.

14:16 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?

14:17 For thou verily givest thanks well, but the other is not edified.

14:18 I thank my God, I speak with tongues more than ye all:

14:19 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.

14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

14:21 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

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14:22 Therefore languages be into token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men.

14:23 Therefore if all the church come together into one, and all men speak in tongues, if unlearned men, either men out of the faith enter, whether they shall not say [soothly if idiots enter, or men out of the faith, whether they say not], What be ye mad?

14:24 But if all men prophesy, if any unfaithful man or unlearned man enter [Forsooth if all men prophecy, forsooth if any unfaithful man or idiot enter], he is convicted of all, he is wisely deemed of all.

14:25 For the hid things of his heart be known, and so he shall fall down on the face, and shall worship God [+and so he falling down on the face, shall worship God], and show verily that God is in you.

14:26 What then, brethren? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, he hath tongue, he hath expounding; all things be they done to edification. [Therefore, brethren, what is? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, *or revelation*, he hath tongue, he hath interpreting, *or expounding*; be all things done to edification.]

14:27 Whether a man speaketh in tongue, by two men, either three at the

Lord.

14:22 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.

14:23 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?

14:24 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:

14:25 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.

14:26 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.

14:27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by*

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most [<sup>+</sup>Whether a man speak in tongue, *be this done* by two men/after two, or as much three], and by parts, that one interpret.

three, and *that* by course; and let one interpret.

14:28 But if there be not an interpreter, be he still in the church, and speak he to himself and to God.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

14:29 Prophets twain or three say [Soothly prophets two or three say], and others wisely deem.

14:29 Let the prophets speak two or three, and let the other judge.

14:30 But if any thing be showed to a sitter, the former be still. [That if any thing shall be showed to one sitting, be the former still.]

14:30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy [For ye be able to prophesy all], each by himself, that all men learn, and all admonish.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of prophets be subject to prophets;

14:32 And the spirits of the prophets are subject to the prophets.

14:33 for why God is not of dissension, but of peace; as I teach in all churches of holy men.

14:33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

14:34 Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith.

14:34 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.

14:35 But if they will any thing learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church.

14:35 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.

14:36 Whether the word of God came forth of you, or to you alone it came?

14:36 What? came the word of God out from you? or came it unto you only?

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14:37 If any man is seen to be a prophet, or spiritual, know he those things that I write to you, for those be the commandments of the Lord [know he the things that I write to you, for they be the commandments of the Lord].

14:37 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.

14:38 And if any man not knoweth [Forsooth if any man unknoweth], he shall be unknowing.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 But be all things done seemly [Forsooth be all things done honestly], and by due order in you.

14:40 Let all things be done decently and in order.

## Chapter 15

## Chapter 15

15:1 Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which [and] ye stand,

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

15:2 by which also ye shall be saved [by which and ye be saved]; by which reason I have preached to you, if ye hold, if ye have not believed idly.

15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

15:3 For I betook to you at the beginning that thing which also I have received; that Christ was dead for our sins, by the scriptures; [<sup>+</sup>For I betook to you in the first that thing which also I took; that Christ was dead for our sins, after the scriptures;]

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

15:4 and that he was buried, and that he rose again in the third day, after [the] scriptures;

15:4 And that he was buried, and that he rose again the third day according to the scriptures:

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15:5 and that he was seen to Cephas, and after these things to eleven;

15:5 And that he was seen of Cephas, then of the twelve:

15:6 afterward he was seen to more than five hundred brethren together, of which many live yet, but some be dead [+ of which many dwell till to yet/dwell to now, forsooth some have slept, *or died*];

15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

15:7 afterward he was seen to James, and afterward to all the apostles.

15:7 After that, he was seen of James; then of all the apostles.

15:8 And last of all he was seen also to me, as to a dead born child [as to a mis-born child].

15:8 And last of all he was seen of me also, as of one born out of due time.

15:9 For I am the least of the apostles, that am not worthy to be called apostle, for I pursued the church of God.

15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am that thing that I am; and his grace was not void in me [and his grace was not void, *or idle*, in me]. For I travailed more plenteously than all they [But I travailed more plenteously than all they]; but not I, but the grace of God with me.

15:10 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.

15:11 But whether I, or they, so we have preached, and so ye have believed.

15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

15:12 And if Christ is preached, that he rose again from death [from dead], how say some men among you [how say some in you], that the again-rising of dead men is not?

15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:13 And if the again-rising of dead men is not, neither Christ rose again from death [neither Christ rose again].

15:13 But if there be no resurrection of the dead, then is Christ not risen:



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15:14 And if Christ rose not, our preaching is vain, our faith is vain.

15:14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15:15 [Forsooth] And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again.

15:15 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.

15:16 For why if dead men rise not again, neither Christ rose again;

15:16 For if the dead rise not, then is not Christ raised:

15:17 and if Christ rose not again, our faith is vain; and yet ye be in your sins.

15:17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

15:18 And then they that have died in Christ, have perished. [Therefore and they that slept, *or died*, in Christ, have perished.]

15:18 Then they also which are fallen asleep in Christ are perished.

15:19 If in this life only we be hoping in Christ, we be more wretches than all men.

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

15:20 But now Christ hath risen again from death, the first fruit of dead men; [Now forsooth Christ rose again, *from dead*, the first fruits of sleeping men;]

15:20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

15:21 for death *was* by a man, and by a man *is* again-rising from death. [for soothly by a man death, and by a man again-rising of dead.]

15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

15:22 And as in Adam all men die, so [and] in Christ all men shall be quickened.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But each man in his order; the first fruit, Christ [first fruits, Christ], afterward they that be of Christ, that believed in the coming of Christ;

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

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15:24 afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue.

15:24 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.

15:25 But it behooveth him to reign, till he put all his enemies under his feet.

15:25 For he must reign, till he hath put all enemies under his feet.

15:26 And at the last, death the enemy shall be destroyed; [Forsooth at the last, the enemy death shall be destroyed;]

15:26 The last enemy *that* shall be destroyed *is* death.

15:27 for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.

15:27 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.

15:28 And when all things [shall] be subjected to him, then the Son himself shall be subject to him, that made all things subject to him [that subjected all things to him], that God be all things in all things.

15:28 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.

15:29 Else what shall they do, that be baptized for dead men, if in no wise dead men rise again [if in all manner dead men rise not again]? whereto [also] be they baptized for them?

15:29 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?

15:30 And whereto be we in peril every hour?

15:30 And why stand we in jeopardy every hour?

15:31 Each day I die for your glory, brethren, which *glory* I have in Christ Jesus our Lord.

15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

15:32 If after man I have fought to beasts at Ephesus [If after man I have fought to beasts, *or against beasts*, at Ephesus], what profiteth it to me, if dead men rise

15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we

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not again? Eat we, and drink we, for we shall die to morrow [Eat we, and drink we, to morrow forsooth we shall die].

15:33 Do not ye be deceived; for evil speeches destroy good conduct. [Do not ye be deceived; forsooth evil speeches corrupt, *or destroy*, good conduct, *or virtues*.]

15:34 Awake ye, just men, and do not ye do sin; for some men have ignorance of God, but to reverence I speak to you. [Wake ye, just, and do not ye sin; forsooth some have ignorance of God, to reverence I speak to you.]

15:35 But some man saith, How shall dead men rise again, or in what manner body shall they come?

15:36 [O!] unwise man, that thing that thou sowest, is not quickened, but it die first;

15:37 and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, as of wheat, or of some other *seeds*;

15:38 and God giveth to it a body, as he will, and to each of seeds a proper body.

15:39 Not each flesh *is* the same flesh, but one *is* of men, another *is* of beasts, another *is* of birds, another *is* of fishes.

15:40 And *there be* heavenly bodies, and *there be* earthly bodies [and earthly bodies]; but one glory *is* of heavenly bodies, and another *is* of earthly [*bodies*].

die.

15:33 Be not deceived: evil communications corrupt good manners.

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

15:35 But some *man* will say, How are the dead raised up? and with what body do they come?

15:36 *Thou* fool, that which thou sowest is not quickened, except it die:

15:37 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 *grain*:

15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 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.

15:40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

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15:41 Another clearness *is* of the sun, another clearness *is* of the moon, and another clearness *is* of the stars; and a star diverseth from a star in clearness [forsooth a star diverseth from a star in clearness].

15:41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

15:42 And so the again-rising of dead men. It is sown in corruption, it shall rise in uncorruption;

15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

15:43 it is sown in unnobleness [it is sown in unnobility], it shall rise in glory; it is sown in infirmity, it shall rise in virtue;

15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

15:44 it is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body;

15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening.

15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

15:46 But the first *is* not that that is spiritual [But not first *was* that *body* that is spiritual], but that that is beast-like, afterward that that is spiritual.

15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

15:47 The first man of earth *is* earthy; the second man of heaven *is* heavenly [the second man of heaven *is* heaven-like].

15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

15:48 Such as the earthly man *is*, such *be* [and] the earthly men; and such as the heavenly man *is*, such *be* also the heavenly men.

15:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

15:49 Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly *man* [bear we

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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and the image of the heavenly].

15:50 Brethren, I say this thing, that flesh and blood be not able to wield the kingdom of God, neither corruption shall wield incorruption. [Brethren, I say this thing, that flesh and blood may not wield the kingdom of God, neither corruption shall wield incorruption.]

15:51 Lo! I say to you private of holy things [Lo! I say to you mystery, *or private*, of holy things]. And all we shall rise again, but not all we shall be changed;

15:52 in a moment, in the twinkling of an eye, in the last trump; for the trumpet shall sound, and dead men shall rise again, without corruption [forsooth the trump shall sing, and dead men shall rise again, incorrupt], and we shall be changed.

15:53 For it behooveth this corruptible thing to clothe incorruption, and this deadly thing to put away undeadliness. [For it behooveth this corruptible thing for to clothe incorruption, and this deadly thing for to cloth undeadliness.]

15:54 But when this deadly thing shall clothe undeadliness, then shall the word be done, that is written, Death is swallowed up in victory [<sup>+</sup>then shall be made, *or fulfilled*, the word that is written, Death is sopped up in victory].

15:55 Death, where is thy victory? Death, where is thy prick?

15:56 But the prick of death is sin; and the virtue of sin is the law.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

15:52 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.

15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

15:56 The sting of death *is* sin; and the strength of sin *is* the law.

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15:57 But do we thankings to God [Forsooth thankings to God], that gave to us victory by our Lord Jesus Christ.

15:58 Therefore, my dear-worthy brethren, be ye steadfast, and unmoveable, being plenteous in work of the Lord, evermore witting that your travail is not idle in the Lord.

## Chapter 16

16:1 But of the gathering of *money* that be made into saints [Forsooth of the collects, or *gatherings of money*, that be made into saints], as I *have* ordained in the churches of Galatia, so also do ye

16:2 one day of the week. Each of you keep at himself [Each of you keep, or *lay up*, at himself], keeping that that pleaseth to him(self), that when I come, the gatherings be not made.

16:3 And when I shall be present, which men ye approve, I shall send them by epistles to bear your grace into Jerusalem. [Forsooth when I shall be present, whom ye shall prove by epistles, them I shall send to perfectly bear your grace into Jerusalem.]

16:4 That if it be worthy that also I go, they shall go with me.

16:5 But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia.

16:6 But peradventure I shall dwell at you, or also dwell the winter, that ye lead me whither ever I shall go.

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15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

15:58 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.

## Chapter 16

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 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.

16:3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

16:4 And if it be meet that I go also, they shall go with me.

16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

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16:7 And I will not now see you in my passing [Soothly I will not now see you in passing], for I hope to dwell with you a while, if the Lord shall suffer.

16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

16:8 But I shall dwell at Ephesus, unto Whitsuntide [till Whitsuntide].

16:8 But I will tarry at Ephesus until Pentecost.

16:9 For a great door and an open is opened to me [For why a great door and evident, *or open*, is opened to me], and many adversaries.

16:9 For a great door and effectual is opened unto me, and *there are* many adversaries.

16:10 And if Timothy come, see ye that he be without dread with you, for he worketh the work of the Lord, as [and] I.

16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

16:11 Therefore no man despise him; but lead him forth in peace, that he come to me; for I abide him with brethren.

16:11 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.

16:12 But, brethren, I make known to you of Apollos, that I prayed him much, that he should come to you, with brethren. But it was not his will to come now; but he shall come, when he shall have leisure.

16:12 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.

16:13 Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord, [Wake ye, and stand ye in the faith; do ye manly, and be comforted in the Lord,]

16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

16:14 and be all your things done in charity.

16:14 Let all your things be done with charity.

16:15 And, brethren, I beseech you, ye know the house of Stephanas, and of Fortunatus, and Achaicus, for they be

16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have

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the first fruits of Achaia, and into ministry of saints they have ordained themselves;

addicted themselves to the ministry of the saints,)

16:16 that also ye be subjects to such, and to each working together and travailling.

16:16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

16:17 For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they filled that thing that failed to you [for they full-filled that thing that failed to you];

16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

16:18 for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner *men*.

16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

16:19 All the churches of Asia greet you well. Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured [Aquila and Priscilla greet you much in the Lord, at whom I am harboured, with their home-church].

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All brethren greet you well. Greet ye well together in holy kiss.

16:20 All the brethren greet you. Greet ye one another with an holy kiss.

16:21 My greeting by Paul's hand.

16:21 The salutation of *me* Paul with mine own hand.

16:22 If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha. [If any man love not our Lord Jesus Christ, be he cursed, Maranatha, *that is, in the coming of the Lord.*]

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

16:23 The grace of our Lord Jesus Christ be with you.

16:23 The grace of our Lord Jesus Christ *be* with you.

16:24 My charity be with you all in Christ Jesus our Lord. Amen.

16:24 My love *be* with you all in Christ Jesus. Amen.



THE SECONDEPISTLE  
*of PAUL to the*  
CORINTHIANS

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Chapter 1

1:1 Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother, to the church of God that is at Corinth, with all saints that be in all Achaia,

1:2 grace to you, and peace of God our Father and of the Lord Jesus Christ.

1:3 Blessed *be* God and the Father of our Lord Jesus Christ, Father of mercies, and God of all comfort,

1:4 which comforteth us in all our tribulation, that also we be able to comfort them, that be in all dis-ease, by the admonishing by which also we be admonished of God [that and we may comfort them, that be in all pressure, *or overlaying*, by the exhortation, *or admonishing*, by which and we be admonished of God].

1:5 For as the passions of Christ be plenteous in us, so also by Christ our comfort is plenteous.

1:6 And whether we be in tribulation, for your tribulation and health, either we be comforted, for your

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Chapter 1

1:1 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:

1:2 Grace *be* to you and peace from God our Father, and from the Lord Jesus Christ.

1:3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

1:4 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.

1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

1:6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the

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comfort [<sup>+</sup>Forsooth whether we be troubled, *or be pursued, it is* for your teaching and health, or we be comforted, for your comfort], either we be admonished, for your admonishing and health. Which worketh in you the suffering of the same passions, which also we suffer,

1:7 that our hope be firm for you; witting for as ye be fellows of passions, so ye shall be also of comfort.

1:8 For, brethren, we will that ye know of our tribulation, that was done in Asia; for over measure we were grieved over might, so that it distressed us, yea, to live. [<sup>+</sup>Forsooth, brethren, we will not you to unknow of our tribulation, that was done in Asia; for over measure we were grieved above virtue, *or might*, so that it distressed us, yea, to live.]

1:9 But we in us selves had answer of death, that we trust not in us, but in God that raiseth dead men. [But we ourselves in ourselves had answer, *or certainty*, of death, that we be not trusting in ourselves, but in God that raiseth dead men.]

1:10 Which delivered us, and delivereth from so great perils, into whom we hope, also yet he shall deliver,

1:11 while also ye help in prayer for us [helping and you in prayer for us]; that of the persons of many faces of that giving that is in us, thankings be done for us by many men to God [by many partners, *graces, or thanks*, be done to God for us].

1:12 For our glory is this, the

same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

1:7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

1:8 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:

1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

1:11 Ye 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.

1:12 For our rejoicing is this, the

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witnessing of our conscience, that in simpleness and cleanness of God, and not in fleshly wisdom, but in the grace of God, we lived in this world, but more plenteously to you.

1:13 And we write not other things to you, than those that ye have read and know, and I hope that into the end ye shall know,

1:14 as also ye have known us a part [as and ye have known us of part]; for we be your glory, as also ye be ours in the day of our Lord Jesus Christ.

1:15 And in this trusting I would first come to you, that ye should have the second grace,

1:16 and pass by you into Macedonia, and again from Macedonia come to you, and of you be led into Judaea.

1:17 But when I would this thing, whether I used unsteadfastness, either those things that I think, I think after the flesh, that at me be, it is and it is not? [+Forsooth when I would this thing, whether I used lightness, *either unsteadfastness*, or those things that I think, I think after the flesh, that there be at me, is and not, *or, yea and nay?*]

1:18 But God is true, for our word that was at you, is and is not, is not therein, but is in it. [+Forsooth God is true, for our word that was at you, there is not in it, yea and nay/there is not in it, is and nay, but is, *that is truth*, is in it.]

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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-ward.

1:13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

1:15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

1:16 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 Judaea.

1:17 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?

1:18 But *as* God *is* true, our word toward you was not yea and nay.

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1:19 For why Jesus Christ, the Son of God, which is preached among you by us, by me, and Silvanus, and Timothy, there was not in him, is and is not, but is was in him [<sup>+</sup>there was not in him, is and nay, but in him was is /there was not in him, yea and nay, but yea in him was].

1:19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

1:20 For why how many ever be promises of God, in that is, *be fulfilled* [Forsooth how many ever be promises of God, in him is, *that is, in him they be fulfilled*]. And therefore by him we say Amen to God, to our glory.

1:20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

1:21 Soothly it is God that confirmeth us with you in Christ, and which anointed us, [The which soothly confirmeth us with you in Christ, and the which God anointed us,]

1:21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

1:22 and which marked us [and that marked us], and gave earnest of the Spirit in our hearts.

1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

1:23 For I call God to witness against my soul [Forsooth I in-call God witness into my soul], that I sparing you came not over to Corinth;

1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

1:24 not that we be lords of your faith [not for we be lords of your faith], but we be helpers of your joy; for through belief ye stand.

1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

### Chapter 2

### Chapter 2

2:1 And I ordained this [same] thing at me, that I should not come again in heaviness to you [in sorrow to you].

2:1 But I determined this with myself, that I would not come again to you in heaviness.

2:2 For if I make you sorry, who is he

2:2 For if I make you sorry, who is he

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that gladdeth me, but he that is sorrowful of me?

then that maketh me glad, but the same which is made sorry by me?

2:3 And this same thing I wrote to you, that when I come, I have not sorrow on sorrow, of the which it behooved me to have joy. And I trust in you all, that my joy is of all you [<sup>+</sup>that when I shall come, I have not sorrow upon sorrow, of them of whom it behooved me to have joy. Trusting in you all, that my joy is of you all].

2:3 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.

2:4 For of much tribulation and anguish of heart I wrote to you by many tears, not that ye be sorry, but that ye know what charity I have more plenteously in you.

2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

2:5 For if any man hath made me sorrowful, he hath not made me sorrowful but a part [he hath not made me sorrowful but in part], that I charge not you all.

2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

2:6 This blaming that is made of many, sufficeth to him, that is such one [that is such a manner *man*];

2:6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

2:7 so that on the contrary ye rather forgive and comfort, lest peradventure he that is such a manner *man*, be swallowed up [be sopped up, *or despair*,] by more great heaviness.

2:7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

2:8 For which thing I beseech you, that ye confirm charity into him.

2:8 Wherefore I beseech you that ye would confirm *your* love toward him.

2:9 For why therefore [and] I wrote this, that I know your proof, whether in all things ye be obedient.

2:9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

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2:10 For to whom ye have forgiven any thing, also I have forgiven. For I, that that I forgave, if I forgave any thing, *have forgiven* for you in the person of Christ,

2:10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

2:11 that we be not deceived of Satan; for we know his thoughts. [that we be not deceived of Satan; soothly we unknow not his thoughts.]

2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2:12 But when I was come to Troas [Forsooth when I had come to Troas] for the gospel of Christ, and a door was opened to me in the Lord,

2:12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

2:13 I had not rest to my spirit, for I found not my brother Titus, but I said to them farewell, and I passed into Macedonia. [I had not rest in my spirit, for I found not my brother Titus, but I saying to them farewell, passed into Macedonia.]

2:13 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.

2:14 And I do thankings to God, that evermore maketh us to have victory in Christ Jesus, and showeth by us the odour of his knowing in each place; [+Therefore be thankings to God, that ever maketh us to have victory in Christ Jesus, and showeth by us the odour, *or savour/or sweetness*, of his knowing in each place;]

2:14 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.

2:15 for we be the good odour of Christ to God, among these that be made safe, and among these that perish. [for we be the good odour, *or savour*, of Christ to God, in these that be made safe, and in these that perish.]

2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

2:16 To others soothly odour of death into death [Soothly to others *we be* odour of death into death], but to the others *we be*

2:16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is*

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odour of life into life. And to these things who *is* so able?

sufficient for these things?

2:17 For we be not as many, that do adultery by the word of God, but we speak of cleanness, as of God, before God in Christ. [Soothly we be not as full many, adulterating the word of God, but of cleanness, but as of God, before God in Christ we speak.]

2:17 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.

### Chapter 3

### Chapter 3

3:1 Begin we therefore again to praise us selves? or whether we need, as some men, epistles of praising to you, or of you? [Begin we again to commend, *or praise*, ourselves? or whether we need, as some, praising letters to you, or of you?]

3:1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

3:2 Ye be our epistle, written in our hearts, which is known and read of all men,

3:2 Ye are our epistle written in our hearts, known and read of all men:

3:3 and made open [and *ye be* made open], for ye be the epistle of Christ ministered of us, and written, not with ink, but by the Spirit of the living God; not in stone tables [not in stony tables], but in fleshly tables of heart.

3:3 *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 fleshly tables of the heart.

3:4 For we have such trust by Christ to God;

3:4 And such trust have we through Christ to God-ward:

3:5 not that we be sufficient to think any thing of us[selves], as of us, but our sufficiency is of God.

3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

3:6 Which also made us able ministers of the new testament, not by letter, but by Spirit; for the letter slayeth, but the Spirit quickeneth.

3:6 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.

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3:7 And if the ministracion of death written by letter in stones [formed by letters in stones] was in glory, so that the children of Israel might not behold into the face of Moses, for the glory of his face, which is voided [<sup>+</sup>for the glory of his cheer, which *glory* is now voided],

3:7 But if the ministracion 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:

3:8 how shall not the ministracion of the Spirit be more in glory?

3:8 How shall not the ministracion of the spirit be rather glorious?

3:9 For if the ministracion of condemnation was in glory [For why if the ministracion of condemnation is in glory], much more the ministracion of rightwiseness is plenteous in glory.

3:9 For if the ministracion of condemnation *be* glory, much more doth the ministracion of righteousness exceed in glory.

3:10 For neither that that was clear was glorified in this part for the excellent glory;

3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

3:11 and if that that is voided [for why if that that is voided], was by glory, much more that that dwelleth still is in glory.

3:11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

3:12 Therefore we that have such hope, use much trust;

3:12 Seeing then that we have such hope, we use great plainness of speech:

3:13 and not as Moses laid a veil on his face [and not as Moses put a veil on his face], that the children of Israel should not behold into his face, which *veil* is voided.

3:13 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:

3:14 But the wits of them be astonished; for [till] into this day the same veil in [the] reading of the old testament dwelleth not showed [dwelleth unshowed], for it is voided in Christ,

3:14 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.

3:15 but [till] into this day, when Moses is read, the veil is put on their hearts [the veil is put upon their hearts].

3:15 But even unto this day, when Moses is read, the veil is upon their heart.



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3:16 But when Israel shall be converted to God, the veil shall be done away.

3:17 And the Spirit is the Lord; and where the Spirit of the Lord is, there *is* freedom. [+Forsooth the Lord is a Spirit; forsooth where the Spirit of the Lord *is*, there *is* liberty, or *freedom*.]

3:18 And all we that with open face see the glory of the Lord, be transformed into the same image, from clearness into clearness, as of the Spirit of the Lord. [Forsooth all we with showed face beholding the glory of the Lord, be transformed into the same image, from clearness to clearness, as of the Spirit of the Lord.]

### Chapter 4

4:1 Therefore we that have this administration [Therefore we having this administration, or *office*], after this that we have gotten mercy, fail we not,

4:2 but do we away the privy things of shame, not walking in subtle guile, neither doing adultery by the word of God, but in showing of the truth commending us selves to each conscience of men before God. [but do away the privy things of shame, not walking in subtle guile, neither adulterating the word of God, but in showing of the truth commending ourselves to each conscience of men before God.]

4:3 For if also our gospel is covered, or *hid*, in these that perish it is covered;

4:4 in which [the] god of this world,

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3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

3:18 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.

### Chapter 4

4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

4:2 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.

4:3 But if our gospel be hid, it is hid to them that are lost:

4:4 In whom the god of this world

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*that is, the devil*, hath blinded the souls of unfaithful men, that the lightening of the gospel of the glory of Christ, which is the image of God, shine not. [<sup>+</sup>in which the god of this world, *that is, the devil, or pride*, hath blinded the souls of men out of belief, *or unfaithful men*, that the lighting of the gospel of the glory of Christ, that is the image of God, shine not.]

4:5 But we preach not us selves, but our Lord Jesus Christ [Soothly we preach not ourselves, but Jesus Christ our Lord]; and us your servants by Jesus.

4:6 For God, that said [the] light to shine of darkneses, he hath given light in our hearts, to the lightening of the science of the clearness of God [he hath enlightened in our hearts, to the illumining of the science of the clearness of God], in the face of Jesus Christ.

4:7 And we have this treasure in brittle vessels, that the worthiness be of God's virtue [that the highness be of God's virtue], and not of us.

4:8 In all things we suffer tribulation, but we be not anguished, *or distressed*; we be made poor, but we lack nothing; [<sup>+</sup>In all things we suffer tribulation, but we be not made strait/but we be not anguished *thereby in soul*; we be made poor, but we be not destitute, *either cast away*;]

4:9 we suffer persecution, but we be not forsaken; we be made low, but we be not confounded; we be cast down, but we perish not.

4:10 And evermore we bear about the

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.

4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

4:6 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.

4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

4:8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

4:9 Persecuted, but not forsaken; cast down, but not destroyed;

4:10 Always bearing about in the

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slaying of Jesus in our body [Evermore bearing about the mortifying of Jesus Christ in our body], that also the life of Jesus be showed in our bodies.

body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

4:11 For evermore we that live, be taken into death for Jesus, that [and] the life of Jesus be showed in our deadly flesh.

4:11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

4:12 Therefore death worketh in us, but life in you.

4:12 So then death worketh in us, but life in you.

4:13 And we have the same spirit of faith [Forsooth having the same spirit of faith], as it is written, I have believed, wherefore I have spoken; and we believe, wherefore also we speak;

4:13 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;

4:14 witting that he that raised Jesus, shall raise up also us with Jesus, and shall ordain [us] with you.

4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

4:15 And all things [*be done*] for you, that a plenteous grace by many thankings be plenteous into the glory of God. [Soothly all things *be done* for you, that grace being plenteous by many in doing of thanks be plenteous into glory of God.]

4:15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

4:16 For which thing we fail not, for though [but though] our outer man be corrupted; nevertheless the inner man is renewed from day to day.

4:16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

4:17 But that light thing [light, *or easy*, thing] of our tribulation that lasteth now, but as it were by a moment, worketh in us over measure an everlasting burden into the highness of glory [worketh over manner, *or measure*, into highness the everlasting weight of glory in us];

4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

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4:18 while that we behold not those things that be seen, but those [*things*] that be not seen. For those things that be seen, be but during for a short time; but those things that be not seen, be everlasting [+Soothly those things that be seen, be temporal, *or during but short time*; forsooth those things that be not seen, be eternal, *or everlasting*].

4:18 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.

### Chapter 5

### Chapter 5

5:1 And we know, that if our earthly house of this dwelling be dissolved, that we have a building of God, an house not made with hands, everlasting in heavens.

5:1 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.

5:2 For why in this thing we mourn, coveting to be clothed above with our dwelling, which is of heaven;

5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

5:3 if nevertheless we be found clothed, and not naked.

5:3 If so be that being clothed we shall not be found naked.

5:4 For why we that be in this tabernacle, sorrow within, and be heavied [grieved], for that we will not be spoiled, but be clothed above; that that thing that is deadly, be swallowed up of life [+for that we will not be despoiled, but clothed above; that that thing that is deadly, be sopped up of life].

5:4 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.

5:5 But who is it that maketh us into this same thing? God, that gave to us the earnest of the Spirit. [Forsooth he that maketh us into this same thing, *is* God, that gave to us the earnest of Spirit.]

5:5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

5:6 Therefore we be hardy always, and know that the while we be in this

5:6 Therefore *we are* always confident, knowing that, whilst we are

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body, we go in pilgrimage from the Lord; [+Therefore we be hardy all-gates, and knowing for the while we be in this body, we go in pilgrimage from the Lord;]

at home in the body, we are absent from the Lord:

5:7 for we walk by faith, and not by clear sight.

5:7 (For we walk by faith, not by sight:)

5:8 But we be hardy [Forsooth we be hardy], and have good will, more to be in pilgrimage from the body, and to be present to God.

5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

5:9 And therefore we strive, whether absent, whether present, to please him.

5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

5:10 For it behooveth us all to be showed before the throne of Christ, that every man tell the proper things of the body [+that every man receive the proper things of the body], as he hath done, either good, either evil.

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

5:11 Therefore we witting the dread of the Lord, counsel men, for to God we be open; and I hope, that we be open also in your consciences.

5:11 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.

5:12 We commend not us selves again to you, but we give to you occasion to have glory for us [We commend not ourselves again to you, but we give to you occasion to glory for us], that ye have [*understanding*] to them that glory in the face, and not in the heart.

5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

5:13 For either we by mind pass to God, either we be sober to you. [Soothly whether we by mind, *or reason*, pass *it is* to God, whether we be sober *it is* to you?]

5:13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

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5:14 For the charity of Christ driveth us; guessing this thing [guessing, *or deeming*, this thing], that if one died for all, then all were dead.

5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

5:15 And Christ died for all, that they that live, live not now to themselves, but to him that died for them, and rose again.

5:15 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.

5:16 Therefore we from this time know no man after the flesh; though we (have) known Christ after the flesh [And so we from this time have known no man after the flesh; and if we knew Christ after the flesh], but [right] now we know not.

5:16 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.

5:17 Therefore if any new creature is in Christ, the old things be passed [old things have passed]. Lo! all things be made new,

5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

5:18 and all things be of God, which reconciled us to him by Christ, and gave to us the service of reconciling [and gave to us the ministry, *or service*, of reconciling].

5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

5:19 And God was in Christ [Soothly, for God was in Christ], reconciling to him the world, not reckoning to them their guilts, and putted in us the word of reconciling [and put in us the word of reconciling].

5:19 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.

5:20 Therefore we use message for Christ [Therefore we be set in legacy, *or message*, for Christ], as if God admonisheth by us; we beseech you for Christ, be ye reconciled to God.

5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

5:21 God the Father made him sin for us, which knew not sin, that we should

5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be

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be made [the] rightwiseness of God in him.

made the righteousness of God in him.

### Chapter 6

### Chapter 6

6:1 But we helping [*you in work and word*] admonish [you], that ye receive not the grace of God in vain.

6:1 We then, as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

6:2 For he saith, In time well pleasing I have heard thee [In time accepted, *or well pleasing*, I have heard thee], and in the day of health I have helped thee. Lo! now a time acceptable, lo! now a day of health.

6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

6:3 Give we to no man any offence, that our service be not reproved; [To no man giving any offence, *or hurting*, that our ministry, *or service*, be not reproved;]

6:3 Giving no offence in any thing, that the ministry be not blamed:

6:4 but in all things give we us selves [but in all things give we ourselves] as the ministers of God, in much patience, in tribulations, in needs, in anguishes,

6:4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

6:5 in beatings [in scourgings], in prisons, in dissensions within, in travails, in wakings, in fastings,

6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6:6 in chastity, in knowing [in science, *or knowing*], in long abiding, in sweetness, in the Holy Ghost, in charity not feigned,

6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

6:7 in the word of truth, in the virtue of God; by armours of rightwiseness on the right half and on the left half;

6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

6:8 by glory and unnobleness [by glory and unnobility]; by evil fame and

6:8 By honour and dishonour, by evil report and good report: as deceivers,

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good fame; as deceivers, and true men;

and *yet* true;

6:9 as they that be unknown and known; as men dying, and lo! we live; as chastised, and not made dead;

6:9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

6:10 as sorrowful, and evermore joying; as having need, but making many men rich [as sorrowful, but evermore joying; as needy men, soothly making many rich]; as nothing having, and wielding all things.

6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

6:11 A! ye Corinthians [O! ye Corinthians], our mouth is open to you, our heart is alarged;

6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

6:12 ye be not anguished in us, but ye be anguished in your inwardnesses. [<sup>+</sup>ye be not made strait in us, but ye be made strait, *or be ye anguished*, in your entrails.]

6:12 Ye are not straitened in us, but ye are straitened in your own bowels.

6:13 And I say as to sons, ye that have the same reward, be ye alarged. [Forsooth, we having the same reward, I say as to sons, and be ye alarged.]

6:13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

6:14 Do not ye bear the yoke with unfaithful men. For what parting of rightwiseness with wickedness [Soothly what parting, *or communing*, of rightwiseness with wickedness]? or what fellowship of light to darknesses?

6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

6:15 and what according of Christ to Belial? or what part of a faithful [*man*] with the unfaithful [*or heathen*]?

6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

6:16 and what consent to the temple of God with maumets? And ye be the temple of the living God, as the Lord saith, For I shall dwell in them, and I

6:16 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



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shall walk among them; and I shall be [the] God of them, and they shall be a people to me. [but what consent to the temple of God with idols? Forsooth ye be the temple of quick God, as the Lord saith, For I shall dwell in them, and I shall walk in; and I shall be the God of them, and they shall be to me a people.]

6:17 For which thing go ye out of the middle of them, and be ye separated [and be ye parted], saith the Lord, and touch not unclean thing; and I shall receive you,

6:18 and I shall be to you into a Father, and ye shall be to me into sons and daughters, saith the Lord almighty.

### Chapter 7

7:1 Therefore, most dear-worthy *brethren*, we that have these promises, cleanse we us from all filth of the flesh and of the spirit, doing holiness in the dread of God. [+Therefore, most dear-worthy, we having these promises, cleanse we us from all filth of flesh and spirit, perfectly making hallowing in the dread of God.]

7:2 Take ye us; we have hurt no man, we have impaired no man [we have corrupted no man], we have beguiled no man.

7:3 I say not to your condemning; for I said before, that ye be in our hearts, to die together and to live together [to die together, and live together].

7:4 Much trust is to me with you, much glorying is to me for you. I am

*them*; and I will be their God, and they shall be my people.

6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

### Chapter 7

7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

7:3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

7:4 Great *is* my boldness of speech toward you, great *is* my glorying of you:

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filled with comfort, I am plenteous [I abound, *or am plenteous,*] in joy in all our tribulation.

I am filled with comfort, I am exceeding joyful in all our tribulation.

7:5 For when we were come to Macedonia, our flesh had no rest, but we suffered all tribulation; withoutforth fightings, and dreads [*were*] within [forsooth withoutforth, fightings, withinforth, dreads].

7:5 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.

7:6 But God that comforteth meek men, comforted us in the coming of Titus.

7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7:7 And not only in the coming of him, but also in the comfort by which he was comforted in you, telling to us your desire, your weeping, your love for me, so that I joyed more.

7:7 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.

7:8 For though I made you sorry in an epistle, it rueth me not; though it rued, [I] seeing that though that epistle made you sorry at an hour,

7:8 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.

7:9 now I have joy; not for ye were made sorrowful [not for ye were made sorry], but for ye were made sorrowful to penance. For why ye be made sorry after God, that in nothing ye suffer impairment of us.

7:9 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.

7:10 For the sorrow that is after God, worketh penance into steadfast health; but sorrow of the world worketh death.

7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

7:11 For lo! this same thing, that ye be sorrowful after God, how much

7:11 For behold this selfsame thing, that ye sorrowed after a godly sort,

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busyness it worketh in you; but defending, but indignation, but dread, but desire, but love, but vengeance. In all things ye have given yourselves to be undefouled in the cause.

7:12 Therefore though I wrote to you, *I wrote* not for him that did the injury, neither for him that suffered, but to show our busyness, which we have for you before God.

7:13 Therefore we be comforted, but in your comfort more plenteously we joyed more on the joy of Titus, for his spirit is fulfilled of all you.

7:14 And if I gloried any thing with him of you, I am not confounded [I am not confounded, *or shamed*]; but as we have spoken to you all things [in truth], so also our glory that was at Titus, is made truth.

7:15 And the inwardness of him be more plenteously in you [And the entrails of him be more plenteous in you], which hath in mind the obedience of you all, how with dread and trembling ye received him.

7:16 I have joy, that in all things I trust in you. [I joy, that in all things I trust in you.]

### Chapter 8

8:1 But, brethren, we make known to you the grace of God, that is given in

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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.

7:12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

7:13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

7:14 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.

7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

7:16 I rejoyce therefore that I have confidence in you in all *things*.

### Chapter 8

8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the

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the churches of Macedonia,

churches of Macedonia;

8:2 that in much assaying of tribulation, the plenty of the joy of them was [the abundance, *or plenty*, of the joy of them was], and the highest poverty of them was plenteous into the riches of the simpleness of them.

8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

8:3 For I bear witnessing to them, after might and above might they were willful [after virtue, *or power*, and above virtue they were willful],

8:3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

8:4 with much admonishing beseeching us the grace and the communing of [the] ministering, that is made to holy men.

8:4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

8:5 And not as we hoped, but they gave themselves first to the Lord, afterward to us by the will of God.

8:5 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.

8:6 So that we prayed Titus, that as he began, so also he perform in you this grace.

8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

8:7 But as ye abound in all things, in faith, and word, and knowing [and science, *or knowing*], and all busyness, moreover and in your charity into us, that also in this grace ye abound.

8:7 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.

8:8 I say not as commanding, but by the busyness of other men proving also the good wit of your charity.

8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8:9 And ye know the grace of our Lord Jesus Christ, for he was made needy for you, when he was rich, that ye

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor,

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should be made rich by his neediness [that ye should be made rich by his mis-ease, *or neediness*].

8:10 And I give counsel in this thing; for this is profitable to you, that not only have begun to do, but also ye began to have will from the former year [but and to desire from the former year].

8:11 But now [Now forsooth] perform ye in deed, that as the discretion of will is ready [*to desire good*], so be it also of performing of that that ye have.

8:12 For if the will be ready, it is accepted after that that it hath, not after that that it hath not.

8:13 And not that it be remission to other *men* [<sup>+</sup>Forsooth not that it be remission, *or idleness/or sloth*, to other *men*], and to you tribulation;

8:14 but of evenness in the present time your abundance fulfill the need of them, that also the abundance of them be a fulfilling of your need, that evenness be made; [but of evenness, in *this* present time your abundance fulfill the mis-ease of them, that and the abundance of them be supplement, *or fulfilling*, of your mis-ease, *or need*, that evenness be made;]

8:15 as it is written, He that [hath] gathered much, was not increased, and he that [had] *gathered* little, had not less.

8:16 And I do thankings to God, that gave the same busyness for you in the heart of Titus,

that ye through his poverty might be rich.

8:10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

8:11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

8:12 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.

8:13 For *I mean* not that other men be eased, and ye burdened:

8:14 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:

8:15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

8:16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

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8:17 for [soothly] he received exhortation; but when he was busier, by his will he went forth to you [with his will he went forth to you].

8:18 And we sent with him a brother, whose praising is in the gospel by all churches.

8:19 And not only [praised], but also he is ordained of churches the fellow of our pilgrimage into this grace, that is ministered of us to the glory of the Lord, and to our ordained will;

8:20 eschewing this thing, that no man blame us in this plenty, that is ministered of us to the glory of the Lord.

8:21 For we purvey good things, not only before God, but also before all men.

8:22 For we sent with them also our brother, whom we have proved in many things oft, that he was busy, but now much busier, for much trust in you, [Forsooth we sent with them and our brother, whom we have proved in many things oft, to be busy, now forsooth much busier, in much trust in you,]

8:23 either for Titus, that is my fellow and helper in you, either for our brethren [either our brethren], apostles of the churches of the glory of Christ.

8:24 Therefore show ye to them in the face of churches, that showing that is of

8:17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

8:18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

8:19 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 *declaration of* your ready mind:

8:20 Avoiding this, that no man should blame us in this abundance which is administered by us:

8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

8:22 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.

8:23 Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

8:24 Wherefore show ye to them, and before the churches, the proof of your

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your charity [the showing that is of your charity] and of our glory for you.

love, and of our boasting on your behalf.

### Chapter 9

### Chapter 9

9:1 For of the ministry that is made to holy men, it is to me of plenty to write to you.

9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

9:2 For I know your [ready] will, for the which I have glory of you with Macedonians, for also Achaia is ready from a year passed, and your love hath stirred full many.

9:2 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.

9:3 And we have sent brethren, that this thing that we glory of you, be not voided in this part, that as I said, ye be ready.

9:3 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:

9:4 Lest when Macedonians come with me, and find you unready, we be shamed, that we say you not/that we saw you not, in this substance.

9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

9:5 Therefore I guessed necessary to pray brethren, that they come before to you, and make ready this promised blessing to be ready, so as blessing, and not as avarice.

9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

9:6 For I say this thing [This thing forsooth I say], he that soweth scarcely, shall also reap scarcely; and he that soweth in blessings, shall reap also of blessings.

9:6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

9:7 Each man as he casted in his heart [Each man as he cast in his heart], not

9:7 Every man according as he purposeth in his heart, *so let him give*; not

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of heaviness, or of need; for God loveth a glad giver.

9:8 And God is mighty to make all grace abound in you, that ye in all things evermore have all sufficiency, and abound into all good work [that ye, in all things evermore having all sufficiency, abound into all good work];

9:9 as it is written, He dealt abroad, he gave to poor men, his rightwiseness dwelleth without end [his rightwiseness dwelleth into without end].

9:10 And he that ministereth seed to the sower, shall give also bread to eat, and he shall multiply your seed, and make much the increasings of fruits of your rightwiseness; [<sup>+</sup>Forsooth he that ministereth seed to the *man* sowing, and shall give bread to eat, and he shall multiply your seed, and make much the increasing of fruits of your rightwiseness;]

9:11 that in all things ye made rich wax plenteous into all simpleness [that in all things made rich abound into all simpleness], which worketh by us doing of thankings to God.

9:12 For the ministry of this office not only filleth those things that fail to holy men, but also multiplieth many thankings to God [but also aboundeth by many in doing of thankings to the Lord],

9:13 by the proving of this ministry, which glorify God in the obedience of your acknowledging in the gospel of Christ, and in simpleness of communication into them and into all [*others*],

grudgingly, or of necessity: for God loveth a cheerful giver.

9:8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

9:10 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;)

9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

9:13 Whiles by the experiment of this ministrations they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;



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9:14 and in the beseeching of them for you, that desire you for the excellent grace of God in you.

9:15 I do thankings to God of the gift of him, that may not be told. [+I give thankings to God upon the untellable/unnarrable, *or that may not be told*, gift of him.]

### Chapter 10

10:1 And I myself Paul beseech you, by the mildness and softness of Christ [+Forsooth I Paul beseech you, by the gentleness, *or mildness*, and softness, *or patience*, of Christ], which in the face am meek among you, and I absent trust in you.

10:2 For I pray you, that lest I present be not bold by the trust, in which I am guessed to be bold into some, that deem us, as if we wander after the flesh. [+Forsooth, I pray you, that I present be not hardy by that trust, in which I am guessed to be hardy into some, which deem us, as (if) we wandered after the flesh.]

10:3 For we walking in the flesh, fight not after the flesh.

10:4 For the arms of our knighthood be not fleshly, but mighty by God to the destruction of strengths [to the destruction of wardings, *or strengths*].

10:5 And we destroy counsels, and all highness that higheth itself against the science of God, and drive into captivity all understanding into the service of Christ. [+Destroying counsels, and all highness raising itself against the science of God, and driving into captivity all understanding into the service of Christ.]

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9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.

9:15 Thanks *be* unto God for his unspeakable gift.

### Chapter 10

10:1 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:

10:2 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.

10:3 For though we walk in the flesh, we do not war after the flesh:

10:4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

10:5 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;

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10:6 And we have ready to venge all unobedience, when your obedience shall be filled. [Also having in readiness to venge all unobedience, when your obedience shall be fulfilled.]

10:7 See ye the things that be after the face. If any man trusteth to himself, that he is of Christ, think he this thing again with himself, for as he is Christ's, so also we [so and we].

10:8 For if I shall glory any thing more of our power, which the Lord gave to us into edifying, and not into your destruction, I shall not be shamed.

10:9 But that I be not guessed as to frighten you by epistles, [Forsooth that I be not guessed as to fear you by epistles,]

10:10 for they say, That epistles be grievous and strong, but the presence of the body *is* feeble, and the word worthy to be despised. [+for why they say, The epistles be heavy, *or grievous*, and strong, but the presence of the body *is* sick, and the word contemptible, *or worthy to be despised*.]

10:11 He that is such one, think this, for such as we absent be in word by epistles, such *we be* present in deed.

10:12 For we dare not put us among, or comparison us to some men, that commend themselves; but we measure us in us selves, and comparison us selves to us. [Soothly we dare not put us among, or comparison us to some, that commend themselves; but we meting, *or measuring*, us in ourselves, and comparisiong ourselves to us.]

10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

10:7 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.

10:8 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:

10:9 That I may not seem as if I would terrify you by letters.

10:10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

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10:13 For we shall not have glory over measure, but by the measure of the rule [but after the measure of rule] which God measured to us, the measure that stretcheth [till] to you.

10:13 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.

10:14 For we overstretch not forth us, as not stretching to you. For [till] to you we came in the gospel of Christ,

10:14 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:

10:15 not glorying over measure in other men's travails. For we have hope of your faith that waxeth in you to be magnified by our rule in abundance [Soothly we having hope of your faith waxing in you to be magnified after our rule in abundance],

10:15 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,

10:16 also to preach into those things that be beyond you, not to have glory in other man's rule [not to glory in other man's rule], in these things that be made ready.

10:16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

10:17 [Forsooth] He that glorieth, have glory in the Lord [glory he in the Lord].

10:17 But he that glorieth, let him glory in the Lord.

10:18 For not he that commendeth himself is approved [is proved], but whom God commendeth.

10:18 For not he that commendeth himself is approved, but whom the Lord commendeth.

### Chapter 11

### Chapter 11

11:1 I would that ye would suffer a little thing of mine unwisdom, but also support ye me. [+I would that ye would sustain a little thing of mine unwisdom, but also support ye me, *or bear up me/or bear me up.*]

11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

11:2 For I love you by the love of God;

11:2 For I am jealous over you with

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for I have espoused [*spoused*] you to one husband, to yield a chaste virgin to Christ [to give you, a chaste virgin, to one man, Christ].

godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

11:3 But I dread, lest as the serpent deceived Eve with his subtle fraud, so your wits be corrupted, and fallen down from the simpleness that is in Christ.

11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

11:4 For if he that cometh, preacheth another Christ, whom we preached not, or if ye take another spirit, whom ye took not [whom ye received not], or another gospel, which ye received not, rightly ye should suffer.

11:4 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*.

11:5 For I ween that I have done nothing less than the great apostles.

11:5 For I suppose I was not a whit behind the very chiefest apostles.

11:6 For though I be unlearned in word, but not in knowing. For in all things I am open to you. [For why though I be unlearned in sermon, *or word*, but not in science, *or knowing*. Forsooth in all things I am showed, *or made known*, to you.]

11:6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

11:7 Or whether I have done sin, meeking myself [meeking, or *making low*, myself], that ye be enhanced, for freely I preached to you the gospel of God?

11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

11:8 I made naked other churches, and I took wages to your service. [I spoiled, *or made naked*, or *took gifts*, of other churches, taking wages to your service.]

11:8 I robbed other churches, taking wages *of them*, to do you service.

11:9 And when I was among you, and had need [And when I was with you, and needed], I was chargeous to no man; for brethren that came from Macedonia,

11:9 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

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fulfilled that that failed to me [supplied, *or fulfilled*, that that failed to me]. And in all things I have kept [me], and shall keep me without charge to you.

Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

11:10 The truth of Christ is in me; for this glory shall not be broken in me in the countries of Achaia [in the regions, *or countries*, of Achaia].

11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11:11 Why? for I love not you? God knoweth.

11:11 Wherefore? because I love you not? God knoweth.

11:12 For that that I do, and that I shall do, *is* that I cut away the occasion of them that will occasion, that in the thing, in which they glory, they be found [such] as we.

11:12 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.

11:13 For such false apostles be treacherous workmen, and transfigure them(selves) into apostles of Christ. [+For why such apostles be treacherous, *or guileful*, workmen, transfiguring them into apostles of Christ.]

11:13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

11:14 And no wonder, for Satan himself transfigureth him(self) into an angel of light. [And no wonder; soothly he Satan transfigured him into an angel of light.]

11:14 And no marvel; for Satan himself is transformed into an angel of light.

11:15 Therefore it is not great, if his ministers be transfigured as the ministers of rightwiseness, whose end shall be after their works.

11:15 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.

11:16 Again I say, lest any man guess me to be unwise [lest any man deem me unwise]; else take ye me as unwise, that also I have glory a little what.

11:16 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.

11:17 That that I speak, I speak not

11:17 That which I speak, I speak *it* not

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after God, but as in un wisdom [but as to un wisdom], in this substance of glory.

after the Lord, but as it were foolishly, in this confidence of boasting.

11:18 For many men glory after the flesh, and I shall glory.

11:18 Seeing that many glory after the flesh, I will glory also.

11:19 For ye suffer gladly unwise men, when ye yourselves be wise.

11:19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

11:20 For ye suffer, if any man driveth you into servage [if any man drive you into servage], if any man devoureth, if any man taketh, if any man is enhanced [*by pride*], if any man smiteth you on the face.

11:20 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.

11:21 By unnobleness I say, as if we were frail in this part [+After unnobility, I say, as if we were sick in this part]. In what thing any man dare, in un wisdom I say, and I dare.

11:21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

11:22 They be Hebrews, and I; they be Israelites, and I; they be the seed of Abraham, and I;

11:22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

11:23 they be the ministers of Christ, and I. As less wise I say, I more; in full many travails, in prisons more plenteously, in wounds above manner [in wounds above manner, *or over measure*], in deaths oft times.

11:23 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.

11:24 I received of the Jews five times forty *strokes* one less;

11:24 Of the Jews five times received I forty *stripes* save one.

11:25 thrice I was beaten with rods, once I was stoned, thrice I was at ship-break, a night and a day I was in the deepness of the sea;

11:25 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;

11:26 in ways oft, in perils of rivers [in

11:26 *In* journeyings often, *in* perils of

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perils of floods], in perils of thieves, in perils of kin, in perils of heathen men, in perils in [the] city, in perils in desert, in perils in the sea, in perils among false brethren,

11:27 in travail and neediness, in many wakings, in hunger, in thirst [in travail and neediness, *either mis-ease*, in many wakings, in hunger and thirst], in many fastings, in cold and nakedness.

11:28 Without those things that be withoutforth, mine each day's travailing *is* the busyness of all churches. [Without those things that be withoutforth; mine each day's waking, *or studying*, the busyness of all churches.]

11:29 Who is frail, and I am not frail? who is caused to stumble, and I am not burnt? [Who is sick, and I am not sick? who is offended, and I am not burnt?]

11:30 If it behooveth to glory, I shall glory *in those things* that be of mine infirmity [that be of my infirmity, *or frailty*].

11:31 [For] God and the Father of our Lord Jesus Christ, that is blessed into worlds, knoweth that I lie not [knoweth, that I *gab not*, *or lie not*].

11:32 The provost of Damascus, of the king of the folk of Aretas [The provost, *or keeper*, of Damascus, of the king of the folk Arteas], kept the city of Damascenes to take me;

11:33 and by a window in a basket I was let down by the wall, and so I escaped his hands.

waters, *in* perils of robbers, *in* perils by *mine 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;

11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

11:29 Who is weak, and I am not weak? who is offended, and I burn not?

11:30 If I must needs glory, I will glory of the things which concern mine infirmities.

11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

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### Chapter 12

### Chapter 12

12:1 If it behooveth to have glory, it speedeth not; but I shall come to the visions and the revelations of the Lord. [If it behooveth to glory, soothly it speedeth not; forsooth I shall come to the visions and revelations of the Lord.]

12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

12:2 I know a man in Christ that before fourteen years; whether in body, whether out of body, I know not, God knoweth; that such a man was snatched (up) unto the third heaven [such a man snatched (up) till to the third heaven].

12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

12:3 And I know such a man; whether in body, or out of body, I know not, God knoweth;

12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

12:4 that he was snatched (up) into paradise, and heard privy words, which it is not leaveful to a man [for] to speak.

12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:5 For such manner things I shall glory [For such manner thing I shall glory]; but for me nothing, but in mine infirmities.

12:5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

12:6 For if I shall desire to glory [For why and if I shall will to glory], I shall not be unwise, for I shall say truth; but I spare, lest any man guess me over that thing that he seeth in me, or heareth any thing of me.

12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

12:7 And lest the greatness of revelations enhance me *in pride*, the prick of my flesh, an angel of Satan, is given to me, that he buffet me.

12:7 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.



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12:8 For which thing thrice I prayed the Lord, that it should go away from me.

12:8 For this thing I besought the Lord thrice, that it might depart from me.

12:9 And he said to me, My grace sufficeth to thee; for virtue is perfectly made in infirmity. Therefore gladly I shall glory in mine infirmities, that the virtue of Christ dwell in me.

12:9 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.

12:10 For which thing I am pleased in mine infirmities, in despisings [in wrong despisings, *or reprovings*], in needs, in persecutions, in anguishes, for Christ; for when I am frail [for when I am sick], then I am mighty.

12:10 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.

12:11 I am made witless [I am made unwitty], ye constrained me. For I ought to be commended of you; for I did nothing less than they that be apostles over measure. Though I am nought [Though I be nought],

12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12:12 nevertheless the signs of mine apostlehood be made on you, in all patience, and signs, and great wonders, and works of power. [nevertheless the signs of my apostlehood be made on you, in all patience, and signs, *or miracles*, and great wonders, and virtues.]

12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

12:13 And what is it, that ye had less than other churches [that ye had less before other churches], [no] but that I myself grieved you not? Forgive ye to me this wrong.

12:13 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.

12:14 Lo! this third time I am ready to come to you, and I shall not be grievous to you; for I seek not those things that

12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours,

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be yours, but you. For neither sons owe to [*make*] treasure to father and mother, but the father and mother to the sons.

but you: for the children ought not to lay up for the parents, but the parents for the children.

12:15 For I shall give most willfully [For I most willfully shall give], and I myself shall be given over for your souls; though I more love you, and be less loved.

12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

12:16 But be it; I grieved not you, but when I was subtle [<sup>+</sup>but when I was subtly-wily/subtle-wise], I took you with guile.

12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

12:17 Whether I deceived you by any of them, which I sent to you [whom I sent to you]?

12:17 Did I make a gain of you by any of them whom I sent unto you?

12:18 I prayed Titus, and I sent with him a brother. Whether Titus beguiled you? whether we went not in the same spirit? whether not in the same steps?

12:18 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?

12:19 Sometime ye ween, that we shall excuse us with you. Before God in Christ we speak; and, most dear brethren [forsooth, most dear brethren], all things for your edifying.

12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

12:20 But I dread, lest when I come, I shall not find you such as I will, and I shall be found of you such as ye will not; lest peradventure strivings, envies, indignations [sturdinesses], dissensions and detractions, privy speeches of discord, swellings *by pride*, debates be among you;

12:20 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:

12:21 *and* lest again when I come, God make me low with you, and I bewail many of them, that before sinned, and did not penance on the uncleanness, and

12:21 *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

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fornication, and unchastity, that they have done. [+lest again when I shall come, God make me humble, *or low*, with you, *so that* and I bewail many of them, that before sinned, and did not penance of the uncleanness, and fornication, and unchastity, that they have done.]

### Chapter 13

13:1 Lo! this third time I come to you, and in the mouth of two or of three witnesses [and in the mouth of two or three witnesses] every word shall stand.

13:2 I said before, and [I] say before, as present twice, and now absent, to them that before have sinned, and to all others; for if I come again, I shall not spare.

13:3 Whether ye seek the proof of that Christ, that speaketh in me, which is not feeble in you, [but is mighty in you]? [+Whether ye seek an experiment, *or assaying*, of him that speaketh in me, Christ, the which is not sick in you, but is mighty in you?]

13:4 For though he was crucified of infirmity, but he liveth of the virtue of God. For also we be frail in him [For why and we be sick in him], but we shall live with him of the virtue of God in us.

13:5 Assay yourselves, if ye be in the faith; ye yourselves prove. Whether ye know not yourselves, for Christ Jesus is in you? but (it) happens ye be reprobable [no but peradventure, ye be reprobable].

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the uncleanness and fornication and lasciviousness which they have committed.

### Chapter 13

13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

13:2 I told you before, and foretell 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:

13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

13:4 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.

13:5 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?

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13:6 But I hope, that ye know, that we be not reprobable.

13:6 But I trust that ye shall know that we are not reprobates.

13:7 And we pray the Lord, that ye do nothing of evil; not that we seem approved [not that we seem proved], but that ye do that that is good, and that we be as reprobable.

13:7 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.

13:8 For we be able to do nothing against truth, but for the truth. [Forsooth we may do nothing against the truth, but for the truth.]

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we joy, when we be frail [when we be sick], but ye be mighty; and we pray this thing, your perfection.

13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

13:10 Therefore I absent write these things, that I present do not harder, by the power, which the Lord gave to me into edification, and not into *your* destruction [+after the power, which the Lord gave to me into edification, and not into destruction].

13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

13:11 Brethren, henceforward joy ye, be ye perfect, excite ye [be ye perfect, and teach ye]; understand ye the same thing; have ye peace, and God of peace and of love shall be with you [and God of peace and love shall be with you].

13:11 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.

13:12 Greet ye well together in holy kiss.

13:12 Greet one another with an holy kiss.

13:13 All holy men greet you well.

13:13 All the saints salute you.

13:14 The grace of our Lord Jesus Christ, and the charity of God, and the communing of the Holy Ghost, be with you all. Amen.

13:14 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 EPISTLE  
*of PAUL to the*  
GALATIANS

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Chapter 1

1:1 Paul the apostle, not of men, nor by man [neither by man], but by Jesus Christ, and God the Father, that raised him from death [that raised him from dead *men*],

1:2 and all the brethren that be with me, to the churches of Galatia,

1:3 grace to you and peace of God the Father, and of the Lord Jesus Christ [and of our Lord Jesus Christ],

1:4 that gave himself for our sins, to deliver us from the present wicked world, by the will of God and our Father, [the which gave himself for our sins, that he should deliver us from this present wayward world, after the will of God and our Father,]

1:5 to whom is honour and glory into worlds of worlds. Amen.

1:6 I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another evangel [into another gospel];

1:7 which is not another, but that

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Chapter 1

1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1:2 And all the brethren which are with me, unto the churches of Galatia:

1:3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

1:4 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:

1:5 To whom *be* glory for ever and ever. Amen.

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1:7 Which is not another; but there

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there be some that trouble you, and will mis-turn the evangel of Christ.

1:8 But though we, or an angel of heaven, preached to you, besides that that we have preached to you, be he accursed. [But though we, or an angel of heaven, evangelize to you, besides that that we have evangelized to you, cursed be he.]

1:9 As I have said before, and now again I say, if any *man* preach to you besides that that ye have received, be he accursed [if any shall evangelize except that that ye have taken, cursed be he].

1:10 For now whether counsel I men, or God? or whether I seek to please men? If I pleased yet men, I were not Christ's servant. [+I council now to men, or to God? or I seek to please men? If I yet pleased to men, I were not the servant of Christ.]

1:11 For, brethren, I make known to you the evangel, that was preached of me, for it is not by man; [Soothly brethren, I make the gospel known to you, which is evangelized, *or preached*, of me, for it is not after man;]

1:12 nor I took it of man, nor learned [neither I took it of man, neither learned], but by [the] revelation of Jesus Christ.

1:13 For ye have heard my conversation sometime in the Jewry, that I pursued surpassingly the church of God [for over manner, *or measure*, I pursued the church of God], and fought against it.

1:14 And I profited in the Jewry above

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be some that trouble you, and would pervert the gospel of Christ.

1:8 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 accursed.

1:9 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.

1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

1:13 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:

1:14 And profited in the Jews' religion

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many of mine even-elders in my kindred, and was more abundantly a follower of my fathers' traditions [being more abundantly a lover, *or follower*, of my fathers' traditions].

1:15 But when it pleased him, that separated me [that parted me] from my mother's womb, and called by his grace,

1:16 to show his Son in me, that I should preach him among the heathen, at once I drew me not to flesh and blood [anon I accorded not to flesh and blood];

1:17 nor I came to Jerusalem [neither I came to Jerusalem] to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus.

1:18 And since three years after I came to Jerusalem, to see Peter, and I dwelled with him fifteen days; [Afterward after three years I came to Jerusalem, to see Peter, and dwelled with him fifteen days;]

1:19 but I saw none other of the apostles, but James, *our* Lord's brother [no but James, the brother of the Lord].

1:20 And these things which I write to you, lo! before God I lie not.

1:21 Afterward I came into the coasts [the parts] of Syria and Cilicia.

1:22 But I was unknown by face to the churches of Judaea, that were in Christ;

1:23 and they had only an hearing,

above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James the Lord's brother.

1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia;

1:22 And was unknown by face unto the churches of Judaea which were in Christ:

1:23 But they had heard only, That he

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that he that pursued us sometime, preacheth now the faith [now evangelizeth the faith], against which he fought sometime;

which persecuted us in times past now preacheth the faith which once he destroyed.

1:24 and in me they glorified God.

1:24 And they glorified God in me.

## Chapter 2

## Chapter 2

2:1 And since fourteen years after [Afterward after fourteen years], again I went up to Jerusalem with Barnabas, and took with me Titus.

2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2:2 [Forsooth] I went up by revelation, and spake with them the evangel [and said together with them the gospel], which I preach among the heathen; and by themselves to these that seemed to be somewhat, lest I run, or had run in vain [forsooth asides hand, *or by themselves*, to them that were seen to be somewhat, lest peradventure I should run in vain, or had run *in vain*.]

2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2:3 And neither Titus, that had been with me, while he was heathen, was compelled to be circumcised; [But neither Titus, that was with me, when he was heathen, was compelled to be circumcised;]

2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

2:4 but for false brethren that were brought in, which had entered to espy our freedom, which we have in Jesus Christ, to bring us into servage. [+but for false brethren, under-brought in, which privily entered to espy our liberty, which we have in Christ Jesus, that they should drive us into servage.]

2:4 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:

2:5 But we gave no place to subjection [+To whom neither at an hour we

2:5 To whom we gave place by subjection, no, not for an hour; that the



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gave stead, *or place*, to subjection], that the truth of the gospel should dwell with you.

2:6 But of these that seemed to be somewhat; which they were sometime, it pertaineth not to me [what manner they were sometime, it pertaineth nothing to me], for God taketh not the person of man; for they that seemed to be somewhat, gave me nothing [nothing to me gave].

2:7 But on the contrary, when they had seen, that the evangel of [the] prepuce was given to me, as the evangel of circumcision *was given* to Peter [that the gospel of prepuce, *or of heathen men*, was taken to me, as and of circumcision to Peter];

2:8 for he that wrought to Peter in apostlehood of circumcision, wrought also to me among the heathen;

2:9 and when they had known the grace *of God*, that was given to me, James, and Peter, and John, which were seen to be the pillars, they gave the right hand of fellowship to me and to Barnabas, that we among the heathen, and they into the circumcision; [<sup>+</sup>and when they had known the grace, that is given to me, James, and Cephas, *or Peter*, and John, which were seen to be pillars, gave to me and Barnabas the right hands of fellowship, that we *preach* among heathen men, they forsooth into the circumcision;]

2:10 only that we had mind of poor men [only that we should be mindful of poor men], the which thing I was full busy to do.

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truth of the gospel might continue with you.

2:6 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:

2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

2:9 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.

2:10 Only *they would* that we should remember the poor; the same which I also was forward to do.

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2:11 But when Peter was come to Antioch, I against-stood him in the face [I stood against him into the face], for he was worthy to be reproved.

2:12 For before that there came some men from James [Forsooth before that some came from James], he ate with heathen men; but when they were come, he withdrew, and separated him(self) [and parted him], dreading them that were of circumcision.

2:13 And the other *Jews* assented to his feigning [And other *Jews* consented to his feigning], so that Barnabas was drawn of them into that feigning.

2:14 But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews?

2:15 We Jews of kind, and not sinful men of the heathen, [We *be* Jews of kind, and not sinners of heathen men,]

2:16 know that a man [soothly knowing for a man] is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified of the faith of Christ [that we be justified by the faith of Christ], and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified.

2:17 And if we seek to be justified in Christ, we ourselves be found sinful

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2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2:12 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.

2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

2:14 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?

2:15 We *who are* Jews by nature, and not sinners of the Gentiles,

2:16 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.

2:17 But if, while we seek to be justified by Christ, we ourselves also are

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men, whether Christ be minister of sin? God forbid. [That if we seeking to be justified in Christ, and we ourselves be found sinners, whether Christ is minister of sin? Far be it.]

found sinners, *is* therefore Christ the minister of sin? God forbid.

2:18 And if I build again things that I have destroyed [Soothly if I build again those things that I destroyed], I make myself a trespasser.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For by the law I am dead to the law, [For by the law I am dead to the law, that I live to God;]

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 and I am fixed to the cross, that I live to God with Christ. And now live not I, but Christ liveth in me. But that I live now in flesh, I live in the faith of God's Son, that loved me, and gave himself for me. [with Christ I am fixed to the cross. Forsooth I live now, not I, but Christ liveth in me. Forsooth that I live now in flesh, I live in the faith of God's Son, which loved me, and betook himself for me.]

2:20 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.

2:21 I cast not away the grace of God; for if rightwiseness be through law [for if rightwiseness is by the law], then Christ died without cause.

2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

## Chapter 3

## Chapter 3

3:1 O! unwitty Galatians, before whose eyes Jesus Christ is exiled, and is crucified in you, who hath deceived you, that ye obey not to truth? [+O! ye witless men of Galatia, who deceived you to obey not to the truth? before whose eyes Jesus Christ is condemned, *or exiled*, and in you crucified.]

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

3:2 This only I desire to learn of you,

3:2 This only would I learn of you,

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whether ye have received the Spirit of the works of the law, or of hearing of belief? [+This thing only will I learn of you, have ye taken the Spirit by the works of the law, by the hearing of belief/or of the hearing of belief?]

Received ye the Spirit by the works of the law, or by the hearing of faith?

3:3 So ye be fools, that when ye have begun in Spirit, ye be ended in flesh [now ye be ended by flesh].

3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3:4 So great things ye have suffered without cause [Ye have suffered so many things without cause], if it be without cause.

3:4 Have ye suffered so many things in vain? if *it be* yet in vain.

3:5 [Therefore] He that giveth to you [the] Spirit, and worketh works of power in you, whether of [the] works of the law, or of hearing of belief [or of hearing of faith]?

3:5 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?

3:6 As it is written, Abraham believed to God, and it was reckoned to him to rightwiseness.

3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

3:7 And therefore know ye, that these that be of belief, be the sons of Abraham. [+Therefore know ye, that they that be of faith, they be the sons of Abraham.]

3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

3:8 And the scripture seeing afar, that God justifieth the heathen of belief, told before to Abraham, That in thee all the heathen shall be blessed [for God justifieth of faith heathen men, told before to Abraham, For in thee all folks, *or heathen men*, shall be blessed].

3:8 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.

3:9 And therefore these that be of belief [Therefore they that be of faith], shall be blessed with faithful Abraham.

3:9 So then they which be of faith are blessed with faithful Abraham.

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3:10 For all that be of the works of the law, be under curse; for it is written, Each man *is* cursed, that abideth not in all things that be written in the book of the law, to do those things. [+Forsooth whoever be of the works of the law, be under curse; for it is written, Cursed *is* each man, that dwelleth not in all things that be written in the book of the law, that he do them.]

3:11 And that no man is justified in the law before God, it is open, for a rightful man liveth of belief. [Forsooth for no man is justified in the law with God, it is known, for a rightful man liveth by faith.]

3:12 But the law is not of belief, but he that doeth those things *of the law* [but he that doeth those things], shall live in them.

3:13 But Christ again-bought us from the curse of the law, and was made accursed for us; for it is written, Each man *is* cursed that hangeth in the tree; [+Christ delivered us from the curse of the law, made for us the curse; for it is written, Cursed is each that hangeth in the tree;]

3:14 that among the heathen the blessing of Abraham were made in Jesus Christ, that we receive the promise of Spirit through belief. [that the blessing of Abraham in heathen men should be made in Christ Jesus, that we take the promise of Spirit by faith.]

3:15 Brethren, I say after man, no man despiseth the testament of a man that is confirmed, or ordaineth above [or above-ordaineth *other thing*].

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3:10 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.

3:11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

3:12 And the law is not of faith: but, The man that doeth them shall live in them.

3:13 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 a tree:

3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

3:15 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.

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3:16 The promises were said to Abraham and to his seed; he saith not, In [the] seeds, as in many, but as in one, And to thy seed, that is, Christ.

3:17 But I say, this testament *is* confirmed of God; the law that was made after four hundred and thirty years, maketh not the testament vain to void away the promise. [<sup>+</sup>Forsooth I say this, a testament confirmed of God, which after four hundred years and thirty is made law, maketh not void for to do away the promise.]

3:18 For if [the] heritage *were* of the law, *it were* not now of promise. But God granted to Abraham through promise [Forsooth God gave to Abraham by again-promise].

3:19 What then the law [What therefore *profiteth* the law]? It was set for trespassing, till the seed came, to whom he had made the promise. *Which law was* ordained by angels, in the hand of a mediator.

3:20 But a mediator is not of one. But God is one.

3:21 *Is* then the law against the promises of God? God forbid [Far be it]. For if the law were given, that might quicken, verily were rightwiseness of law [For if there were a law given, which might quicken, verily rightwiseness were of law].

3:22 But the scripture hath concluded all things under sin, that the promise of the faith [of faith] of Jesus Christ were

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3:16 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.

3:17 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.

3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

3:19 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.

3:20 Now a mediator is not a *mediator* of one, but God is one.

3:21 *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.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them

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given to them that believe.

that believe.

3:23 And before that belief came, they were kept under the law, enclosed into that belief that was to be showed. [Forsooth before that the faith came, we were kept under the law, shut together into that faith that was to be showed.]

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

3:24 And so the law was our under-master in Christ, that we be justified of belief. [+Therefore the law was our little master in Christ, that we be justified of faith.]

3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

3:25 But after that belief came [But after that the faith came], we be not now under the under-master.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For all ye be the children of God through the belief of Jesus Christ. [For all ye be the sons of God by faith in Christ Jesus.]

3:26 For ye are all the children of God by faith in Christ Jesus.

3:27 For all ye that be baptized, be clothed with Christ. [Forsooth whoever ye be baptized in Christ, ye have clothed in Christ.]

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 There is no Jew, nor Greek, no bondman, nor free man, no male, nor female [There is not Jew, neither Greek; there is not servant, neither free man; there is not male, neither female]; for all ye be one in Christ Jesus.

3:28 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.

3:29 And if ye *be one* in Jesus Christ, then ye be the seed of Abraham, *and* heirs by promise. [Forsooth if ye *be* of Christ, therefore ye be seed of Abraham, after the promise *ye be* heirs.]

3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

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## Chapter 4

## Chapter 4

4:1 But I say, as long time as the heir is a little child, he diverseth nothing from a servant, when he is lord of all things [when he is lord of all];

4:1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

4:2 but he is under keepers and tutors, into the time determined of the father. [<sup>+</sup>but he is under tutors and keepers, till to/unto the time determined of the father.]

4:2 But is under tutors and governors until the time appointed of the father.

4:3 So we, when we were little children, we served under the elements of the world. [So and we, when we were little, were serving under the elements of the world.]

4:3 Even so we, when we were children, were in bondage under the elements of the world:

4:4 But after that the fulfilling of the time came, God sent his Son, made of a woman, made under the law,

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:5 that he should again-buy them that were under the law, that we should receive the adoption of sons.

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And for ye be God's sons, God sent his Spirit into your hearts [God sent the Spirit of his Son into your hearts], crying, Abba, Father.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 And so there is not now a servant, but a son; and if *he is* a son, *he is* an heir by God. [Therefore now there is not servant, but son; that if son, then and heir by God.]

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 But then ye not knowing God [But then soothly ye unknowing God], served to them that in kind were not gods.

4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.



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4:9 But now when ye have known God, and be known of God, how be ye turned again to the feeble and needy elements, to the which ye will again serve? [Now forsooth when ye have known God, yea, rather ye be known of God, how be ye turned together again to sick, *or frail*, and needy elements, to which ye will serve again?]

4:10 Ye take keep to days [Ye keep, *or wait (on)*, days], and months, and times, and years.

4:11 But I dread you, lest without cause I have travailed among you [lest peradventure I have travailed in you without cause].

4:12 Be ye as I, for I *am* as ye. Brethren, I beseech you, ye have hurt me nothing [ye have nothing hurt me].

4:13 But ye know, that by infirmity of flesh I have preached to you [I have evangelized to you] now before;

4:14 and ye despised not, neither forsook your temptation in my flesh [and your temptation in my flesh ye despised not, neither forsook], but ye received me as an angel of God, as Christ Jesus.

4:15 Where then is your blessing [Where is therefore your blessedness, *that ye had before time*]? For I bear you witness, that if it might have been done, ye would have put out your eyes, and have given them to me.

4:16 Am I then made an enemy to you, saying to you the sooth? [Therefore am I made enemy to you, saying true thing to

4:9 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?

4:10 Ye observe days, and months, and times, and years.

4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

4:12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

4:15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

4:16 Am I therefore become your enemy, because I tell you the truth?

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you?]

4:17 They love not you well [They love you not well], but they will exclude you, that ye follow them.

4:18 But follow ye the good evermore in good, and not only when I am present with you.

4:19 My small children, which I bear again, till that Christ be formed in you, [My little sons, whom I child, *or bring forth by travail*, again, till Christ be formed in you,]

4:20 and I would now be at you, and change my voice, for I am confounded among you [for I am confounded, *or shamed*, in you].

4:21 Say to me, ye that will be under the law, have ye not read the law?

4:22 For it is written, that Abraham had two sons, one of a servant, and one of a free woman [one of the handmaiden, and one of the free *wife*].

4:23 But he that *was* of the servant, was born after the flesh; but he that *was* of the free woman, by a promise. [+Forsooth he that *was* of the handmaiden/handmaid was born after the flesh; but he that *was* of the free *wife*, *was born* by promise.]

4:24 The which things be said by another understanding. For these be two testaments; one in the hill of Sinai, engendering into servage, which is Agar. [+Which things be said by allegory, *or by another understanding*. For why these things

4:17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

4:18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you,

4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

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be two testaments; soothly the one in the mount Sinai, gendering into servage, that is Agar.]

4:25 For Sinai is an hill *that is* in Arabia, which *hill* is joined to it that is now Jerusalem, and serveth with her children.

4:26 But that Jerusalem that is above, is free, which is our mother.

4:27 For it is written, Be glad, thou barren, that bearest not; break out and cry, that bringest forth no children [break out and cry, thou that chidest not]; for many sons *be* of her that is left of her husband [for many sons *be* of the deserted, *or left woman*], more than of her that hath an husband.

4:28 For, brethren, we be sons of promise after Isaac; [Forsooth, brethren, we be after Isaac the sons of promise;]

4:29 but now as this that was born after the flesh pursued him that *was* after the Spirit, so now. [+but as then he that was born after the flesh pursued him that *was born* after the Spirit, so and now.]

4:30 But what saith the scripture? Cast out the servant and her son, for the son of the servant shall not be heir with the son of the free *wife*. [+But what saith the scripture? Cast out the handmaiden and her son, for the son of the handmaiden/handmaid shall not be heir with the son of the free *wife*.]

4:31 And so, brethren, we be not sons of the servant, but of the free *wife*, by

4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

4:27 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.

4:28 Now we, brethren, as Isaac was, are the children of promise.

4:29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

4:30 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.

4:31 So then, brethren, we are not children of the bondwoman, but of the

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which freedom Christ hath made us free.  
[+And so, brethren, we be not sons of the  
handmaiden/handmaid, but of the free, by  
which liberty Christ hath made us free.]

free.

## Chapter 5

## Chapter 5

5:1 Stand ye therefore, and do not ye  
again be held in the yoke of servage.  
[Therefore stand ye, and again do not ye be  
together holden in the yoke of servage.]

5:1 Stand fast therefore in the liberty  
wherewith Christ hath made us free,  
and be not entangled again with the  
yoke of bondage.

5:2 Lo! I Paul say to you, that if ye  
be circumcised, Christ shall nothing  
profit to you. [Lo! I Paul say to you, that if  
ye be circumcised, Christ shall profit to you  
nothing.]

5:2 Behold, I Paul say unto you, that  
if ye be circumcised, Christ shall profit  
you nothing.

5:3 And I witness again to each man  
that circumciseth himself [Soothly I bear  
witnessing again to every man circumcising  
himself], that he is a debtor of all the law  
to be done.

5:3 For I testify again to every man  
that is circumcised, that he is a debtor  
to do the whole law.

5:4 And ye be voided away from  
Christ, and ye that be justified in the  
law, ye have fallen away from grace. [Ye  
be voided from Christ, ye that be justified in  
the law have fallen away from grace.]

5:4 Christ is become of no effect unto  
you, whosoever of you are justified by  
the law; ye are fallen from grace.

5:5 For we through the Spirit of  
belief abide the hope of rightwiseness.  
[For we by Spirit of faith abide the hope of  
rightwiseness.]

5:5 For we through the Spirit wait  
for the hope of righteousness by faith.

5:6 For in Jesus Christ neither  
circumcision is any thing worth, neither  
prepuce, but the belief that worketh by  
charity [but faith that worketh by charity].

5:6 For in Jesus Christ neither  
circumcision availeth any thing, nor  
uncircumcision; but faith which  
worketh by love.

5:7 Ye ran well; who hindered you  
that ye obeyed not to the truth [who

5:7 Ye did run well; who did hinder  
you that ye should not obey the truth?

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letted you to not obey to the truth]?

5:8 Consent ye to no man; for this counsel is not of him that hath called you [forsooth this persuasion, *or counseling*, is not of him that called you].

5:9 A little sourdough impaireth [maketh sour] all the gobbet.

5:10 I trust on you in our Lord [I trust of you in the Lord], that ye should understand none other thing. And who that disturbeth you [Forsooth he that distroubleth you], shall bear doom whoever he be.

5:11 And, brethren, if I preach yet circumcision, what suffer I yet persecution? then the stumbling of the cross is voided. [Forsooth, brethren, if I preach yet circumcision, what yet suffer I persecution? therefore the offence of the cross is voided.]

5:12 I would that they were cut away, that disturb you. [I would that they that distrouble you, be also cut off.]

5:13 For, brethren, ye be called into freedom; only give ye not freedom into occasion of flesh [Forsooth, brethren, ye be called into liberty only; give ye not liberty into occasion of flesh], but by charity of [the] Spirit serve ye together.

5:14 For every law is fulfilled in one word [Forsooth all the law is fulfilled in one word], Thou shalt love thy neighbour as thyself.

5:15 And if ye bite, and eat each

5:8 This persuasion *cometh* not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

5:10 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.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

5:12 I would they were even cut off which trouble you.

5:13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

5:14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

5:15 But if ye bite and devour one

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other, see ye, lest ye be wasted each from other.

another, take heed that ye be not consumed one of another.

5:16 And I say *to you in Christ*, walk ye in Spirit, and ye shall not perform the desires of the flesh.

5:16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

5:17 For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not all things that ye will [that ye do not those things, whatever ye will].

5:17 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.

5:18 That if ye be led by Spirit [For if ye be led by the Spirit], ye be not under the law.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,

5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

5:20 service of false gods [serving to idols, *or false gods*], witchcrafts, enmities, strivings [strives], indignations, wraths, chidings, dissensions, sects [sects, *or heresies*],

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

5:21 envies, manslaughterings, drunkennesses, unmeasurable eatings, and things like to these [gluttonies, and like things to these], which I say to you before, as I have told to you before, for they that do such things, shall not have the kingdom of God.

5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

5:22 But the fruit of the Spirit is charity, joy, peace, patience, long abiding, benignity [benignity, *or good will*], goodness, mildness, faith,

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

5:23 temperance, continence, chastity; against such things is no law.

5:23 Meekness, temperance: against such there is no law.

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5:24 And they that be of Christ, have crucified their flesh with vices and covetings. [Forsooth they that be of Christ, have crucified their flesh with vices and concupiscenes, *or covetings*.]

5:25 If we live by Spirit, walk we by Spirit;

5:26 be we not made covetous of vain glory, stirring each other to wrath, *or* having envy each to other.

## Chapter 6

6:1 Brethren, if a man be occupied in any guilt, ye that be spiritual, inform ye such one in spirit of softness, beholding thyself, lest that thou be tempted. [+Brethren, and if a man be before occupied, *or overcome*, in any guilt, *or trespass*, ye that be spiritual, teach such a manner *man* in the spirit of softness, *or meekness*, beholding thyself, that and thou be not tempted.]

6:2 Each bear other's charges [Bear ye the charges the tother of the tother, *or each of other*], and so ye shall fulfill the law of Christ.

6:3 For who that troweth that he be aught, when he is nought, he beguileth himself. [For why if any man guesseth himself to be aught, when he is nought, he deceiveth himself.]

6:4 But each man prove his own work, and so he shall have glory [only] in himself, and not in another.

6:5 For each man shall bear his own charge.

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5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

5:25 If we live in the Spirit, let us also walk in the Spirit.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

## Chapter 6

6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

6:5 For every man shall bear his own burden.

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6:6 He that is taught in word, commune he with him that teacheth him, in all goods. [Forsooth he that is taught by word, commune to him that teacheth him, in all good things.]

6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

6:7 Do not ye err, God is not scorned; for those things that a man soweth, those things he shall reap [for why what things a man soweth, also these things he shall reap].

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:8 For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.

6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

6:9 And doing good fail we not [Forsooth we doing good, fail not]; for in his time we shall reap, not failing.

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:10 Therefore while we have time, work we good to all men; but most to them that be the home of the faith [but most to the household members of the faith].

6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

6:11 See ye, what manner letters I have written to you with mine own hand.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 For whoever will please in the flesh, these constrain you to be circumcised, only that they suffer not the persecution of Christ's cross.

6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

6:13 For neither they that be circumcised keep the law; but they will that ye be circumcised, that they have glory in your flesh [but they will you to be circumcised, that they glory in your flesh].

6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

6:14 But far be it from me to have

6:14 But God forbid that I should



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glory [Forsooth be it far to me to glory], but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

6:15 For in Jesus Christ neither circumcision is any thing worth, nor prepuce, but a new creature.

6:16 And whoever follow this rule, peace on them, and mercy, and on Israel of God [peace upon them, and mercy, and upon Israel of God].

6:17 And hereafter no man be heavy to me; for I bear in my body the tokens of our Lord Jesus Christ. [From henceforth, no man be heavy to me; forsooth I bear in my body the tokens, *or wounds*, of our Lord Jesus Christ.]

6:18 The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

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glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

6:18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

THE EPISTLE  
*of* PAUL *to the*  
EPHESIANS

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Chapter 1

1:1 Paul, the apostle of Jesus Christ, by the will of God, to all the saints that be at Ephesus, and to the faithful men in Jesus Christ [and to the faithful in Christ Jesus],

1:2 grace *be* to you and peace of God, our Father, and of our Lord Jesus Christ [and of the Lord Jesus Christ].

1:3 Blessed *be* God and the Father of our Lord Jesus Christ, that hath blessed us in all spiritual blessing in heavenly things in Christ,

1:4 as he hath chosen us in himself before the making of the world, that we were holy [as he chose us in him before the making of the world, that we should be holy], and without wem in his sight, in charity.

1:5 Which hath before-ordained us into [the] adoption of sons by Jesus Christ into him, by the purpose of his will [after the purpose of his will],

1:6 into the praising of the glory of his grace; in which he hath glorified us in his dear-worthy Son [in which he made

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Chapter 1

1:1 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:

1:2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

1:4 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:

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

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us able to his grace in his dear-worthy Son].

1:7 In whom we have redemption by his blood, [and] forgiveness of sins, after the riches of his grace,

1:8 that abounded greatly in us in all wisdom and prudence,

1:9 to make known to us the sacrament of his will, by the good pleasance of him [after the good pleasance of him];

1:10 the which *sacrament* he purposed in him in the dispensation of plenty of times to store up (or include) all things in Christ, which be in heavens, and which *be* in earth, in him. [+that he purposed in him in the dispensation of plenty of times to enstore all things in Christ, which be in heavens, and *which be* in earth, in him.]

1:11 In whom [also] we be called by lot, before-ordained by the purpose of him that worketh all things by the counsel of his will; [+In whom also we by lot be called, before-ordained after the purpose of him that worketh all things after the counsel of his will;]

1:12 that we be into the praising of his glory, we that have hoped before in Christ [which before hoped in Christ].

1:13 In whom also ye *were called*, when ye heard the word of truth, the gospel of your health, in whom ye believing be marked with the Holy Ghost of promise,

1:14 which is the earnest of our

1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1:8 Wherein he hath abounded toward us in all wisdom and prudence;

1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

1:10 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:

1:11 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:

1:12 That we should be to the praise of his glory, who first trusted in Christ.

1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

1:14 Which is the earnest of our

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heritage, into the redemption of purchasing, into [the] praising of his glory.

1:15 Therefore and I hearing your faith, that is in Christ Jesus, and the love into all saints,

1:16 cease not to do thankings for you, making mind of you in my prayers;

1:17 that God of our Lord Jesus Christ, the Father of glory, give to you the spirit of wisdom and of revelation, into the knowing of him;

1:18 and the eyes of your heart lightened, that ye know, which is the hope of his calling, and which be the riches of the glory of his heritage in saints; [the eyes of your heart enlightened, that ye know, which is the hope of his calling, and which the riches of the glory of his heritage in saints;]

1:19 and which is the excellent greatness of his virtue into us that have believed, by the working of the might of his virtue, [and which is the over-seeming greatness of his virtue into us that have believed, after the working of the might of his virtue,]

1:20 which he wrought in Christ, raising him from death [raising him from dead], and setting *him* on his right half in heavenly things,

1:21 above each principat, and potentate, and virtue, and domination, and *above* each name that is named, not only in this world, but also in the world

inheritance until the redemption of the purchased possession, unto the praise of his glory.

1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

1:16 Cease not to give thanks for you, making mention of you in my prayers;

1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

1:18 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,

1:19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

1:21 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

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to coming [and each name that is named, not only in this world, but also in the world to come];

1:22 and made all things subject under his feet, and gave him to be head over all the church,

1:23 that is the body of him, and the plenty of him, which is all things in all things fulfilled.

## Chapter 2

2:1 And when ye were dead in your guilts and sins,

2:2 in which ye wandered sometime after the course of this world, after the prince of the power of this air, of the spirit that worketh now into the sons of unbelief;

2:3 in which also we all lived sometime [in whom we all lived sometime] in the desires of our flesh, doing the wills of the flesh and of the thoughts, and we were by kind the sons of wrath, as other men [as and others];

2:4 but God, that is rich in mercy, for his full much charity in which he loved us,

2:5 yea, when we were dead in sins, quickened us together in Christ, by whose grace ye be saved,

2:6 and again-raised together, and made together to sit in heavenly things in Christ Jesus;

come:

1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

1:23 Which is his body, the fulness of him that filleth all in all.

## Chapter 2

2:1 And you *hath be quickened*, who were dead in trespasses and sins:

2:2 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:

2:3 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.

2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

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2:7 that he should show in the worlds above coming the plenteous riches of his grace in goodness on [upon] us in Christ Jesus.

2:7 That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

2:8 For by grace ye be saved by faith, and this not of you [and that not of you]; for it is the gift of God,

2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

2:9 not of works, that no man have glory.

2:9 Not of works, lest any man should boast.

2:10 For we be the making of him, made of nought in Christ Jesus, in good works, which God hath ordained, that we go in those *works* [that God made ready before, that in them we go].

2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2:11 For which thing be ye mindful, that sometime ye were heathen in flesh, which were said prepuce, from that that is said circumcision made by hand in flesh [from that that is said circumcision in flesh made by hand];

2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

2:12 and ye were in that time without Christ, aliened from the living of Israel, and guests of the testaments [<sup>+</sup>that were in that time without Christ, aliened from the living of Israel, and harboured men, *or guests*, of the testaments], not having hope of promise, and without God in this world.

2:12 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:

2:13 But now in Christ Jesus ye that were sometime far, be made nigh in the blood of Christ.

2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2:14 For he is our peace, that made both one, and unbinding the middle wall of a wall without mortar,

2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

2:15 enmities in his flesh; and voided

2:15 Having abolished in his flesh the

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the law of commandments by dooms [voiding the law of commandments by dooms], that he make two in himself into a new man, making peace,

2:16 to reconcile both in one body to God by the cross [that he reconcile both in one body to God by the cross], slaying the enmities in himself.

2:17 And he coming preached peace to you that were far, and peace to them that were nigh;

2:18 for by him we both have nigh coming in one Spirit to the Father.

2:19 Therefore now ye be not guests and strangers, but ye be citizens of saints, and [the] household members of God;

2:20 above builded on the fundament of apostles and of prophets [<sup>+</sup>above built upon the fundament of apostles and prophets], upon that highest corner stone, Christ Jesus;

2:21 in whom each building made waxeth into an holy temple in the Lord.

2:22 In whom also ye be builded together into the habitation of God, in the Holy Ghost. [In whom and ye be built together into the habitacle of God, in the Holy Ghost.]

## Chapter 3

3:1 For the grace of this thing I Paul, the bound of Christ Jesus [the bound of

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enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

2:17 And came and preached peace to you which were afar off, and to them that were nigh.

2:18 For through him we both have access by one Spirit unto the Father.

2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

2:22 In whom ye also are builded together for an habitation of God through the Spirit.

## Chapter 3

3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

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Jesus Christ], for you heathen men,

3:2 if nevertheless ye have heard the dispensation of God's grace, that is given to me in you.

3:3 For by revelation the sacrament is made known to me, as I above wrote in short thing,

3:4 as ye be able to read, and understand my prudence in the mystery of Christ. [as ye reading may understand my prudence in the mystery of Christ.]

3:5 Which was not known to other generations to the sons of men, as it is now showed to his holy apostles and prophets in the Spirit,

3:6 that heathen men be even-heirs, and of one body, and partners together of his promise [and together partners of his promise] in Christ Jesus by the evangel;

3:7 whose minister I am made, by the gift of God's grace, which is given to me by the working of his virtue. [whose minister I am made, after the gift of God's grace, which is given to me after the working of his virtue.]

3:8 To me, least of all saints, this grace is given to preach among heathen men the unsearchable riches of Christ,

3:9 and to lighten all men [and to enlighten all men], which is the dispensation of [the] sacrament hid from worlds in God, that made all things of nought;

3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

3:5 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;

3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

3:7 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.

3:8 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;

3:9 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:



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3:10 that the much-fold wisdom of God be known to princes and potentates in heavenly things by the church,

3:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

3:11 by the before-ordinance of worlds [after the setting of worlds], which he made in Christ Jesus our Lord.

3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

3:12 In whom we have trust and nigh coming [to], in trusting by the faith of him.

3:12 In whom we have boldness and access with confidence by the faith of him.

3:13 For which thing I ask, that ye fail not in my tribulations for you, which is your glory.

3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

3:14 For grace of this thing I bow my knees to the Father of our Lord Jesus Christ,

3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

3:15 of whom each fatherhood in heavens and in earth is named, [of whom each fatherhood in heaven and in earth is named,]

3:15 Of whom the whole family in heaven and earth is named,

3:16 that he give to you, after the riches of his glory, virtue to be strengthened by his Spirit in the inner man,

3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

3:17 that Christ dwell by faith in your hearts; that ye rooted and grounded in charity,

3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

3:18 be able to comprehend with all saints, which is the breadth, and the length, and the highness, and the deepness; [that ye may comprehend with all saints, which is the breadth, and length, and highness, and deepness;]

3:18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

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3:19 also to know the charity of Christ more excellent than science [also to know the charity of Christ above-seeming to science], that ye be filled in all the plenty of God.

3:20 And to him that is mighty to do all things more plenteously than we ask or understand, by the virtue that worketh in us [after the virtue that worketh in us],

3:21 to him be glory in the church, and in Christ Jesus, into all the generations of the world of worlds [into all the generations of the worlds of worlds]. Amen.

## Chapter 4

4:1 Therefore I bound for the Lord beseech you, that ye walk worthily in the calling, in which ye be called,

4:2 with all meekness and mildness, with patience supporting each other in charity [with patience supporting, *or up-bearing*, together in charity],

4:3 busy to keep unity of Spirit in the bond of peace.

4:4 One body and one Spirit, as ye be called in one hope of your calling;

4:5 one Lord, one faith, one baptism,

4:6 one God and Father of all, which is above all men, and by all things, and in us all.

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3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

3:20 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,

3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## Chapter 4

4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

4:5 One Lord, one faith, one baptism,

4:6 One God and Father of all, who *is* above all, and through all, and in you all.

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4:7 But to each of us grace is given by the measure of the giving of Christ [after the measure of the giving of Christ];

4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

4:8 for which thing he saith, He ascending on high, led captivity captive, he gave gifts to men.

4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

4:9 But what is it, that he ascended up, no but that also he came down first into the lower parts of the earth? [Forsooth that he ascended, what is it, no but for he descended first into the lower parts of the earth?]

4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

4:10 He it is that came down, and that ascended [up] on all heavens, that he should fill all things.

4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

4:11 And he gave some apostles, some prophets, others evangelists, others shepherds and teachers,

4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

4:12 to the full ending of saints, into the work of ministry, into [the] edification of Christ's body,

4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

4:13 till we run all, into unity of faith and of knowing of God's Son, into a perfect man, after the measure of the age of the plenty of Christ; [till we run all, in unity of faith and of knowing of God's Son, into a perfect man, into the measure of age of the plenty of Christ;]

4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

4:14 that we be not now little children, moving as waves, and be not borne about with each wind of teaching [and be borne about with all wind of teaching], in the waywardness of men, in subtle wit, to the deceiving of error.

4:14 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;

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4:15 But do we truth in charity, and wax in him by all things, that is Christ our head; [Forsooth we doing truth in charity, wax in him by all things, that is Christ the head;]

4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

4:16 of whom all the body set together, and bound together by each jointure of under-serving, by working into the measure of each member [after working into the measure of each member], maketh increasing of the body, into [the] edification of itself in charity.

4:16 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.

4:17 Therefore I say and witness this thing in the Lord [Therefore this thing I say, and witness in the Lord], that ye walk not now, as heathen men walk, in the vanity of their wit;

4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

4:18 that have understanding darkened with darkneses [having *their* understanding darkened], and be aliened from the life of God, by ignorance that is in them, for the blindness of their heart.

4:18 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:

4:19 Which despairing betook themselves to unchastity, into the working of all uncleanness in covetousness.

4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

4:20 But ye have not so learned Christ,

4:20 But ye have not so learned Christ;

4:21 if nevertheless ye heard him, and be taught in him, as is truth in Jesus.

4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

4:22 Do ye away by the old living the old man, that is corrupt by the desires of error; [Do ye away after the first living the old man, that is corrupt after the desires of

4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful

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error;]

lusts;

4:23 and be ye renewed in the spirit of your soul; [<sup>+</sup>forsooth be ye renewed, *or made new again*, by the spirit of your mind;]

4:23 And be renewed in the spirit of your mind;

4:24 and clothe ye the new man, which is made after God in rightwiseness and holiness of truth. [and clothe ye the new man, which after God is made of nought in rightwiseness and holiness of truth.]

4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

4:25 For which thing put ye away lying, and speak ye truth each man with his neighbour, for we be members each to other. [For which thing putting away lying, speak truth each man with his neighbour, for we be members together.]

4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

4:26 Be ye wroth, and do not do sin; the sun fall not down on your wrath [the sun fall not down upon your wrath].

4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

4:27 Do not ye give stead to the devil.

4:27 Neither give place to the devil.

4:28 He that stole, now steal he not; but more *rather* travail he in working with his hands that that is good, that he have whereof he shall give to the needy. [He that stole, now steal not; but more travail he in working with his hands that that is good thing, that he have whereof he shall give to *a man* suffering need.]

4:28 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 to him that needeth.

4:29 Each evil word go not out of your mouth; but if any is good to the edification of faith, that it give grace to men that hear [that it give grace to men hearing].

4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

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4:30 And do not ye make the Holy Ghost of God sorry [And do not ye make the Holy Ghost of God sorry, *or heavy*], in which ye be marked in the day of redemption.

4:31 All bitterness, and wrath, and indignation, and cry, and blasphemy be taken away from you, with all malice;

4:32 and be ye together benign [forsooth be ye together benign, *or of good will*], merciful, forgiving together, as also God forgave to you in Christ.

## Chapter 5

5:1 Therefore be ye followers of God, as most dear-worthy sons;

5:2 and walk ye in love, as [and] Christ loved us, and gave himself for us an offering and a sacrifice to God, into the odour of sweetness.

5:3 And fornication, and all uncleanness, or avarice, be not named among you, as it becometh holy men;

5:4 either filth, or folly speech, or buffoonery [or harlotry], that pertaineth not to profit, but more *rather* doing of thankings [but more doing of thankings].

5:5 For know ye this, and understand, that each lecher, or unclean man, or covetous [man], that serveth to maumets [<sup>+</sup>Forsooth this thing know ye, understanding that each fornicator, or unclean man, or avarice man, that is serving of idols, *or maumets*], hath not heritage in the

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4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

## Chapter 5

5:1 Be ye therefore followers of God, as dear children;

5:2 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.

5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5:5 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.

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kingdom of Christ and of God.

5:6 No man deceive you by vain words; for why for these things the wrath of God came upon the sons of unbelief.

5:7 Therefore do not ye be made partners of them.

5:8 For ye were sometime darkneses, but now *ye be* light in the Lord. Walk ye as the sons of light [Walk as the sons of light].

5:9 For the fruit of light is in all goodness, and rightwiseness, and truth.

5:10 And prove ye what thing is well pleasing to God. [Proving what is well pleasing to God.]

5:11 And do not ye commune to unfruitous works of darkneses; but more *rather* reprove ye [*them*].

5:12 For what things be done of them in privy, it is foul, yea, to speak.

5:13 And all things that be reprovod of the light, be openly showed; for all thing that is showed, is light. [Forsooth all things that be reprovod of the light, be made open; forsooth all thing that is made open, is light.]

5:14 For which thing he saith, Rise thou that sleepest, and rise up from death, and Christ shall lighten thee. [+For which thing he saith, Rise thou that sleepest, and rise up from dead, and Christ

5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

5:7 Be not ye therefore partakers with them.

5:8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

5:9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

5:10 Proving what is acceptable unto the Lord.

5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

5:12 For it is a shame even to speak of those things which are done of them in secret.

5:13 But all things that are reprovod are made manifest by the light: for whatsoever doth make manifest is light.

5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

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shall illumine, *or lighten*, thee.]

5:15 Therefore, brethren, see ye, how warily ye shall go; not as unwise men, but as wise men,

5:16 again-buying the time, for the days be evil.

5:17 Therefore do not ye be made unwise, but understanding which is the will of God [which is the will of the Lord].

5:18 And do not ye be drunk of wine, in which is lechery [in which is luxury], but be ye filled with the Holy Ghost;

5:19 and speak ye to yourselves in psalms, and hymns, and spiritual songs, singing and saying psalm in your hearts to the Lord; [speaking to yourselves in psalms, and hymns, and spiritual songs, singing and saying psalm in your heart to the Lord;]

5:20 evermore doing thankings for all things in the name of our Lord Jesus Christ to God and to the Father [to God and the Father.]

5:21 *Be ye* subject together in the dread of Christ.

5:22 Women, be they subject to their husbands, as to the Lord,

5:23 for the man is head of the woman, as Christ is head of the church; he *is* Saviour of his body.

5:24 But as the church is subject to

5:15 See then that ye walk circumspectly, not as fools, but as wise,

5:16 Redeeming the time, because the days are evil.

5:17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

5:21 Submitting yourselves one to another in the fear of God.

5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

5:24 Therefore as the church is subject



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Christ, so [and] women to their husbands in all things.

unto Christ, so *let* the wives *be* to their own husbands in every thing.

5:25 Men, love ye your wives, as [and] Christ loved the church, and gave himself for it,

5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

5:26 to make it holy; and cleansed it with the washing of water [that he should make it holy; cleansing it with the washing of water], in the word of life,

5:26 That he might sanctify and cleanse it with the washing of water by the word,

5:27 to give the church glorious to himself, that it had no wem, nor rivelling, or any such thing [<sup>+</sup>that he should give the church glorious to himself, not having wem, *or spot*, or wrinkle, or any such thing], but that it be holy and undefouled.

5:27 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.

5:28 So and men shall love their wives, as their own bodies. He that loveth his wife, loveth himself;

5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

5:29 for no man hated ever his own flesh, but nourisheth and fostereth it, as [and] Christ *doeth* the church.

5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

5:30 And we be members of his body, of his flesh, and of his bones. [For we be members of his body, of his flesh, and of his bones.]

5:30 For we are members of his body, of his flesh, and of his bones.

5:31 For this thing a man shall forsake his father and mother, and he shall draw to his wife; and they shall be twain in one flesh [and he shall cleave to his wife; and they shall be two in one flesh].

5:31 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.

5:32 This sacrament is great; yea, I say in Christ, and in the church.

5:32 This is a great mystery: but I speak concerning Christ and the church.

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5:33 Nevertheless ye all, each man love his wife as himself; and the wife dread her husband.

## Chapter 6

6:1 Sons, obey ye to your father and mother, in the Lord; for this thing is rightful [for this thing is just, *or rightful*].

6:2 Honour thou thy father and mother, that is the first commandment in [the] promise;

6:3 that it be well to thee, and that thou be long living on the earth.

6:4 And, [ye] fathers, do not ye provoke your sons to wrath; but nourish ye them in the teaching and chastising of the Lord [but nourish them in the discipline and correction, *or chastising*, of the Lord].

6:5 Servants, obey ye to fleshly lords with dread and trembling, in simpleness of your heart, as to Christ;

6:6 not serving at the eye [not serving at eye], as pleasing to men, but as servants of Christ; doing the will of God by discretion,

6:7 with good will serving as to the Lord, and not as to men [and not to men];

6:8 witting that each man, whatever good thing he shall do, he shall receive this of the Lord [this he shall receive of the Lord], whether servant, whether free man.

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5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

## Chapter 6

6:1 Children, obey your parents in the Lord: for this is right.

6:2 Honour thy father and mother; which is the first commandment with promise;

6:3 That it may be well with thee, and thou mayest live long on the earth.

6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

6:5 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;

6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

6:7 With good will doing service, as to the Lord, and not to men:

6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

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6:9 And, ye lords, do the same things to them, forgiving menacings [forgiving menaces]; witting that both their Lord and yours is in heavens, and the taking of persons is not with God.

6:9 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.

6:10 Here afterward, brethren, be ye comforted in the Lord, and in the might of his virtue.

6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

6:11 Clothe you with the armour of God, that ye be able to stand against the ambushings [the ambushings, *or assailings,*] of the devil.

6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

6:12 For why striving is not to us against flesh and blood [For striving, *or battle,* is not to us against flesh and blood], but against [the] princes and potentates, against governors of the world of these darkneses, against spiritual things of wickedness, in heavenly things.

6:12 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*.

6:13 Therefore take ye the armour of God, that ye be able to against-stand in the evil day; and in all things stand perfect.

6:13 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.

6:14 Therefore stand ye, and be girded about your loins in soothfastness [Therefore stand ye, girded about your loins in soothfastness], and clothed with the habergeon of rightwiseness,

6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

6:15 and your feet shod in making ready of the gospel of peace.

6:15 And your feet shod with the preparation of the gospel of peace;

6:16 In all things take ye the shield of faith, in which ye be able to quench all the fiery darts of *him that is* most wicked. [+In all things taking the shield of faith, in which ye be able to quench all the

6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

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fiery darts of the worst.]

6:17 And take ye the helmet of health, and the sword of the Ghost, that is, the word of God.

6:18 By all prayer and beseeching pray ye all time in Spirit, and in him waking in all busyness, and beseeching for all holy men, [By all prayer and beseeching praying all time in Spirit, and in him waking in all busyness, and beseeching for all saints,]

6:19 and for me; that word be given to me in opening of my mouth, with trust to make known the mystery of the gospel,

6:20 for which I am set in message in a chain [for which I am set in legacy, *or message*, in this chain]; so that in it I be hardy to speak, as it behooveth me [*to speak out*].

6:21 And [that] ye know, what things be about me, what I do, Tychicus, my most dear brother, and true minister in the Lord, shall make all things known to you;

6:22 whom I sent to you for this same thing, that ye know what things be about us, and that he comfort your hearts.

6:23 Peace to brethren, and charity, with faith of God our Father, and of the Lord Jesus Christ.

6:24 Grace with all men that love our Lord Jesus Christ in uncorruption. Amen, *that is, So be it*. [Grace with all that love our Lord Jesus in uncorruption. Amen.]

6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

6:19 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,

6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

6:21 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:

6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

6:23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

6:24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

THE EPISTLE  
*of* PAUL *to the*  
PHILIPPIANS

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Chapter 1

1:1 Paul and Timothy, servants of Jesus Christ, to all the holy men in Christ Jesus, that be at Philippi, with bishops and deacons,

1:2 grace and peace to you of God our Father [grace to you and peace of God our Father], and of the Lord Jesus Christ.

1:3 I do thankings to my God in all mind of you

1:4 evermore in all my prayers for all you with joy, and make beseeching

1:5 on your communing in the gospel of Christ, from the first day till now [from the first day unto now];

1:6 trusting this same thing, that he that began in you a good work, shall perform *it* till into the day of Jesus Christ.

1:7 As it is just to me to feel this thing for all you [for you all], for that I have you in heart, and in my bonds, and in defending and confirming of the gospel, that all ye be fellows of my joy.

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Chapter 1

1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1:2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1:3 I thank my God upon every remembrance of you,

1:4 Always in every prayer of mine for you all making request with joy,

1:5 For your fellowship in the gospel from the first day until now;

1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

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1:8 For God is a witness to me, how I covet all you [how I covet you all] in the bowels of Jesus Christ.

1:9 And this thing I pray, that your charity be plenteous more and more in knowing [that your charity be plenteous more and more in science, *or knowing*], and in all wit;

1:10 that ye approve the better things [that ye prove the better things], that ye be clean and without offence in the day of Christ;

1:11 filled [full-filled] with the fruit of rightwiseness by Jesus Christ, into the glory and praising of God.

1:12 For, brethren, I will that ye know, that the things that be about me have come more to the profit of the gospel,

1:13 so that my bonds were made known in Christ, in each moot hall, and in all other places;

1:14 that more of [the] brethren trusting in the Lord more plenteously for my bonds, durst without dread speak the word of God. [that more of the brethren in the Lord trusting in my bonds, more plenteously durst without dread speak the word of God.]

1:15 But some for envy and strife, some for good will, preach Christ;

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1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

1:9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

1:12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

1:13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

1:15 Some indeed preach Christ even of envy and strife; and some also of good will:

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1:16 and some of charity, witting that I am put in the defence of the gospel.

1:17 But some of strife [Forsooth some of contention, *or strife,*] show Christ not cleanly, guessing them(selves) to raise tribulation to my bonds.

1:18 But what? while on all manner, either by occasion, either by truth, Christ is showed [What soothly? the while on all manner, either by contention, either by truth, Christ is showed]; and in this thing I have joy, but also I shall have joy.

1:19 And I know, that this thing shall come to me into health by your prayer, and the under-ministering of the Spirit of Jesus Christ,

1:20 by mine abiding and hope [after mine abiding and hope]. For in nothing I shall be ashamed, but in all trust as evermore and now, Christ shall be magnified in my body, either by life, either by death.

1:21 For [to] me to live is Christ, and to die is winning.

1:22 That if to live in flesh, [this] is fruit of work to me, lo! what I shall choose, I know not. [That if to live in flesh, this is fruit of work to me, and what I shall choose, I know not.]

1:23 But I am constrained of two things, I have desire to be departed [Forsooth I am constrained of two things, having desire to be dissolved, *or departed the soul from the body*], and to be with Christ, *it is*

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1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

1:17 But the other of love, knowing that I am set for the defence of the gospel.

1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

1:20 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.

1:21 For to me to live *is* Christ, and to die *is* gain.

1:22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

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much more better;

1:24 but to dwell in flesh, is needful for you.

1:25 And I trusting this thing, know that I shall dwell, and perfectly dwell to all you, to your profit and joy of faith,

1:26 that your thanking abound in Christ Jesus in me, by my coming again to you.

1:27 Only live ye worthily to the gospel of Christ, that whether when I come and see you, either absent I hear of you [or absent I shall hear of you], that ye stand in one spirit of one will, travailing together to the faith of the gospel.

1:28 And in nothing be ye afeared of adversaries, which is to them cause of perdition, but to you *a cause* of health. And this thing *is* of God.

1:29 For it is given to you for Christ, that not only ye believe in him, but also that ye suffer for him;

1:30 having the same strife, which ye saw in me, and now ye have heard of me.

## Chapter 2

2:1 Therefore if any comfort *is* in Christ, if any solace of charity, if any fellowship of Spirit, if any inwardness of mercy doing [if any entrails of mercy doing],

1:24 Nevertheless to abide in the flesh *is* more needful for you.

1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

1:27 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;

1:28 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.

1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

1:30 Having the same conflict which ye saw in me, and now hear *to be* in me.

## Chapter 2

2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,



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2:2 fill ye my joy, that ye understand the same thing, and have the same charity, of one will, and feel the same thing; [fulfill ye my joy, that ye understand the same thing, having the same charity, of one will, feeling the same thing;]

2:3 nothing by strife, neither by vain glory, but in meekness, deeming each other to be higher than himself; [+nothing *doing*, neither by strife, neither by vain glory, but in meekness, deeming higher than themselves together, *or each holding others higher in virtue*;]

2:4 not beholding each by himself what things be his own, but those things that be of other men. [not each by themselves beholding what things be their own, but those things that be of others.]

2:5 And feel ye this thing in you, which *was* also in Christ Jesus;

2:6 which when he was in the form of God, deemed not raven, that himself were even to God; [which when he was in the form of God, deemed not raven, himself to be even to God;]

2:7 but he lowed himself [but he meeked himself], taking the form of a servant, and was made into the likeness of men,

2:8 and in habit was found as a man. He meeked himself, and was made obedient to the death [+He meeked himself, made obedient unto the death/till to death], yea, to the death of the cross.

2:9 For which thing God enhanced

2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

2:3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

2:4 Look not every man on his own things, but every man also on the things of others.

2:5 Let this mind be in you, which was also in Christ Jesus:

2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly

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him, and gave to him a name that is above all name; [For which thing and God enhanced him, and gave to him a name that is above all names;]

exalted him, and given him a name which is above every name:

2:10 that in the name of Jesus each knee be bowed, of heavenly things, [and] of earthly things, and of hell's;

2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

2:11 and each tongue acknowledge, that the Lord Jesus Christ is in the glory of God the Father.

2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

2:12 Therefore, my most dear-worthy *brethren* [my most dear-worthy], as evermore ye have obeyed, not in my presence only, but much more now in mine absence, work ye with dread and trembling your health.

2:12 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.

2:13 For it is God that worketh in you, both to will [both to desire], and to perform, for good will.

2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

2:14 And do ye all things without grumblings and doubtings; [Forsooth do ye all things without grutchings and doubtings;]

2:14 Do all things without murmurings and disputings:

2:15 that ye be without plaint, and simple as the sons of God, without reproof, in the middle of a depraved nation [in the middle of a shrewd nation] and a wayward; among which ye shine as givers of light in the world [among whom ye shine as givers of light in the world;].

2:15 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;

2:16 And hold ye together the word of life to my glory in the day of Christ; for I have not run in vain, neither I have travailed in vain. [holding together the

2:16 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.

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word of life to my glory in the day of Christ;  
for I have not run in vain, neither in vain  
travailed.]

2:17 But though I be offered, *or slain*,  
on the sacrifice and service of your faith,  
I have joy, and I thank you all. [But and  
if I be offered, *or slain*, upon the sacrifice and  
service of your faith, I have joy, and together  
thank you all.]

2:18 And for the same thing have ye  
joy, and thank ye me. [The same thing  
forsooth and ye have joy, and together thank  
me.]

2:19 And I hope in the Lord Jesus,  
that I shall send Timothy soon to you  
[Forsooth I hope in the Lord Jesus, me to send  
Timothy soon to you], that I be of good  
comfort, when those things be known  
that be about you.

2:20 For I have no man so of one will,  
that is busy for you with clean affection.

2:21 For all men seek those things  
that be their own, not those that be of  
Christ Jesus.

2:22 But know ye the assay of him  
[Forsooth know ye the experiment, *or assay*, of  
him], for as a son to the father he hath  
served with me in the gospel.

2:23 Therefore I hope that I shall send  
him to you, at once as I see what things  
be about me. [Forsooth I hope me to send  
him to you, anon as I shall see what things be  
about me.]

2:24 And I trust in the Lord, that also

2:17 Yea, and if I be offered upon the  
sacrifice and service of your faith, I joy,  
and rejoice with you all.

2:18 For the same cause also do ye joy,  
and rejoice with me.

2:19 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.

2:20 For I have no man likeminded,  
who will naturally care for your state.

2:21 For all seek their own, not the  
things which are Jesus Christ's.

2:22 But ye know the proof of him,  
that, as a son with the father, he hath  
served with me in the gospel.

2:23 Him therefore I hope to send  
presently, so soon as I shall see how it  
will go with me.

2:24 But I trust in the Lord that I also

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myself shall come to you soon.

myself shall come shortly.

2:25 And I guessed it needful to send to you Epaphroditus, my brother and even-worker, and mine even-knight, but your apostle, and the minister of my need.

2:25 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.

2:26 For he desired you all, and he was sorrowful, therefore that ye heard that he was sick.

2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

2:27 For he was sick [till] to the death, but God had mercy on him; and not only on him, but also on me, lest I had heaviness on heaviness [lest I had heaviness upon heaviness].

2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

2:28 Therefore more hastily I sent him, that when ye have seen him, ye have joy again, and I be without heaviness.

2:28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

2:29 Therefore receive ye him with all joy in the Lord, and have ye such with *all* honour.

2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

2:30 For the work of Christ he went to death, giving his life, that he should fulfill that that failed of you with my service. [For why for the work of Christ unto the death he went, giving his life, that he should fulfill that that failed to you with my service.]

2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

## Chapter 3

## Chapter 3

3:1 Henceforward, my brethren, have ye joy in the Lord. To write to you the same things, to me *it is* not slow, and to you *it is* necessary.

3:1 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.

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3:2 See ye hounds, see ye evil workmen, see ye division [see ye concision].

3:3 For we be circumcision, which by spirit serve to God, and glory in Christ Jesus, and have not trust in the flesh,

3:4 though I have trust, yea, in the flesh. If any other man is seen to trust in the flesh, I more,

3:5 that *was* circumcised in the eighth day, of the kin of Israel [circumcised in the eighth day, of the kindred of Israel], of the lineage of Benjamin, an Hebrew of Hebrews, by the law a Pharisee [after the law a Pharisee],

3:6 by love pursuing the church of God, by rightwiseness that is in the law living without plaint. [after love pursuing the church of God, after rightwiseness that is in the law living without plaint.]

3:7 But which things were to me winnings, I have deemed these impairings for Christ.

3:8 Nevertheless I guess all things to be impairment for the clear science of Jesus Christ my Lord. For whom I made all things impairment, and I deem as drit [and I deem as turds], that I win Christ,

3:9 and that I be found in him, not having my rightwiseness that is of the law, but that that is of the faith of Christ Jesus [but that that is of the faith of

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3:2 Beware of dogs, beware of evil workers, beware of the concision.

3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

3:4 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:

3:5 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;

3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

3:7 But what things were gain to me, those I counted loss for Christ.

3:8 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,

3:9 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

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Christ], that is of God the rightwiseness in faith,

God by faith:

3:10 to know him, and the virtue of his rising again, and the fellowship of his passion, and to be made like to his death, [to know him, and the virtue of his rising again, and the fellowship of his passion, I configured, *or made like*, to his death,]

3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

3:11 if on any manner I come to the resurrection that is from death. [if on any manner I shall come to the resurrection that is of dead *men*.]

3:11 If by any means I might attain unto the resurrection of the dead.

3:12 Not that now I have taken, or now am perfect; but I follow, if in any manner I catch, in which thing also I am caught of Christ Jesus. [Not that now I have taken, or now am perfect; forsooth I follow, if on any manner I shall comprehend, in which thing also I am comprehended of Christ Jesus.]

3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

3:13 Brethren, I deem me not that I have caught; but one thing, I forget those things that be behind, and stretching forth myself to those things that be before, [Brethren, I deem me not to have comprehended; one thing, forsooth, I forgetting soothly those things that be behind, stretching myself forsooth to those things that be the former,]

3:13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

3:14 and pursue to the ordained meed of the high calling of God in Christ Jesus. [to the ordained thing, pursue to the prize of the high calling of God in Christ Jesus.]

3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

3:15 Therefore whoever we be perfect, feel we this thing. And if ye understand

3:15 Let us therefore, as many as be perfect, be thus minded: and if in any

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in other manner any thing, this thing  
God shall show to you.

thing ye be otherwise minded, God shall  
reveal even this unto you.

3:16 Nevertheless to what thing we  
have come, that we understand the  
same thing, and that we perfectly dwell  
in the same rule.

3:16 Nevertheless, whereto we have  
already attained, let us walk by the  
same rule, let us mind the same thing.

3:17 Brethren, be ye my followers, and  
watch ye them that walk so [and wait ye  
(on) them that walk so], as ye have our  
form.

3:17 Brethren, be followers together of  
me, and mark them which walk so as ye  
have us for an ensample.

3:18 For many walk, which I have said  
oft to you, but now I weeping say, the  
enemies of Christ's cross, [Forsooth many  
walk, whom I have said oft to you, forsooth  
now and I weeping say, *them*, the enemies of  
Christ's cross,]

3:18 (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:

3:19 whose end *is* death, whose god is  
the womb, and the glory in [the]  
confusion of them, that savour earthly  
things [that savour, *or understand*, earthly  
things].

3:19 Whose end *is* destruction, whose  
God *is their* belly, and *whose* glory *is* in  
their shame, who mind earthly things.)

3:20 But our living is in heavens  
[Forsooth our living is in heaven]; from  
whence also we abide the Saviour our  
Lord Jesus Christ,

3:20 For our conversation is in heaven;  
from whence also we look for the  
Saviour, the Lord Jesus Christ:

3:21 which shall reform the body of  
our meekness, *that is* made like to the  
body of his clearness, by the working by  
which he may also make all things  
subject to him. [which shall reform the body  
of our meekness, configured, *or made like*, to  
the body of his clearness, after the working by  
which he may also make all things subject to  
him.]

3:21 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.

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## Chapter 4

## Chapter 4

4:1 Therefore, my brethren most dear-worthy and most desired, my joy and my crown, so stand ye in the Lord, most dear *brethren*.

4:1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

4:2 I pray Euodias, and beseech Syntyche, to understand the same thing in the Lord.

4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

4:3 Also I pray and thee, german fellow [Also and I pray thee, german even-fellow], help thou those *women* that travailed with me in the gospel, with Clement and other mine helpers, whose names be in the book of life.

4:3 And I entreat 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.

4:4 Joy ye in the Lord evermore; again I say, joy ye.

4:4 Rejoice in the Lord alway: *and* again I say, Rejoice.

4:5 Be your patience known to all men [Be your temperance, *or patience*, known to all men]; the Lord is nigh.

4:5 Let your moderation be known unto all men. The Lord *is* at hand.

4:6 Be ye nothing busy [Be nothing busy], but in all prayer and beseeching, with doing of thankings, be your askings known at God.

4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

4:7 And the peace of God, that passeth all wit, keep your hearts and understandings in Christ Jesus.

4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

4:8 From henceforth, brethren, whatever things be sooth, whatever things chaste, whatever things just, whatever things holy, whatever things able to be loved [<sup>+</sup>whatever things amiable/whatever things lovable, *or able to be loved*], whatever things of good fame, if

4:8 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



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any virtue, if any praising of discipline,  
think ye (on) these things,

4:9 that also ye have learned, and  
taken, and heard, and seen in me. Do  
ye these things, and God of peace shall  
be with you.

4:10 But I joyed greatly in the Lord,  
that sometime afterward ye flowered  
again to feel for me [for sometime  
afterward ye again flourished for to feel for  
me], as also ye feeled. But ye were  
occupied,

4:11 I say not as for need, for I have  
learned to be sufficient in which things I  
am. [I say not as for need, for I have learned,  
in which things I am, sufficient to be.]

4:12 And I know also how to be  
lowed, I know also how to have plenty.  
Every where and in all things I am  
taught to be filled, and to hunger, and  
to abound, and to suffer need. [<sup>+</sup>I know  
and how to be lowed/bowed, *or meeked*, I know  
and how to abound, *or have plenty*. Every where  
and in all things I am ordained, *either taught*,  
and I know how to be full-filled, and to  
hunger, and to abound, and to suffer mis-  
ease.]

4:13 I may all things in him that  
comforteth me.

4:14 Nevertheless ye have done well,  
communing to my tribulation.

4:15 For ye, Philippians, know also,  
that in the beginning of the gospel,  
when I went forth from Macedonia, no  
church communed with me in reason of

things.

4:9 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.

4:10 But I rejoiced in the Lord greatly,  
that now at the last your care of me  
hath flourished again; wherein ye were  
also careful, but ye lacked opportunity.

4:11 Not that I speak in respect of  
want: for I have learned, in whatsoever  
state I am, *therewith* to be content.

4:12 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.

4:13 I can do all things through Christ  
which strengtheneth me.

4:14 Notwithstanding ye have well  
done, that ye did communicate with my  
affliction.

4:15 Now ye Philippians know also,  
that in the beginning of the gospel,  
when I departed from Macedonia, no

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thing given and taken, but ye alone.

church communicated with me as concerning giving and receiving, but ye only.

4:16 Which sent to Thessalonica once and twice also into use to me. [For and to Thessalonica ye sent once and twice into use to me.]

4:16 For even in Thessalonica ye sent once and again unto my necessity.

4:17 Not for I seek gift, but I require fruit abounding in your reason. [Not for I seek gift, but I require, *or seek again*, fruit abounding in your reason.]

4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

4:18 For I have all things, and abound; I am filled [<sup>+</sup>I am full-filled/I am replete] with those things taken of Epaphroditus, which ye sent into the odour of sweetness, a suitable sacrifice [a covenable host, *or sacrifice*], pleasing to God.

4:18 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, wellpleasing to God.

4:19 And my God fill all your desire, by his riches in glory in Christ Jesus. [Forsooth my God full-fill all your desire, after his riches in glory in Christ Jesus.]

4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

4:20 But to God and our Father be glory into worlds of worlds. Amen.

4:20 Now unto God and our Father *be* glory for ever and ever. Amen.

4:21 Greet ye well every holy *man* in Christ Jesus. Those brethren that be with me, greet you well.

4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

4:22 All holy men greet you well, most soothly they that be of the emperor's house [most soothly those that be of Caesar's house].

4:22 All the saints salute you, chiefly they that are of Caesar's household.

4:23 The grace of our Lord Jesus Christ be with your spirit. Amen.

4:23 The grace of our Lord Jesus Christ *be* with you all. Amen.

THE EPISTLE  
*of* PAUL *to the*  
COLOSSIANS

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Chapter 1

Chapter 1

1:1 Paul, apostle of Jesus Christ, by the will of God, and Timothy, brother,

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

1:2 to them that be at Colosse, holy and faithful brethren in Christ Jesus, grace and peace to you of God our Father [grace to you and peace of God our Father] and of the Lord Jesus Christ.

1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

1:3 We do thankings to God, and to the Father of our Lord Jesus Christ [and the Father of our Lord Jesus Christ], evermore praying for you,

1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1:4 [*we*] hearing your faith in Christ Jesus, and the love that ye have to all holy men,

1:4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

1:5 for the hope that is kept to you in heavens. Which ye heard in the word of truth of the gospel,

1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

1:6 that came to you, as also it is in all the world, and maketh fruit, and waxeth, as [it is] in you, from that day in which ye heard and knew the grace of God in truth.

1:6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

1:7 As ye learned of Epaphras, our

1:7 As ye also learned of Epaphras

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fellow most dear-worthy [our even-servant most dear-worthy], which is a true minister of Jesus Christ for you;

our dear fellowservant, who is for you a faithful minister of Christ;

1:8 which also showed to us your loving in Spirit.

1:8 Who also declared unto us your love in the Spirit.

1:9 And therefore we from the day in which we heard, cease not to pray for you, and to ask, that ye be filled with the knowing of his will in all wisdom and ghostly understanding;

1:9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1:10 that ye walk worthily to God pleasing by all things, and make fruit in all good work, and wax in the science of God, [that ye walk worthily to God pleasing by all things, making fruit in all good work, and waxing in the science of God,]

1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

1:11 and be comforted in all virtue by the might of his clearness [after the might of his clearness], in all patience and long abiding with joy,

1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

1:12 that ye do thankings to God and to the Father, which made you worthy into the part of heritage of holy men in light. [+doing thankings to God the Father, the which made us worthy into the part of heritage of holy men in light.]

1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

1:13 Which delivered us from the power of darkneses [The which delivered us from the power of darkness], and translated [*us*] into the kingdom of the Son of his loving,

1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

1:14 in whom we have again-buying and remission of sins.

1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

## COLOSSIANS

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Wycliffe-Purvey, 1395

1:15 Which is the image of God invisible, the first begotten of each creature.

1:16 For in him all things be made, in heavens and in earth, visible and invisible, either thrones, either dominations, either princehoods, either powers, all things be made of nought by him, and in him,

1:17 and he is before all, and all things be in him.

1:18 And he is head of the body of the church; which is the beginning and the first begotten of dead *men*, that he hold the first dignity in all things [<sup>+</sup>the which is the beginning, *or the first of all*, and the first begotten of dead, that he be holding primacy, *or the first dignity*, in all things].

1:19 For in him it pleased all plenty to inhabit,

1:20 and by him all things to be reconciled into him, and made peace by the blood of his cross, those things that be in earth's, either that be in heavens [either those things that be in earth's, or that be in heavens].

1:21 And when ye were sometime aliened, and enemies by wit in evil works, now he hath reconciled *you*

1:22 in the body of his flesh by death, to have you holy, and unwemmed, and without reproof before him.

KJV, 1611

1:15 Who is the image of the invisible God, the firstborn of every creature:

1:16 For by him were all things created, 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:

1:17 And he is before all things, and by him all things consist.

1:18 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 preeminence.

1:19 For it pleased *the Father* that in him should all fulness dwell;

1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

1:21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

1:22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

## COLOSSIANS

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1:23 If nevertheless ye dwell in the faith, founded, and stable [founded, and stabled], and unmoveable from the hope of the gospel that ye have heard, which is preached in all creature that is under heaven. Of which I Paul am made a minister,

1:23 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 creature which is under heaven; whereof I Paul am made a minister;

1:24 and now I have joy in passion for you, and I fill those things that fail of the passions of Christ in my flesh, for his body, that is the church. [the which now I have joy in passions for you, and full-fill those things that fail of the passions of Christ in my flesh, for his body, that is the church.]

1:24 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:

1:25 Of which I Paul am made [a] minister by the dispensation of God, that is given to me in you, that I fill the word of God, [+Of which I Paul am made minister/am made a servant, after the dispensation of God, that is given to me in you, that I fulfill the word of God,]

1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

1:26 the private [the mystery, *or private*], that was hid from worlds and generations. But now it is showed to his saints,

1:26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

1:27 to whom God would make known the riches of the glory of this sacrament in heathen men, which is Christ in you, the hope of glory.

1:27 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:

1:28 Whom we show, reproving each man, and teaching each man in all wisdom, that we offer each man perfect in Christ Jesus.

1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

1:29 In which thing also I travail, in striving by the working of him [In which thing and I travail, striving after the working

1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

# COLOSSIANS

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of him], that he worketh in me in virtue.

## Chapter 2

2:1 But I will that ye know, what busyness I have for you, and for them that be at Laodicea, and whichever saw not my face in flesh,

2:2 that their hearts be comforted, and they *be* taught in charity, into all the riches of the plenty of understanding [that the hearts of them be comforted, taught in charity, and into all riches of plenty of understanding], into the knowing of [the] mystery of God, the Father of Jesus Christ,

2:3 in whom all the treasures of wisdom and of science be hid. [in whom be all the treasures of wisdom and knowing hid.]

2:4 For this thing I say, that no man deceive you in height of words.

2:5 For though I be absent in body, [but] by spirit I am with you, joying and seeing your order and the firmness of your belief that is in Christ.

2:6 Therefore as ye have taken Jesus Christ our Lord, walk ye in him,

2:7 and be ye rooted and builded above in him [rooted and built above in Christ], and confirmed in the belief, as ye have learned, abounding in him in doing of thankings.

2:8 See ye that no man deceive you by philosophy and vain fallacy, after the

## Chapter 2

2:1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

2:3 In whom are hid all the treasures of wisdom and knowledge.

2:4 And this I say, lest any man should beguile you with enticing words.

2:5 For though I be 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.

2:6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

2:8 Beware lest any man spoil you through philosophy and vain deceit,

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tradition of men, after the elements of the world, and not after Christ.

after the tradition of men, after the rudiments of the world, and not after Christ.

2:9 For in him dwelleth body-like all the fullness of the Godhead.

2:9 For in him dwelleth all the fulness of the Godhead bodily.

2:10 And ye be filled in him [And ye be fulfilled in him], that is head of all principat and power.

2:10 And ye are complete in him, which is the head of all principality and power:

2:11 In whom also ye be circumcised in circumcision not made with hand, in despoiling of the body of flesh [in nakedness of the body of flesh], but in circumcision of Christ;

2:11 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:

2:12 and ye be buried together with him in baptism, in whom also ye have risen again by faith of the working of God, that raised him from death. [†together buried with him in baptism, in whom and ye have risen again by faith of the working of God, that raised him from dead.]

2:12 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.

2:13 And when ye were dead in your guilts, and in the prepuce of your flesh, he quickened together *you* with him; forgiving to you all guilts [all guilts, *or trespasses*],

2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

2:14 doing away that writing of decree that was against us, that was contrary to us; and he took away that from the middle, pitching it on the cross [pitching it to the cross];

2:14 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;

2:15 and he spoiled principats and powers, and led out trustily, openly overcoming them in himself.

2:15 *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

2:16 Therefore no man judge you in

2:16 Let no man therefore judge you



## COLOSSIANS

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meat, or in drink, or in part of feast day,  
or of new moon, or of sabbaths,

in meat, or in drink, or in respect of an  
holyday, or of the new moon, or of the  
sabbath *days*:

2:17 which be shadow of things to  
coming [which be shadow of things to come];  
for the body *is* of Christ.

2:17 Which are a shadow of things to  
come; but the body *is* of Christ.

2:18 No man deceive you, willing *to*  
*teach* in meekness, and [the] religion of  
angels, those things which he hath not  
seen, walking vainly, swollen with wit of  
his flesh [in-blown with wit of his flesh],

2:18 Let 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,

2:19 and not holding the head, of  
which all the body, by bands and  
joinings together [by bonds and joinings  
together] under-ministered and made,  
waxeth into [the] increasing of God.

2:19 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.

2:20 For if ye be dead with Christ  
from the elements of the world, what  
yet as men living to the world deem ye?

2:20 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,

2:21 That ye touch not, neither taste,  
neither treat with hands those things,  
[Neither ye shall touch, neither taste, neither  
treat with hands,]

2:21 (Touch not; taste not; handle  
not;

2:22 which all be into death by that  
use, after the commandments and  
teachings of men;

2:22 Which all are to perish with the  
using;) after the commandments and  
doctrines of men?

2:23 which have a reason of wisdom in  
vain religion and meekness [which be  
soothly having reason of wisdom in  
superstition, *or vain religion*, and meekness],  
and not to spare the body, not in any  
honour to the fulfilling of the flesh.

2:23 Which things have indeed a show  
of wisdom in will worship, and humility,  
and neglecting of the body; not in any  
honour to the satisfying of the flesh.

# COLOSSIANS

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## Chapter 3

## Chapter 3

3:1 Therefore if ye have risen together with Christ, seek ye those things that be above, where Christ is sitting on the right half of God.

3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

3:2 Savour ye those things, that be above [Savour, *or understand*, ye those things that be above], not those that *be* on the earth.

3:2 Set your affection on things above, not on things on the earth.

3:3 For ye be dead, and your life is hid with Christ in God.

3:3 For ye are dead, and your life is hid with Christ in God.

3:4 For when Christ shall appear, your life, then also ye shall appear with him in glory.

3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

3:5 Therefore slay ye your members [Therefore slay your members], which be on the earth, fornication, uncleanness, lechery, evil covetousness, and avarice, which is service of maumets [which is service of simulacra];

3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

3:6 for which things the wrath of God came on the sons of unbelief;

3:6 For which things' sake the wrath of God cometh on the children of disobedience:

3:7 in which also ye walked some time, when ye lived in them.

3:7 In the which ye also walked some time, when ye lived in them.

3:8 But now put ye away all things, wrath, indignation, malice, blasphemy and foul words of your mouth. [But now and ye put away all things, wrath, indignation, malice, blasphemy, foul word of your mouth.]

3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

3:9 Do not ye lie together; despoil ye you from the old man with his deeds, [Do not ye lie, *or gab*, together, spoiling the old

3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

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man with his deeds,]

3:10 and clothe ye the new man [and clothing the new man], that is made new again into the knowing of God, after the image of him that made him;

3:11 where is not male and female, heathen man and Jew, circumcision and prepuce, barbarous and Scythian, bondman and free, but all things and in all things Christ.

3:12 Therefore ye, as the chosen of God, holy and loved, clothe you with the entrails of mercy, benignity, and meekness, temperance, patience; [Therefore clothe ye you, as the chosen of God, holy, and loved, with the entrails of mercy, benignity, and meekness, temperance, patience;]

3:13 and support ye each one (the) other, and forgive to yourselves, if any man against any hath a quarrel; as the Lord forgave to you, so also ye. [supporting, *or bearing up together*, and forgiving to yourselves, if any man against any hath quarrel, *or plaint*, as and the Lord Christ forgave to you, so and ye.]

3:14 And upon all these things have ye charity, that is the bond of perfectness [that is the bond of perfection].

3:15 And the peace of Christ enjoy in your hearts, in which ye be called in one body, and be ye kind.

3:16 The word of Christ dwell in you plenteously, in all wisdom; and teach and admonish yourselves in psalms

3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

3:14 And above all these things *put on* charity, which is the bond of perfectness.

3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and

## COLOSSIANS

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[teaching and admonishing yourselves in psalms], and hymns, and spiritual songs, in grace singing in your hearts to the Lord.

hymns and spiritual songs, singing with grace in your hearts to the Lord.

3:17 All thing, whatever thing ye do, in word or in deed, all things in the name of our Lord Jesus Christ, doing thankings to God and to the Father by him. [All thing, whatever ye do, in word or deed, all things in the name of the Lord Jesus Christ, doing thankings to God the Father by him.]

3:17 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.

3:18 Women, be ye subject to your husbands, as it behooveth in the Lord.

3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

3:19 Men, love ye your wives, and do not ye be bitter to them.

3:19 Husbands, love *your* wives, and be not bitter against them.

3:20 Sons, obey ye to your father and mother by all things; for this is well pleasing in the Lord. [+Sons, obey to your father and mother in all things; forsooth this is well pleasing to the Lord.]

3:20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

3:21 Fathers, do not ye provoke your sons to indignation, that they be not made feeble-hearted.

3:21 Fathers, provoke not your children *to anger*, lest they be discouraged.

3:22 Servants, obey ye by all things to fleshly lords, not serving at the eye [not serving at eye], as pleasing to men, but in simpleness of heart, dreading the Lord [dreading the Lord *God*].

3:22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

3:23 Whatever ye do, work ye of will, as to the Lord and not to men;

3:23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

3:24 witting that of the Lord ye shall

3:24 Knowing that of the Lord ye

# COLOSSIANS

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take yielding of heritage [witting that of the Lord ye shall take reward of heritage]. Serve ye to the Lord Christ.

shall receive the reward of the inheritance: for ye serve the Lord Christ.

3:25 For he that doeth injury, shall receive that that he did evil; and acceptation of persons is not with God. [+Forsooth he that doeth injury, *or wrong*, shall receive that that he did evil; and acceptation of persons/and taking of persons is not with God.]

3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

## Chapter 4

## Chapter 4

4:1 Lords, give ye to servants that that is just and even, witting that also ye have a Lord in heaven.

4:1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

4:2 Be ye busy in prayer, and wake in it, in doing of thankings;

4:2 Continue in prayer, and watch in the same with thanksgiving;

4:3 and pray each for other, and for us [praying together and for us], that God open to us the door of word, to speak the mystery of Christ; for which also I am bound,

4:3 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:

4:4 that I show it, so as it behooveth me to speak.

4:4 That I may make it manifest, as I ought to speak.

4:5 Walk ye in wisdom to them that be withoutforth, again-buying time.

4:5 Walk in wisdom toward them that are without, redeeming the time.

4:6 Your word be savoured with salt evermore in grace; that ye know, how it behooveth you to answer to each man.

4:6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

4:7 Tychicus, most dear brother, and faithful minister, and my fellow in the Lord [and even-servant in the Lord], shall make all things known to you, that be

4:7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

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about me.

4:8 Whom I sent to you to this same thing [Whom I sent to you to the same thing], that he know what things be about you, and comfort your hearts,

4:9 with Onesimus, most dear and faithful brother, which is of you; which shall make all things that be done here [that shall make all things that be done here], known to you.

4:10 Aristarchus, prisoner with me [mine even-captive, *or prisoner with me*], greeteth you well, and Marcus, the cousin of Barnabas, of whom ye have taken commandments; if he come to you, receive ye him;

4:11 and Jesus, that is said Justus; which be of circumcision; they alone be mine helpers in the kingdom of God, that were to me in solace.

4:12 Epaphras, that is of you, the servant of Jesus Christ, greeteth you well; ever busy for you in prayers, that ye stand perfect and full in all the will of God.

4:13 And I bear witnessing to him, that he hath much travail for you, and for them that be at Laodicea, and that be at Hierapolis.

4:14 Luke, the physician most dear [the leech most dear], and Demas, greet you well.

4:15 Greet ye well the brethren that

4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

4:9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

4:11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

4:12 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.

4:13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea and them in Hierapolis.

4:14 Luke, the beloved physician, and Demas, greet you.

4:15 Salute the brethren which are in

## COLOSSIANS

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be at Laodicea, and *the woman* Nymphas, and the church that is in her house [and Nymphas, and the church that is in his house].

4:16 And when this epistle is read among you, do ye, that it be read in the church of Laodiceans; and read ye that *epistle* that is of Laodiceans.

4:17 And say ye to Archippus, See the ministry, that thou hast taken in the Lord, that thou fill it [that thou fulfill it].

4:18 My salutation, by the hand of Paul. Be ye mindful of my bonds. The grace of our Lord Jesus Christ be with you. Amen.

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Laodicea, and Nymphas, and the church which is in his house.

4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

4:17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

4:18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

THE FIRST EPISTLE  
*of* PAUL *to the*  
THESSALONIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, and Silvanus, and Timothy,  
to the church of Thessalonians, in God  
the Father, and in the Lord Jesus Christ,  
grace and peace to you [grace to you, and  
peace].

1:2 We do thankings to God  
evermore for all you, and we make mind  
of you in our prayers without ceasing  
[making mind of you in our prayers without  
ceasing];

1:3 having mind of the work of your  
faith, and travail, and charity, and  
abiding of the hope of our Lord Jesus  
Christ [mindful of your work of faith, and  
travail, and charity, and sustaining of the hope  
of our Lord Jesus Christ], before God and  
our Father.

1:4 Ye beloved brethren of God, we  
witting your choosing, [We witting, ye  
loved brethren of God, your choosing,]

1:5 for our gospel was not at you in  
word only, but also in virtue, and in the  
Holy Ghost, and in much plenty; as ye  
know, which we were among you for  
you [as ye know, what manner *men* we were in

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Chapter 1

1:1 Paul, and Silvanus, and  
Timotheus, unto the church of the  
Thessalonians *which is* in God the Father  
and *in* the Lord Jesus Christ: Grace *be*  
unto you, and peace, from God our  
Father, and the Lord Jesus Christ.

1:2 We give thanks to God always  
for you all, making mention of you in  
our prayers;

1:3 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;

1:4 Knowing, brethren beloved, your  
election of God.

1:5 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.



# 1 THESSALONIANS

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you for you];

1:6 and ye be made followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost;

1:7 so that ye be made ensample to all men that believe [so that ye be made form, *or example*, to all men believing], in Macedonia and in Achaia.

1:8 For of you the word of the Lord is published, not only in Macedonia and Achaia, but your faith that is to God, in each place is gone forth [<sup>+</sup>Forsooth of you the word of the Lord is famed, *or much told*, not only in Macedonia and Achaia, but in each place your faith that is to God is gone forth]; so that it is not need to us to speak any thing.

1:9 For they show of you, what manner entry we had to you, and how ye be converted to God from maumets [and how ye be converted to God from simulacra], to serve to the living God and very;

1:10 and to abide his Son from heavens, whom he raised from death, the Lord Jesus, that delivered us from wrath to coming. [and for to abide his son from heavens, whom he raised from dead, Jesus, that delivered us from wrath to come.]

## Chapter 2

2:1 For, brethren, ye know our entry to you, for it was not vain;

1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

1:7 So that ye were ensamples to all that believe in Macedonia and Achaia.

1:8 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.

1:9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1:10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

## Chapter 2

2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

# 1 THESSALONIANS

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2:2 but first we suffered, and were punished with wrongs, as ye know in Philippi, and had trust in our Lord [*we had trust in the Lord*], to speak to you the gospel of God in much busyness.

2:2 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.

2:3 And our exhortation *is* not of error [Soothly our exhortation, *or teaching, was not of error*], neither of uncleanness, neither in guile,

2:3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

2:4 but as we be approved of God, that the gospel *of God* should be taken to us [but as we be proved of God, that the gospel should be taken to us], so we speak; not as pleasing to men, but to God that proveth our hearts.

2:4 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.

2:5 For neither we were any time in word of glossing [Forsooth neither we were any time in word of flattering], as ye know, neither in occasion of avarice; God is witness;

2:5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

2:6 neither seeking glory of men, neither of you, neither of others, when we, as Christ's apostles, might have been in charge to you [when we might have been chargeous to you, as Christ's apostles].

2:6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

2:7 But we were made little in the middle of you, as if a nurse foster her sons;

2:7 But we were gentle among you, even as a nurse cherisheth her children:

2:8 so we desiring you with great love, would have betaken to you, not only the gospel of God, but also our lives [so we desiring you covetingly, *or with great love*, would betake to you, not only the gospel of God, but also our souls, *or lives*], for ye be made most dear-worthy to us.

2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

# 1 THESSALONIANS

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2:9 For, brethren, ye be mindful of our travail and weariness; we worked night and day, that we should not grieve any of you, and preached to you the gospel of God [<sup>+</sup>night and day working, that we should not grieve any of you, we preached to you the evangel of God].

2:10 God and ye be witnesses, how holily, and justly, and without plaint, we were to you that believed. [Ye be witnesses, and God, how holily, and justly, and without quarrel, *or plaint*, we were to you that believed.]

2:11 As ye know, how we prayed you, and comforted each of you, as the father his sons,

2:12 and we have witnessed, that ye should go worthily to God, that called you into his kingdom and glory.

2:13 Therefore [and] we do thankings to God without ceasing. For when ye had taken of us the word of the hearing of God, ye took it not as the word of men, but as it is verily, the word of God, that worketh in you that have believed.

2:14 For, brethren, ye be made followers of the churches of God, that be in Judaea, in Christ Jesus, for [and] ye have suffered the same things of your even-lineages, as [and] they of the Jews.

2:15 Which slew both the Lord Jesus and the prophets, and pursued us, and they please not to God, and they be adversaries to all men;

2:9 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.

2:10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

2:11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

2:13 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.

2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

2:15 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:

# 1 THESSALONIANS

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2:16 forbidding us to speak to heathen men, that they be made safe, that they fill their sins evermore; for the wrath of God came on them into the end [forsooth the wrath of God before came upon them till into the end].

2:17 And, brethren, we desolate from you for a time, by mouth and in beholding, but not in heart, have hied more plenteously to see your face with great desire. [+Forsooth, brethren, we *be* desolate from you at the time of an hour, in beholding, *as in presence*, not in heart, more abundantly have hied to see your face with great desire.]

2:18 For we would come to you, yea, I Paul, once and again, but Satan hindered us [but Satan letted us].

2:19 For why what is our hope, or joy, or crown of glory? Whether ye be not before our Lord Jesus Christ in his coming?

2:20 For ye be our glory and joy.

## Chapter 3

3:1 For which thing we suffered no longer, and it pleased to us to dwell alone at Athens; [For which thing we sustaining no longer, it pleased to us to dwell at Athens alone;]

3:2 and we sent Timothy, our brother [and sent Timothy, our brother], and minister of God in the evangel of Christ, to you to be confirmed, and to be taught for your faith,

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2:16 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.

2:17 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.

2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

2:19 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?

2:20 For ye are our glory and joy.

## Chapter 3

3:1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

# 1 THESSALONIANS

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3:3 that no man be moved in these tribulations. For [ye] yourselves know, that in this thing we be set [that in this thing we be put].

3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

3:4 For when we were at you, we before-said to you, that we should suffer tribulations; as [and] it is done, and ye know.

3:4 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.

3:5 Therefore I *Paul*, no longer abiding [not sustaining more], sent to know your faith, lest peradventure he that tempteth [shall] tempt you, and your travail be made vain [and our travail be made vain].

3:5 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.

3:6 But now, when Timothy shall come to us from you, and tell to us your faith and charity, and that ye have good mind of us, ever desiring to see us, as we also you; [Now forsooth Timothy coming to us from you, and telling to us your faith and charity, and for ye have evermore good mind of us, desiring to see us, as we also you;]

3:6 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:

3:7 therefore, brethren, we be comforted in you, in all our need and tribulation, by your faith.

3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

3:8 For now we live, if ye stand in the Lord.

3:8 For now we live, if ye stand fast in the Lord.

3:9 For what doing of thankings be we able to yield to God for you [For why what doing of thankings may we yield to God for you], in all joy, in which we joy for you before our Lord?

3:9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

3:10 night and day more plenteously praying, that we see your face, and fulfill those things that fail to your faith

3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking

# 1 THESSALONIANS

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[and fulfill those things that fail of your faith].

in your faith?

3:11 But God himself and our Father, and the Lord Jesus Christ, direct our way to you [dress our way to you].

3:11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

3:12 And the Lord multiply you, and make your charity to be plenteous of each to other [and make your charity for to abound together], and into all men, as also we in you;

3:12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

3:13 that your hearts be confirmed without plaint in holiness, before God and our Father, in the coming of our Lord Jesus Christ with all his saints. Amen.

3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

## Chapter 4

## Chapter 4

4:1 Therefore, brethren, from henceforward we pray you, and beseech in the Lord Jesus, that as ye have received of us, how it behooveth you to go and to please God, so walk ye, that ye abound more.

4:1 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.

4:2 For ye know what commandments I have given to you by the Lord Jesus.

4:2 For ye know what commandments we gave you by the Lord Jesus.

4:3 For this is the will of God, your holiness, that ye abstain you from fornication.

4:3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4:4 That each of you know how to wield his vessel in holiness, and honour;

4:4 That every one of you should know how to possess his vessel in sanctification and honour;

4:5 not in passion of lust, as heathen men that know not God.

4:5 Not in the lust of concupiscence, even as the Gentiles which know not God:

# 1 THESSALONIANS

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4:6 And that no man over-go, neither deceive his brother, in chaffering. For the Lord is venger of all these things, as we before-said to you, and have witnessed.

4:6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

4:7 For God called not us into uncleanness, but into holiness.

4:7 For God hath not called us unto uncleanness, but unto holiness.

4:8 Therefore he that despiseth these things, despiseth not man, but God, that also gave his Holy Spirit in us.

4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

4:9 But of the charity of brotherhood we had no need to write to you; ye yourselves have learned of God, that ye love together;

4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

4:10 [and] for ye do that into all brethren in all Macedonia. And, brethren, we pray you, that ye abound more;

4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

4:11 and take keep, that ye be quiet; and that ye do your need [and give work, *or busyness*, that ye be quiet, and do your need], and that ye work with your [own] hands, as we have commanded to you;

4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

4:12 and that ye wander honestly to them that be without, and that of no man ye desire any thing [and that of no man's ye desire any thing].

4:12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

4:13 For, brethren, we will not, that ye not know of men that die [Forsooth, brethren, we will not you to unknow of men sleeping, *or dying*], that ye be not sorrowful, as [and] others that have not hope.

4:13 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.

4:14 For if we believe, that Jesus was

4:14 For if we believe that Jesus died

# 1 THESSALONIANS

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dead, and rose again, so God shall lead with him them that be dead by Jesus [so and God shall lead with him them that slept, *or died*, by Jesus].

4:15 And we say this thing to you in the word of the Lord, that we that live, that be left in the coming of the Lord, shall not come before them that be dead. [Soothly this thing we say to you in the word of the Lord, that we that live, that be residue, *or left*, in the coming of the Lord, shall not come before them that slept, *or died*.]

4:16 For the Lord himself shall come down from heaven, in the commandment, and in the voice of an archangel [in the commanding, and in the voice of the archangel], and in the trump of God; and the dead men that be in Christ, shall rise again first.

4:17 Afterward we that live, that be left, shall be snatched (up) together with them in clouds, meeting Christ in the air; and so evermore we shall be with the Lord.

4:18 Therefore be ye comforted together in these words. [Therefore comfort ye together in these words.]

## Chapter 5

5:1 But, brethren, of times and moments ye need not that I write to you.

5:2 For ye yourselves know diligently, that the day of the Lord shall come, as a thief in the night.

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and rose again, even so them also which sleep in Jesus will God bring with him.

4:15 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.

4:16 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:

4:17 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.

4:18 Wherefore comfort one another with these words.

## Chapter 5

5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.



# 1 THESSALONIANS

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5:3 For when they shall say peace *is*, and secureness, then sudden death shall come on them [<sup>+</sup>Soothly when they shall say peace and secureness, then suddenly perishing, *or death*, shall come to them], as sorrow to a woman that is with child, and they shall not escape.

5:3 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.

5:4 But, brethren, ye be not in darkneses, that that day as a thief catch you.

5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5:5 For all ye be the sons of light, and sons of [the] day; we be not of night, neither of darkneses.

5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

5:6 Therefore sleep we not as others; but wake we, and be we sober.

5:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

5:7 For they that sleep, sleep in the night, and they that be drunken, be drunken in the night.

5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

5:8 But we that be of the day, be sober, clothed in the habergeon of faith and of charity, and in the helmet of hope of health [clothed in the habergeon of faith and charity, and in the helmet, hope of health].

5:8 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.

5:9 For God putted not us [put not us] into wrath, but into the purchasing of health by our Lord Jesus Christ,

5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

5:10 that was dead for us; that whether we wake, whether we sleep, we live together with him.

5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

5:11 For which thing comfort ye together, and edify ye each other, as [and] ye do.

5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

# 1 THESSALONIANS

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5:12 And, brethren, we pray you, that ye know them that travail among you, and be sovereigns to you in the Lord, and teach you [that ye know them that travail among you, and be before to you in the Lord, and admonish, *or teach*, you],

5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

5:13 that ye have them more abundantly in charity; and for the work of them, have ye peace with them.

5:13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

5:14 And, brethren, we pray you, reprove unpeaceable men [reprove ye, *or chastise*, unquiet men]. Comfort ye men of little heart, receive ye frail men [receive ye sick men], be ye patient to all men.

5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

5:15 See ye, that no man yield evil for evil to any man; but evermore follow ye that that is good, each to other and to all *men* [but evermore follow ye that that is good, together and into all *men*].

5:15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

5:16 Evermore joy ye;

5:16 Rejoice evermore.

5:17 without ceasing pray ye;

5:17 Pray without ceasing.

5:18 in all things do ye thankings. For this is the will of God in Christ Jesus, in all you.

5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

5:19 Do not ye quench the Spirit,

5:19 Quench not the Spirit.

5:20 do not ye despise prophecies.

5:20 Despise not prophesyings.

5:21 But prove ye all things, and hold ye that thing that is good. [But prove ye all things, hold ye that thing that is good.]

5:21 Prove all things; hold fast that which is good.

5:22 Abstain you from all evil species. [Abstain ye you from all evil species, *or likeness*.]

5:22 Abstain from all appearance of evil.

# 1 THESSALONIANS

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5:23 And God himself of peace make you holy by all things, that your spirit be kept whole, and soul, and body, without plaint, in the coming of our Lord Jesus Christ.

5:23 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.

5:24 God is true, that called you, which also shall do [*work of grace in you*].

5:24 Faithful *is* he that calleth you, who also will do *it*.

5:25 Brethren, pray ye for us.

5:25 Brethren, pray for us.

5:26 Greet ye well all brethren in holy kiss.

5:26 Greet all the brethren with an holy kiss.

5:27 I charge you by the Lord, that this epistle be read to all holy brethren.

5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.

5:28 The grace of our Lord Jesus Christ *be* with you. Amen.

5:28 The grace of our Lord Jesus Christ *be* with you. Amen.

THE SECONDEPISTLE  
*of PAUL to the*  
THESSALONIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, and Silvanus, and Timothy,  
to the church of Thessalonians, in God  
our Father, and in the Lord Jesus Christ,

1:2 grace to you and peace of God,  
our Father, and of the Lord Jesus Christ.

1:3 We owe to do thankings  
evermore to God for you, brethren, so as  
it is worthy, for your faith over-waxeth,  
and the charity of each of you to other  
aboundeth. [<sup>+</sup>We owe to do thankings ever  
to God for you, brethren, so as it is worthy, for  
your faith ever-waxeth, and the charity of each  
of you together aboundeth.]

1:4 So that we us selves glory in you  
[So that we ourselves glory in you] in the  
churches of God, for your patience and  
faith in all your persecutions and  
tribulations. Which ye sustain

1:5 into the ensample [into the  
example] of the just doom of God, that  
ye be had worthy in the kingdom of  
God, for which ye suffer.

1:6 If nevertheless it is just before

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Chapter 1

1:1 Paul, and Silvanus, and  
Timotheus, unto the church of the  
Thessalonians in God our Father and  
the Lord Jesus Christ:

1:2 Grace unto you, and peace, from  
God our Father and the Lord Jesus  
Christ.

1:3 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 toward each other  
aboundeth;

1:4 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:

1:5 *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:

1:6 Seeing *it is* a righteous thing with

## 2<sup>nd</sup> T H E S S A L O N I A N S

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God [If nevertheless it is just at God] to requite tribulation to them that trouble you,

God to recompense tribulation to them that trouble you;

1:7 and to you that be troubled, rest with us in the showing of the Lord Jesus from heaven, with angels of his virtue,

1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

1:8 in the flame of fire, that shall give vengeance to them that know not God [in the flame of fire, giving vengeance to them that know not God], and that obey not to the gospel of our Lord Jesus Christ.

1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

1:9 Which shall suffer everlasting pains, in perishing from the face of the Lord, and from the glory of his virtue,

1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

1:10 when he shall come to be glorified in his saints, and to be made wonderful in all men that believed, for our witnessing is believed on you, in that day.

1:10 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.

1:11 In which thing also we pray evermore for you, that our God make you worthy to his calling, and fill all the will of his goodness [and fulfill all the will of his goodness], and the work of faith in virtue;

1:11 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:

1:12 that the name of our Lord Jesus Christ be clarified in you, and ye in him, by the grace of our Lord Jesus Christ [after the grace of our God, and of the Lord Jesus Christ].

1:12 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.

### Chapter 2

### Chapter 2

2:1 But, brethren, we pray you by

2:1 Now we beseech you, brethren,

## 2<sup>nd</sup> T H E S S A L O N I A N S

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the coming of our Lord Jesus Christ,  
and of our congregation into the same  
coming [into the same thing],

2:2 that ye be not moved soon from  
your wit, neither be afeared [neither be  
aghast], neither by spirit, neither by  
word, neither by epistle as sent by us, as  
if the day of the Lord be nigh.

2:3 [That] No man deceive you in  
any manner. For but dissension come  
first [For no but departing away, *or dissension*,  
shall come first], and the man of sin be  
showed, the son of perdition,

2:4 that is adversary, and is enhanced  
over [upon] all thing that is said God, or  
that is worshipped, so that he sit in the  
temple of God, and show himself as if  
he were God [+showing himself as that he be  
God/as if he is God].

2:5 Whether ye hold not, that yet  
when I was at you, I said these things to  
you?

2:6 And now what withholdeth [And  
now what withholdeth *him*], ye know, that  
he be showed in his time.

2:7 For the private of wickedness  
worketh now [For why the mystery, *or*  
*private*, of wickedness worketh now]; only  
that he that holdeth now, hold, till he  
be done away.

2:8 And then that wicked *man* shall  
be showed, whom the Lord Jesus shall  
slay with the spirit of his mouth, and  
shall destroy with [the] lightening of his  
coming [and shall destroy with the

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by the coming of our Lord Jesus Christ,  
and *by* our gathering together unto him,

2:2 That ye be not soon shaken in  
mind, or be troubled, neither by spirit,  
nor by word, nor by letter as from us, as  
that the day of Christ is at hand.

2:3 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;

2:4 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, showing  
himself that he is God.

2:5 Remember ye not, that, when I  
was yet with you, I told you these  
things?

2:6 And now ye know what  
withholdeth that he might be revealed  
in his time.

2:7 For the mystery of iniquity doth  
already work: only he who now letteth  
*will let*, until he be taken out of the way.

2:8 And then shall that Wicked be  
revealed, whom the Lord shall consume  
with the spirit of his mouth, and shall  
destroy with the brightness of his  
coming:

## 2<sup>nd</sup> THESSALONIANS

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illuminating, *or shining*, of his coming];

2:9 him, whose coming is by the working of Satan, in all virtue, and signs, and great wonders, false, [him, whose coming is after the working of Satan, in all virtue, and signs, and great wonders, lying, *or false*,]

2:10 and in all deceit of wickedness, to them that perish. For that they received not the charity of truth, that they should be made safe.

2:11 And therefore God shall send to them a working of error, that they believe to lying [that they believe to lying, *or gabbing*],

2:12 that all be deemed [that all be deemed, *or damned*], which believed not to truth, but consented to wickedness.

2:13 But, brethren loved of God, we owe to do thankings evermore to God for you, that God chose us the first fruits into health, in hallowing of Spirit and in faith of truth; [Forsooth we owe to do thankings evermore to God for you, brethren loved of God, that God chose us primacies, *or first fruits*, into health, in hallowing of Spirit and faith of truth;]

2:14 in which also he called you by our gospel, into the getting of the glory of our Lord Jesus Christ.

2:15 Therefore, brethren, stand ye, and hold ye the traditions, that ye have learned, either by word, either by our epistle [or by our epistle].

2:9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2:15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

## 2<sup>nd</sup> THESSALONIANS

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2:16 And our Lord Jesus Christ himself, and God our Father, which loved us, and gave everlasting comfort and good hope in grace,

2:17 stir [*stir, or admonish,*] your hearts, and confirm [*you*] in all good work and word.

### Chapter 3

3:1 Brethren, from henceforward pray ye for us, that the word of God run, and be clarified, as *it is* with you;

3:2 and that we be delivered from harmful and evil men; for faith is not of all men.

3:3 But the Lord is true, that shall confirm you, and shall keep [us] from evil.

3:4 And, *brethren*, we trust of you in the Lord, for whatever things we command to you, both ye do and shall do.

3:5 And the Lord direct your hearts [Forsooth the Lord dress your hearts], in the charity of God, and in the patience of Christ.

3:6 But, brethren, we command to you in the name of our Lord Jesus Christ, that ye withdraw you from each brother that wandereth out of order, and not after the teaching, that they received of us. [Forsooth, brethren, we announce to you in the name of our Lord Jesus

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2:16 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,

2:17 Comfort your hearts, and stablish you in every good word and work.

### Chapter 3

3:1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

3:2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3:3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

3:4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3:6 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.



## 2<sup>nd</sup> T H E S S A L O N I A N S

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Christ, that ye withdraw you from each brother wandering unordinately, *or against good order*, and not after the tradition, that they received of us.]

3:7 For ye yourselves know, how it behooveth to follow us. For we were not unpeaceable among you [For we were not unquiet, *or unpeaceable*, among you],

3:8 neither without our own travail we ate bread of any man, but in travail and weariness wrought night and day, that we grieved none of you [but in travail and weariness night and day working, that we grieve none of you].

3:9 Not as we had not power, but that we should give us selves [but that we should give ourselves] [an] ensample to you to follow us.

3:10 For also when we were among you, we commanded this thing to you [For why and when we were with you, this thing we announced, *or warned*, to you], that if any man will not work, neither eat he.

3:11 For we have heard that some among you go unrestfully, and nothing work, but do curiously. [<sup>+</sup>Soothly we have heard some among you to wander unquietly, *or unpeaceably*, nothing working, but doing curiously.]

3:12 But we command to them that be such men, and beseech in the Lord Jesus Christ, that they work with silence, and eat their own bread. [Forsooth we announce to them that be such manner, and beseech in the Lord Jesus Christ, that they with silence, *or stillness*, working, eat

3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

3:8 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:

3:9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

3:12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

## 2<sup>nd</sup> T H E S S A L O N I A N S

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their own bread.]

3:13 But do not ye, brethren, fail well-doing.

3:13 But ye, brethren, be not weary in well doing.

3:14 That if any man obey not to our word [*sent*] by epistle, mark ye him, and commune ye not with him [and commune not with him], that he be ashamed;

3:14 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.

3:15 and do not ye guess him as an enemy, but reprove ye him as a brother.

3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

3:16 And God himself of peace give to you everlasting peace in all place. The Lord be with you all.

3:16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

3:17 My salutation by the hand of Paul; which sign in each epistle I write thus.

3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

3:18 The grace of our Lord Jesus Christ be with you all. Amen.

3:18 The grace of our Lord Jesus Christ *be* with you all. Amen.

THE FIRST EPISTLE  
*of* PAUL *to*  
TIMOTHY

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, [the] apostle of Jesus Christ, by the commandment of God our Saviour, and of Jesus Christ our hope,

1:2 to Timothy, beloved son in the faith, grace and mercy and peace, of God the Father, and of Jesus Christ, our Lord.

1:3 As I prayed thee, that thou shouldest dwell at Ephesus, when I went into Macedonia, that thou shouldest command to some men [that thou shouldest announce, *or warn*, to some], that they should not teach other way,

1:4 neither give attention to fables and genealogies that be uncertain [and genealogies without end], which give questions, more than edification of God, that is in the faith [that is in faith].

1:5 For the end of the commandment is charity of clean heart, and good conscience, and of faith not feigned.

1:6 From which things some men have erred, and be turned into vain

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Chapter 1

1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

1:2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

1:3 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,

1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

1:5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

1:6 From which some having swerved have turned aside unto vain

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speech; [From which things some erring, be turned together into vain speech;]

jangling;

1:7 and will to be teachers of the law, and understand not what things they speak [<sup>+</sup>willing to be teachers of the law, not understanding, neither what things they speak], neither of what things they affirm.

1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1:8 And we know that the law is good, if any man use it lawfully;

1:8 But we know that the law *is* good, if a man use it lawfully;

1:9 and witting this thing, that the law is not set to a just man, but to unjust men and not subject, to wicked men and to sinners, to cursed men and defouled, to slayers of father, and slayers of mother, to manslaughterers [witting this thing, that the law is not put to a just man, but to an unjust and not subject, to unpius men and sinners, to cursed men and defouled, to slayers of fathers, and slayers of mothers, to manslaughterers]

1:9 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 manslaughterers,

1:10 and lechers, to them that do lechery with men, lying-mongers and forsworn, and if any other thing is contrary to the wholesome teaching, [<sup>+</sup>and fornicators, to them that trespass with males *against kind*, sellers, or stealers, of men, to lying-mongers and to forsworn men, and if any other thing is contrary to wholesome teaching,]

1:10 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;

1:11 that is after the gospel of the glory of blessed God, which is betaken to me.

1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

1:12 I do thankings to him, that [hath] comforted me in Christ Jesus our Lord, for he guessed me faithful, and put me in ministry [putting *me* in

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

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ministry],

1:13 that first was a blasphemmer [the which I first was a blasphemmer], and a pursuer, and full of wrongs. But I have gotten the mercy of God, for I unknowing did in unbelief.

1:13 Who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

1:14 But the grace of our Lord over abounded, with faith and love that is in Christ Jesus.

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1:15 A true word and worthy all receiving, for Christ Jesus came into this world to make sinful men safe, of which I am the first [of whom I am the first].

1:15 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.

1:16 But therefore I have gotten mercy, that Christ Jesus should show in me first all patience, to the informing of them that shall believe to him into everlasting life.

1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1:17 And to the king of worlds, undeadly and invisible God alone [to God alone], be honour and glory into worlds of worlds. Amen.

1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

1:18 I betake this commandment to thee, thou son Timothy, after the prophecies that have been heretofore in thee, that thou travail in them a good travail, [I commend this precept to thee, son Timothy, after prophecies before-going in thee, that thou fight in them a good knighthood,]

1:18 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;

1:19 having faith and good conscience, which some men cast away, and perished about the faith [the which some casting away, perished about the faith].

1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1:20 Of which is Hymenaeus and

1:20 Of whom is Hymenaeus and

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Alexander [Of whom is Hymenaeus and Alexander], whom I betook to Satan, that they learn not to blaspheme.

Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

## Chapter 2

## Chapter 2

2:1 Therefore I beseech first of all things, that beseechings, prayers, askings, doing of thankings, be made for all men,

2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2:2 for kings and all that be set in highness, that we lead a quiet and a peaceable life, in all piety and chastity.

2:2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2:3 For this thing is good and accepted before God, our Saviour,

2:3 For this *is* good and acceptable in the sight of God our Saviour;

2:4 that will that all men be made safe, and that they come to the knowing of truth. [that will all men to be made safe, and to come to the knowing of truth.]

2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2:5 For one God and one mediator *is* of God and of men, a man Christ Jesus,

2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

2:6 that gave himself redemption for all men. Whose witnessing is confirmed in his times;

2:6 Who gave himself a ransom for all, to be testified in due time.

2:7 in which I am set a preacher and an apostle. For I say truth, and I lie not, *that am* a teacher of heathen men in faith and in truth [Soothly I say truth in Christ Jesus, and I lie not, a teacher of heathen men in faith and truth].

2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

2:8 Therefore I will, that men pray in all place, lifting up clean hands without wrath and strife [lifting up clean hands

2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

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without wrath and disputing, *or strife*].

2:9 Also women in suitable habit, with shamefastness and soberness arraying themselves [Also and women in adorned, *or covenable*, habit, with shamefastness and soberness adorning themselves], not in wreathed hairs, either in gold, or pearls, or precious cloth;

2:10 but that that becometh women, promising piety by good works.

2:11 A woman learn [she] in silence, with all subjection.

2:12 But I suffer not a woman to teach, neither to have lordship on the husband [neither for to have lordship on the man], but to be in silence.

2:13 For Adam was first formed, afterward Eve;

2:14 and Adam was not deceived, but the woman was deceived, in breaking of the law [in prevarication, *or breaking of the law*].

2:15 But she shall be saved by generation of children, if she dwell perfectly in faith, and love, and holiness, with soberness.

## Chapter 3

3:1 A faithful word [*I shall say*]. If any man desireth a bishopric [If any man desire a bishopric], he desireth a good work.

3:2 Therefore it behooveth a bishop

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

2:10 But (which becometh women professing godliness) with good works.

2:11 Let the woman learn in silence with all subjection.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

2:13 For Adam was first formed, then Eve.

2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

## Chapter 3

3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless,

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to be without reproof [Therefore it behooveth a bishop to be irreprehensible, *or without reproof*], the husband of one wife, sober, prudent, chaste, virtuous, holding hospitality, a teacher;

3:3 not given much to wine, not a smiter, but temperate, not full of chiding, not covetous, [not given much to wine, not smiter, but temperate, *or patient*, not litigious, *or full of strife, or chiding*, not covetous,]

3:4 well-ruling his house, and have sons subject with all chastity [having sons subject with all chastity];

3:5 for if any man know not how to govern his house, how shall he have diligence of the church of God [how shall he have diligence, *or keeping*, of the church of God]?

3:6 not new converted to the faith, lest he be borne up into pride, and fall into [the] doom of the devil.

3:7 For it behooveth him to have also good witnessing of them that be withoutforth, that he fall not into reproof, and into the snare of the devil.

3:8 Also *it behooveth* deacons to be chaste, not double-tongued, not given much to wine [not given to much wine], not following foul winning;

3:9 that have the mystery of faith in clean conscience. [having the mystery of faith in clean conscience.]

3:10 But be they proved first, and

the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

3:8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

3:9 Holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proved;



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minister they so, having no crime. [And forsooth be they proved first, that they minister so, having no crime, *or great sin.*]

then let them use the office of a deacon, being *found* blameless.

3:11 Also *it behooveth* women to be chaste, not backbiting, sober, faithful in all things.

3:11 Even so *must their* wives be grave, not slanderers, sober, faithful in all things.

3:12 Deacons be [they] husbands of one wife; which govern well their sons and their houses.

3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:13 For they that [shall] minister well, shall get a good degree to themselves, and much trust in the faith, that is in Christ Jesus.

3:13 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.

3:14 Son Timothy, I write to thee these things, hoping that I shall come soon to thee [hoping me to come soon to thee];

3:14 These things write I unto thee, hoping to come unto thee shortly:

3:15 but if I tarry, that thou knowest, how it behooveth thee to live in the house of God, that is the church of living God, a pillar and firmness of truth.

3:15 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.

3:16 And openly it is a great sacrament of piety, that thing that was showed in flesh, it is justified in Spirit [And openly it is a great sacrament of piety, that that is showed in flesh, is justified in Spirit], it appeared to angels, it is preached to heathen men, it is believed in the world, it is taken up into glory.

3:16 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.

## Chapter 4

## Chapter 4

4:1 But the Spirit saith openly, that in the last times some men shall depart from the faith [Forsooth the Spirit saith

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed

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openly, for in the last times some shall depart from the faith], giving attention to spirits of error, and to teachings of devils;

4:2 that speak lying in hypocrisy, and have their conscience corrupted. [in hypocrisy speaking lying, and having their conscience burnt, *or corrupted.*]

4:3 forbidding to be wedded [forbidding to wed], and to abstain from meats, which God made to take with doing of thankings, to faithful men, and them that have known the truth.

4:4 For each creature of God is good, and nothing is to be cast away, which is taken with doing of thankings;

4:5 for it is hallowed by the word of God, and by prayer. [forsooth it is hallowed by the word of God, and prayer.]

4:6 Thou putting forth these things to brethren, shalt be a good minister of Christ Jesus; nourished with words of faith and of good doctrine, which thou hast gotten [in following].

4:7 But eschew thou unsuitable fables [Forsooth shun thou uncovenable fables], and old women's *fables*; haunt thyself to piety.

4:8 For bodily exercitation is profitable to little thing; but piety is profitable to all things, that hath a promise of life that now is [having promise of life that now is], and that is to come.

4:9 A true word, and worthy all

to seducing spirits, and doctrines of devils;

4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4:3 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.

4:4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

4:5 For it is sanctified by the word of God and prayer.

4:6 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.

4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

4:8 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.

4:9 This *is* a faithful saying and

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acceptation [and worthy all acceptation].

worthy of all acceptation.

4:10 And in this thing we travail, and be cursed, for we hope in living God, that is Saviour of all men, most(ly) of faithful men.

4:10 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.

4:11 Command thou this thing, and teach.

4:11 These things command and teach.

4:12 No man despise thy youth, but be thou ensample of faithful men in word [but be thou example of faithful men in word], in living, in charity, in faith, in chastity.

4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

4:13 Till I come, take attention to reading, to exhortation and teaching.

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

4:14 Do not thou little care (for) the grace which is in thee [Do not thou despise, *or little charge*, the grace that is in thee], that is given to thee by prophecy, with putting on of the hands of [the] priesthood.

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

4:15 Think thou (on) these things, in these be thou, that thy profiting be showed to all men.

4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

4:16 Take attention to thyself and to doctrine; be busy in them. For thou doing these things, shalt make both thyself safe, and them that hear thee.

4:16 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.

## Chapter 5

## Chapter 5

5:1 Blame thou not an elder man, but beseech [him] as a father, young men as brethren;

5:1 Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;

5:2 old women as mothers, young

5:2 The elder women as mothers; the

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women as sisters, in all chastity.

younger as sisters, with all purity.

5:3 Honour thou widows [Honour the widows], that be very widows.

5:3 Honour widows that are widows indeed.

5:4 But if any widow hath children of sons [Forsooth if any widow hath sons, or cousins], learn she first to govern her house, and requite to father and mother; for this thing is accepted before God.

5:4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

5:5 And she that is a widow verily, and desolate, hope [she] into God, and be busy in beseechings and prayers night and day.

5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

5:6 For she that is living in delights, is dead [*in soul*].

5:6 But she that liveth in pleasure is dead while she liveth.

5:7 And command thou this thing [And this thing command thou], that they be without reproof.

5:7 And these things give in charge, that they may be blameless.

5:8 For if any man hath not care of his own, and most(ly) of his household members, he hath denied the faith, and is worse than an unfaithful *man* [and is worse than an unfaithful, or *heathen, man*].

5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

5:9 A widow be chosen [*into the temple*] not less than sixty years, that was wife of one husband,

5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

5:10 and hath witnessing in good works, if she nourished children [having witnessing in good works, if she nourished sons], if she received poor men to harbour, if she hath washed the feet of holy men, if she ministered to men that suffered tribulation [if she under-ministered to men suffering tribulation], if she followed all good work.

5:10 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.

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5:11 But eschew younger widows; for when they have done lechery, they will be wedded in Christ, [Forsooth eschew younger widows; forsooth when they have done lechery in Christ, they will be wedded,]

5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

5:12 having damnation, for they have made void the first faith.

5:12 Having damnation, because they have cast off their first faith.

5:13 Also [and] they idle learn to go about houses, not only idle, but [*they be*] full of words and curious [but and full of words and curiosity], speaking things that it behooveth not.

5:13 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.

5:14 Therefore I will, that younger *widows* be wedded, and bring forth children, and be housewives, to give none occasion to the adversary, because of cursed thing [by cause of cursed thing].

5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

5:15 For now some be turned aback after Satan.

5:15 For some are already turned aside after Satan.

5:16 If any faithful man hath widows, minister he to them [under-minister he to them], that the church be not charged, that it suffice to them that be very widows.

5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

5:17 The priests that be well governors [The priests that be well before, *that is, truly keep well priesthood*], be they had worthy to double honour; most they that travail in word and teaching.

5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

5:18 For the scripture saith, Thou shalt not bridle the mouth of the ox threshing, and, A workman is worthy his hire.

5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

5:19 Do not thou receive accusing against a priest, but under twain or

5:19 Against an elder receive not an accusation, but before two or three

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three [two or three] witnesses.

witnesses.

5:20 But reprove thou men that sin before all men, that also others have dread. [Men sinning before all men reprove thou, that and others have dread.]

5:20 Them that sin rebuke before all, that others also may fear.

5:21 I pray thee before God [I pray, *or adjure*, thee before God], and Jesus Christ, and his chosen angels, that thou keep these things without prejudice, and do nothing in bowing to the other side [doing nothing, bowing into another part].

5:21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

5:22 Put thou hands to no man, neither at once commune thou with other men's sins [Put thou hands to no man soon, neither commune thou with other men's sins]. Keep thyself chaste.

5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

5:23 Do not thou yet drink water, but use a little wine, for thy stomach, and for thine oft falling infirmities.

5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

5:24 Some men's sins be open, before going to doom; but of some men they come after. [Some men's sins be open, going before to doom; forsooth of some men and they follow.]

5:24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

5:25 And also good deeds be open, and those that have them in other manner be not able to be hid. [Also and good deeds be open, and they that have them otherwise, may not be hid.]

5:25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

## Chapter 6

## Chapter 6

6:1 Whatever servants be under yoke, deem they their lords worthy all honour, lest the name of the Lord and the doctrine be blasphemed [+lest the name of their Lord *God* and his doctrine be

6:1 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.

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blasphemed].

6:2 And they that have faithful lords, despise *them* not, for they be brethren; but more serve they, for they be faithful and loved, which be partners of beneficence. Teach thou these things, and admonish thou these things. [+Forsooth, they that have faithful, *or christian*, lords, despise *them* not, for they be brethren; but more serve they *them*, for they be faithful and loved, the which be partners of beneficence, *or good-doing*. These things teach thou, and these things admonish thou.]

6:3 If any man teach otherwise, and accordeth not to the wholesome words of our Lord Jesus Christ, and to that teaching that is by piety [and to the teaching that is after piety],

6:4 he is proud, and knoweth nothing, but languisheth about questions and strivings of words [nothing knowing, but languishing about questions and fightings of words], of the which be brought forth envies, strives, blasphemies, evil suspicions,

6:5 fightings of men, that be corrupt in soul, and that be deprived from truth, that deem winning to be piety. [fightings of men corrupt in soul, *or reason*, and that be deprived from truth, deeming winning to be piety.]

6:6 But a great winning is piety, with sufficiency.

6:7 For we brought in nothing into this world, and no doubt, that we be not able to bear any thing away.

6:2 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.

6:3 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;

6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

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[Forsooth we brought nothing into this world, no doubt, for we may not bear away any thing.]

6:8 But we having foods, and with what things we shall be covered, be we satisfied with these things. [Forsooth having foods, and with what things we shall be clothed, with these things be we satisfied.]

6:9 For they that will be made rich, fall into temptation, and into the snare of the devil, and into many unprofitable desires and harmful, which drown men into death and perdition.

6:10 For the root of all evils is covetousness, which some men coveting erred from the faith, and besetted them(selves) with many sorrows [and beset them with many sorrows].

6:11 But, thou, man of God, flee these things; but follow thou rightwiseness [soothly follow thou rightwiseness], piety, faith, charity, patience, mildness.

6:12 Strive thou a good strife of faith, catch everlasting life, into which thou art called, and hast acknowledged a good acknowledging before many witnesses.

6:13 I command to thee before God, that quickeneth all things, and *before* Christ Jesus, that yielded a witnessing under Pilate of Pontii, a good confession,

6:14 that thou keep the commandment without wem, without reproof [irreprehensible], [till] into the

6:8 And having food and raiment let us be therewith content.

6:9 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.

6:10 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.

6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

6:12 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.

6:13 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;

6:14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our



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coming of our Lord Jesus Christ;

Lord Jesus Christ:

6:15 whom the blessed and alone almighty king of kings and Lord of lords shall show in his times.

6:15 Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

6:16 Which alone hath undeathliness [The which alone hath immortality], and dwelleth in light, to which *light* no man may come; whom no man saw, neither may see; to whom glory, and honour, and empire *be* without end [to whom glory, and honour, and empire into without end]. Amen.

6:16 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.

6:17 Command thou to the rich men of this world, that they understand not highly, neither that they hope in uncertainty of riches [+Command thou to the rich of this world, that they understand not highly, *or proudly*, nor to hope in uncertainty of riches], but in the living God, that giveth to us all things plenteously to use;

6:17 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;

6:18 to do well, to be made rich in good works, lightly to give, to commune,

6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

6:19 to treasure to themselves a good fundament into time to coming [into time to come], that they catch everlasting life.

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:20 Thou Timothy, keep the thing betaken to thee [Thou Timothy, keep the deposit, *or thing betaken to thee*], eschewing cursed novelties of voices, and opinions of false name of knowing;

6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

6:21 which some men promising, about the faith fell down [+the which some promising, fell down about the faith]. The grace of God *be* with thee. Amen.

6:21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

THE SECOND EPISTLE  
*of* PAUL *to*  
TIMOTHY

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Chapter 1

1:1 Paul, [the] apostle of Jesus Christ, by the will of God, by the promise of life [after the promise of life] that is in Christ Jesus,

1:2 to Timothy, his most dear-worthy son, grace, mercy, and peace of God the Father, and of Jesus Christ, our Lord [and Jesus Christ, our Lord].

1:3 I do thankings to my God, to whom I serve from my progenitors [from my progenitors, *either ancestors,*] in clean conscience, that without ceasing I have mind of thee in my prayers, night and day,

1:4 desiring to see thee; having mind of thy tears [mindful of thy tears], that I be filled with joy.

1:5 And I bethink of that faith [And I take recording, *or mind,* of that faith], that is in thee not feigned, which also dwelled first in thine aunt Lois, and in thy mother Eunice. And I am certain, that also in thee.

1:6 For which cause I admonish thee, that thou raise again the grace of God,

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Chapter 1

1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

1:2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

1:3 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;

1:4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

1:5 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.

1:6 Wherefore I put thee in remembrance that thou stir up the gift

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that is in thee by the setting on of mine hands [by the on-putting of mine hands].

of God, which is in thee by the putting on of my hands.

1:7 For why [Soothly] God gave not to us the spirit of dread, but of virtue, and of love, and of soberness.

1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

1:8 Therefore do not thou shame the witnessing of our Lord Jesus Christ, neither me, his prisoner; but travail thou together in the gospel by the virtue of God [after the virtue of God];

1:8 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;

1:9 that delivered us, and called with his holy calling, not after our works, but by his purpose and grace [that delivered us, and called with this holy calling, not after our works, but after his purpose and grace], that is given [to us] in Christ Jesus before worldly times;

1:9 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,

1:10 but now it is open by the lightening of our Saviour Jesus Christ, which destroyed death, and lightened life and uncorruption by the gospel. [now forsooth it is open by the lighting of our Saviour Jesus Christ, the which soothly destroyed death, forsooth lighted life and uncorruption by the gospel.]

1:10 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:

1:11 In which I am set a preacher and apostle, and master of heathen men.

1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

1:12 For which cause also I suffer these things; but I am not confounded. For I know to whom I have believed, and I am certain that he is mighty to keep that (which) is taken to my keeping into that day.

1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

1:13 Have thou the form of

1:13 Hold fast the form of sound

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wholesome words [Have thou the form of whole words], which thou heardest of me in faith and love in Christ Jesus.

1:14 Keep thou the good [*thing*] taken to thy keeping by the Holy Ghost [Keep thou a good deposit, *or thing taken to thy keeping*, by the Holy Ghost], that dwelleth in us.

1:15 Thou knowest this, that all that be in Asia be turned away from me, of which is Phygellus and Hermogenes [of whom is Phygellus and Hermogenes].

1:16 The Lord give mercy to the house of Onesiphorus, for oft he refreshed me, and shamed not my chain.

1:17 But when he came to Rome, he sought me busily, and found [*me*].

1:18 The Lord give to him to find mercy of God in that day. And how great things he ministered to me at Ephesus, thou knowest better.

### Chapter 2

2:1 Therefore thou, my son, be comforted in grace that is in Christ Jesus.

2:2 And what things thou hast heard of me by many witnesses, betake thou these to faithful men, which shall be able also to teach other men.

2:3 Travail thou as a good knight of

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words, which thou hast heard of me, in faith and love which is in Christ Jesus.

1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

1:17 But, when he was in Rome, he sought me out very diligently, and found *me*.

1:18 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.

### Chapter 2

2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2:2 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.

2:3 Thou therefore endure hardness,

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Christ Jesus. [Travail thou as a good knight of Jesus Christ.]

as a good soldier of Jesus Christ.

2:4 No man holding knighthood to God, wrappeth himself [enwrappeth himself] with worldly needs, that he please to him, to whom he hath proved himself.

2:4 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.

2:5 For he that fighteth in a battle [For why and he that striveth in a battle], shall not be crowned, but he fight lawfully.

2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

2:6 It behooveth an earth-tiller to receive first of the fruits.

2:6 The husbandman that laboureth must be first partaker of the fruits.

2:7 Understand thou what things I say [Understand what things I say]. For the Lord shall give to thee understanding in all things.

2:7 Consider what I say; and the Lord give thee understanding in all things.

2:8 Be thou mindful that the Lord Jesus Christ of the seed of David hath risen again from death [from dead], after my gospel,

2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

2:9 in which I travail unto bonds, as working evil [as evil working], but the word of God is not bound.

2:9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

2:10 Therefore I suffer all things [Therefore I sustain all things] for the chosen, that also they get the health, that is in Christ Jesus, with heavenly glory.

2:10 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.

2:11 A true word [*is this that I say*], that if we be dead together [*to the world*], also we shall live together [*in bliss*];

2:11 *It is a faithful saying*: For if we be dead with *him*, we shall also live with *him*:

2:12 if we suffer, [and] we shall reign

2:12 If we suffer, we shall also reign

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together [*with Christ*]; if we deny [*him*],  
[and] he shall deny us;

with *him*: if we deny *him*, he also will  
deny us:

2:13 if we believe not, he dwelleth  
faithful, he may not deny himself.

2:13 If we believe not, *yet* he abideth  
faithful: he cannot deny himself.

2:14 Teach thou these things [Forsooth  
these things I admonish], witnessing before  
God. Do not thou strive in words; for  
to nothing it is profitable, but to the  
subverting of men that hear.

2:14 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.

2:15 Busily keep [Busily care, *or keep*,] to  
give thyself an approved, praiseable  
workman to God, without shame,  
rightly treating the word of truth.

2:15 Study to show thyself approved  
unto God, a workman that needeth not  
to be ashamed, rightly dividing the  
word of truth.

2:16 But eschew thou unholy and vain  
speeches, for why those profit much to  
unfaithfulness, [Forsooth shun thou unholy  
and vain speeches, soothly they profit much to  
unpiety,]

2:16 But shun profane *and* vain  
babblings: for they will increase unto  
more ungodliness.

2:17 and the word of them creepeth as  
a canker. Of whom Philetus is, and  
Hymenaeus,

2:17 And their word will eat as doth a  
canker: of whom is Hymenaeus and  
Philetus;

2:18 which felled down [the which fell  
down] from the truth, saying that the  
rising again is now done, and they  
subverted the faith of some men [and  
turned upside-down the faith of some men].

2:18 Who concerning the truth have  
erred, saying that the resurrection is  
past already; and overthrow the faith of  
some.

2:19 But the firm fundament of God  
standeth, having this mark [having this  
mark, *either signet*], The Lord knoweth  
which be his, and, Each man that  
nameth the name of the Lord, departeth  
from wickedness [depart from wickedness].

2:19 Nevertheless the foundation of  
God standeth sure, having this seal, The  
Lord knoweth them that are his. And,  
Let every one that nameth the name of  
Christ depart from iniquity.

2:20 But in a great house be not only  
vessels of gold and of silver, but also of

2:20 But in a great house there are not  
only vessels of gold and of silver, but

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tree and of earth; and so some *be* into honour, and some into despite.

2:21 Therefore, if any man cleanseth himself from these [Therefore if any man shall cleanse himself from these], he shall be a vessel hallowed into honour, and profitable to the Lord, ready to all good work [ready into all good work].

2:22 And flee thou [the] desires of youth, but follow thou rightwiseness, faith, charity, peace, with them that inwardly call the Lord [that in-call the Lord] of a clean heart.

2:23 And eschew thou foolish questions, and without knowing [Forsooth shun thou foolish questions, and without discipline], witting that those gender chidings.

2:24 But it behooveth the servant of the Lord to chide not [to not chide]; but to be mild to all men, able to teach, patient,

2:25 with temperance reproving them that against-stand the truth, that sometime God give to them repenting, that they know the truth [that sometime God give them penance to know the truth],

2:26 and that they rise again from the snares of the devil, of whom they be held prisoners at his will [of whom they be holden captive at his will].

### Chapter 3

3:1 But know thou this thing, that in the last days perilous times shall

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also of wood and of earth; and some to honour, and some to dishonour.

2:21 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.

2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

2:24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2:26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### Chapter 3

3:1 This know also, that in the last days perilous times shall come.

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approach [shall nigh],

3:2 and men shall be loving themselves, covetous, high of bearing, proud, blasphemers, not obedient to father and mother, unkind, cursed,

3:3 without affection, without peace, false blamers, uncontinent, unmild, without benignity, [<sup>+</sup>without affection, *or good will*, without peace, false challengers, uncontinent, *or unchaste*, unmild, without benignity,]

3:4 traitors, over-thwart [froward], swollen *with proud thoughts* [blown], blind, lovers of lusts more than of God,

3:5 having the likeness of piety, but denying the virtue of it. And eschew thou these *men*.

3:6 Of these they be that pierce houses, and lead women captives [and lead little women captive] charged with sins, which be led with diverse desires,

3:7 evermore learning, and never perfectly coming to the science of truth. [evermore learning, and never perfectly coming to the knowing of truth.]

3:8 And as Jannes and Jambres against-stood Moses, so [and] these against-stand the truth, men corrupt in understanding [men corrupt in soul, *or understanding*], reproved about the faith.

3:9 But further they shall not profit, for the un wisdom of them shall be known to all men, as [and] theirs was.

3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

3:5 Having a form of godliness, but denying the power thereof: from such turn away.

3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

3:7 Ever learning, and never able to come to the knowledge of the truth.

3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

3:9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.



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3:10 But thou hast gotten my teaching [my doctrine], ordinance, purposing [purpose], faith, long abiding, love, patience,

3:11 persecutions, passions, which were made to me at Antioch, at Iconium, at Lystra, what manner persecutions I suffered, and the Lord hath delivered me of all [and the Lord delivered me of all].

3:12 And all men that will live faithfully in Christ Jesus [And all men that will live piously, *or faithfully*, in Christ Jesus], shall suffer persecution.

3:13 But evil men and deceivers shall increase into worse, erring, and sending into error. [Forsooth evil men and deceivers shall profit into worse, erring *themselves*, and sending *others* into error.]

3:14 But dwell thou in these things that thou hast learned, and that be betaken to thee, witting of whom thou hast learned;

3:15 for thou hast known holy letters from thy youth, which be able to learn thee to health [and for thou hast known holy letters from thy youth, *or childhood*, the which may inform thee to health], by faith that is in Christ Jesus.

3:16 For all scripture inspired of God is profitable to teach, to reprove, to chastise, [for] to learn in rightwiseness,

3:17 that the man of God be perfect, learned to all good work [learned to all

3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

3:11 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.

3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

3:15 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.

3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

3:17 That the man of God may be perfect, thoroughly furnished unto all

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good works].

good works.

### Chapter 4

### Chapter 4

4:1 I witness before God and Christ Jesus, that shall deem the quick and the dead, by the coming of him, and the kingdom of him,

4:1 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;

4:2 preach the word, be thou busy suitably without rest, reprove thou, beseech thou, blame thou in all patience and doctrine. [preach the word, be thou busy to opportune and inopportune, reprove, beseech, blame in all patience and doctrine.]

4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

4:3 For time shall be, when men shall not suffer wholesome teaching, but at their desires they shall gather together to themselves masters itching to the ears. [Forsooth time shall be, when men shall not sustain whole doctrine, but at their desires, they shall gather together to themselves masters itching, *or pleasing*, to the ears.]

4:3 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;

4:4 And truly they shall turn away the hearing from truth, but to fables they shall turn. [And truly they shall turn away their hearing from truth, but to fables they shall be turned together.]

4:4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

4:5 But wake thou, in all things travail thou, do the work of an evangelist, fulfill thy service [fulfill thy service, *or office*], be thou sober.

4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

4:6 For I am sacrificed now, and the time of my departing is nigh.

4:6 For I am now ready to be offered, and the time of my departure is at hand.

4:7 I have striven a good strife, I have ended the course, I have kept the faith.

4:7 I have fought a good fight, I have finished *my* course, I have kept the faith:

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4:8 In the tother time a crown of rightwiseness is kept to me, which the Lord, a just doomsman, shall yield to me in that day; and not only to me, but also to these that love his coming [but to them that love his coming].

4:9 Hie thou to come to me soon.

4:10 For Demas, loving this world, hath forsaken me [Forsooth Demas hath forsaken me, loving this world], and went to Thessalonica, Crescens into Galatia, Titus into Dalmatia;

4:11 Luke alone is with me. Take thou Mark [Take Mark], and bring with thee; for he is profitable to me into service.

4:12 Forsooth I sent Tychicus to Ephesus.

4:13 The cloak [*cloth*] which I left at Troas at Carpas, when thou comest, bring with thee, and the books, but most the parchments.

4:14 Alexander, the treasurer, showed to me much evil; the Lord shall yield to him after his works.

4:15 Whom also thou eschew; for he against-stood full greatly our words.

4:16 In my first defence no man helped me, but all forsook me; be it not areckoned to them. [In my first defence no man was to me, but all forsook me; be it not reckoned to them.]

4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

4:9 Do thy diligence to come shortly unto me:

4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

4:12 And Tychicus have I sent to Ephesus.

4:13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

4:15 Of whom be thou ware also; for he hath greatly withstood our words.

4:16 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.

## 2 TIMOTHY

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Wycliffe-Purvey, 1395

KJV, 1611

4:17 But the Lord helped me, and comforted me, that the preaching be filled by me, and that all folks hear, that I am delivered from the mouth of the lion. [Forsooth the Lord stood nigh to me, and comforted me, that the preaching be full-filled by me, and that all folks hear, and I am delivered from the mouth of the lion.]

4:18 And the Lord delivered me from all evil work, and shall make me safe into his heavenly kingdom, to whom *be* glory into worlds of worlds. Amen.

4:19 Greet well Prisca, and Aquila, and the house of Onesiphorus.

4:20 Erastus left at Corinth [Forsooth Erastus dwelt at Corinth], and I left Trophimus sick at Miletum.

4:21 Hie thou to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all brethren, greet thee well.

4:22 Our Lord Jesus Christ *be* with thy spirit. The grace of God *be* with you. Amen.

4:17 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.

4:18 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.

4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

4:21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

4:22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

THE EPISTLE  
*of* PAUL *to*  
TITUS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, the servant of God, and apostle of Jesus Christ, by the faith of the chosen of God, and by the knowing of the truth [after the faith of the chosen of God, and knowing of the truth], which is after piety,

1:2 into the hope of everlasting life [in hope of everlasting life], which *life* God that lieth not, promised before times of the world [before worldly times];

1:3 but he hath showed in his times his word in preaching, that is betaken to me by the commandment of God, our Saviour [after the commandment of our Saviour God],

1:4 to Titus, most dear-worthy son by the common faith [to Titus, beloved son after the common faith], grace and peace of God the Father, and of Christ Jesus, our Saviour.

1:5 For cause of this thing I left thee at Crete, that thou amend those things that fail, and ordain priests by cities, as also I assigned to thee [as and I disposed to thee].

KJV, 1611

Chapter 1

1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

1:4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

1:5 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:

## TITUS

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### Wycliffe-Purvey, 1395

1:6 If any man is without crime, an husband of one wife, and hath faithful sons [If any man is without crime, *or great sin*, husband of one wife, having faithful sons], not in accusation of lechery, or not subject.

1:7 For it behooveth a bishop to be without crime, [as] a dispenser of God, not proud, not wrathful, not given to drunkenness [not vinolent, *that is, much given to wine*], not [a] smiter, not covetous of foul winning;

1:8 but holding hospitality, benign, prudent, sober, just, holy, continent,

1:9 taking that true word, that is after doctrine; that he be mighty to admonish in wholesome teaching, and to reprove them that gainsay. [†embracing that true word, that is after doctrine; that he be mighty to admonish in wholesome doctrine, *or teaching*, and to reprove them that against-say.]

1:10 For there be many unobedient, and vain speakers, and deceivers, most they that be of circumcision,

1:11 which it behooveth to be reprovéd [whom it behooveth to be reprovéd]; which subvert all houses, teaching which things it behooveth not, for [the] love of foul winning.

1:12 And one of them, their proper prophet said [Some one of them, the proper prophet of them, said], said, Men of Crete *be* evermore liars, evil beasts, of slow womb [slow of womb].

### KJV, 1611

1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

1:9 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.

1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1:12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

# TITUS

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## Wycliffe-Purvey, 1395

1:13 This witnessing is true. For which cause blame them sore, that they be whole in faith,

1:14 not giving attention to fables of Jews, and to commandments of men, that turn away them from truth [turning them away from truth].

1:15 And all things be clean to clean men; but to unclean men and to unfaithful nothing is clean, for the soul and conscience of them be made unclean [but and the soul, *or reason*, and conscience of them be made unclean].

1:16 They acknowledge that they know God, but by deeds they deny [*him*]; when they be abominable, and unbelievful, and reprobable to all good work [to all good works].

## Chapter 2

2:1 But speak thou those things that beseem wholesome teaching; [Forsooth speak thou the things that become wholesome teaching;]

2:2 that old men be sober, chaste, prudent, whole in faith, in love, and patience;

2:3 also old women in holy habit, not slanderers [not backbiters, *or saying false blame on other men*], not serving much to wine, well-teaching, that they teach prudence.

2:4 *Admonish thou* young women, that they love their husbands, that they love their children;

## KJV, 1611

1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1:15 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.

1:16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

## Chapter 2

2:1 But speak thou the things which become sound doctrine:

2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

2:3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

2:4 That they may teach the young women to be sober, to love their husbands, to love their children,

## TITUS

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Wycliffe-Purvey, 1395

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2:5 and that they be prudent, chaste, sober, having care of the house, benign, subject to their husbands, that the word of God be not blasphemed.

2:5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

2:6 Also admonish young men, that they be sober.

2:6 Young men likewise exhort to be sober minded.

2:7 In all things give thyself ensample of good works, in teaching, in wholeness, in firmness. [+In all things give thyself example of good works, in teaching, in holiness *of living*, in firmness *of virtues*.]

2:7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

2:8 An wholesome word [An whole word], and unreprouable; that he that is of the contrary side, be ashamed, having none evil thing to say of you.

2:8 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.

2:9 *Admonish thou* servants to be subject to their lords; in all things pleasing, not again-saying,

2:9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

2:10 not defrauding, but in all things showing good faith, that they honour in all things the doctrine of God, our Saviour [that they adorn in all things the doctrine of God, our Saviour].

2:10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

2:11 For the grace of God, our Saviour, hath appeared to all men,

2:11 For the grace of God that bringeth salvation hath appeared to all men,

2:12 and taught us, that we forsake wickedness and worldly desires, and live soberly, and justly, and piously in this world, [teaching us, that we, forsaking unpiety, and worldly desires, live soberly, and justly, and piously, in this world,]

2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

2:13 abiding the blessed hope and the

2:13 Looking for that blessed hope,



# TITUS

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## Wycliffe-Purvey, 1395

coming of the glory of the great God,  
and our Saviour Jesus Christ;

2:14 that gave himself for us, to again-  
buy us from all wickedness [that he should  
again-buy us from all wickedness], and make  
clean to himself a people acceptable, and  
follower of good works.

2:15 Speak thou these things, and  
admonish thou, and reprove thou with  
all commandment; no man despise thee.  
[Speak thou these things, and admonish, and  
argue, *or reprove*, with all commandment; no  
man despise thee.]

## Chapter 3

3:1 Admonish them to be subjects to  
princes [Admonish them to be subject to  
princes], and to powers; to obey to that  
that is said, and to be ready to all good  
work [to all good works];

3:2 to blaspheme no man, to be not  
full of chiding, but temperate [to be not  
litigious, *or full of chiding*, but temperate, *or  
patient*], showing all mildness to all men.

3:3 For we were sometime unwise,  
unbelievful, erring, and serving to  
desires, and to diverse lusts [and diverse  
lusts], doing in malice and envy, worthy  
to be hated, hating each other [hateful,  
hating together].

3:4 But when the benignity and the  
manhood of our Saviour God appeared,  
[<sup>+</sup>Forsooth when the benignity and humanity,  
*or manhood/or large mercy*, of God our Saviour  
appeared,]

## KJV, 1611

and the glorious appearing of the great  
God and our Saviour Jesus Christ;

2:14 Who gave himself for us, that he  
might redeem us from all iniquity, and  
purify unto himself a peculiar people,  
zealous of good works.

2:15 These things speak, and exhort,  
and rebuke with all authority. Let no  
man despise thee.

## Chapter 3

3:1 Put them in mind to be subject  
to principalities and powers, to obey  
magistrates, to be ready to every good  
work,

3:2 To speak evil of no man, to be no  
brawlers, *but* gentle, showing all  
meekness unto all men.

3:3 For we ourselves also were  
sometimes foolish, disobedient,  
deceived, serving divers lusts and  
pleasures, living in malice and envy,  
hateful, *and* hating one another.

3:4 But after that the kindness and  
love of God our Saviour toward man  
appeared,

## TITUS

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3:5 not of works of rightwiseness that we did, but by his mercy [but after his mercy] he made us safe, by [the] washing of again-begetting, and again-newing of the Holy Ghost,

3:6 whom he shedded [out] into us plenteously by Jesus Christ, our Saviour,

3:7 that we justified by his grace, be heirs by hope [be heirs after hope] of everlasting life.

3:8 A true word is [*this*], and of these things I will that thou confirm others, that they that believe in God, be busy to be above others in good works [*care, or do busyness, to be before in good works*]. These things be good, and profitable to men.

3:9 And eschew thou foolish questions, and genealogies, and strivings [and strives], and fightings of the law; for those be unprofitable and vain.

3:10 Eschew thou a man heretic, after one and the second correction; [Shun thou a man heretic, after one and the second correction, *or reprovng;*]

3:11 witting that he that is such a manner *man* is subverted, and trespasseth, and is condemned by his own doom.

3:12 When I [shall] send to thee Artemas, or Tychicus, hie thou to come to me to Nicopolis [hie, *or haste, thou to come to me to Nicopolis*]; for I have purposed to dwell in winter there.

3:13 Busily before send Zenas [Busily

3:5 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;

3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

3:8 *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.

3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

3:10 A man that is an heretic after the first and second admonition reject;

3:11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

3:13 Bring Zenas the lawyer and

## TITUS

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Wycliffe-Purvey, 1395

send before Zenas], a wise man of law, and Apollos, that nothing fail to them.

3:14 They that be of ours, learn to be governors in good works, to necessary uses, that they be not without fruit. [Forsooth and our men learn to be before in good works, to necessary uses, that they be not unfruitous.]

3:15 All men that be with me greet thee well. Greet thou well them, that love us in [the] faith. The grace of God *be* with you all. Amen.

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Apollos on their journey diligently, that nothing be wanting unto them.

3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

3:15 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

Wycliffe-Purvey, 1395

KJV, 1611

1 Paul, the bound of Christ Jesus [the bound of Jesus Christ], and Timothy, brother, to Philemon, beloved, and our helper [and our *even-worker*],

1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 and to Apphia, most dear sister, and to Archippus, our even-knight, and to the church that is in thine house,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 grace *be* to you [grace to you], and peace of God our Father, and of the Lord Jesus Christ.

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I do thankings to my God, evermore making mind of thee in my prayers,

4 I thank my God, making mention of thee always in my prayers,

5 hearing thy charity and faith, that thou hast in the Lord Jesus, and to all holy men,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 that the communing of thy faith be made open, in knowing of all good thing in Christ Jesus.

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 And I had great joy and comfort in thy charity, for the entrails of holy men rested by thee, brother. [Forsooth I had great joy and comfort in thy charity, for the entrails of holy men rested, *or were refreshed*, by thee, brother.]

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

## PHILEMON

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Wycliffe-Purvey, 1395

8 For which thing I having much trust in Christ Jesus, to command to thee that that pertaineth to profit;

9 but I beseech more for charity, since thou art such as the old Paul, and now the bound of Jesus Christ. [+more for charity I beseech thee, since thou art such as Paul the old, now forsooth and the bound of Jesus Christ.]

10 I beseech thee for my son Onesimus, whom I in bonds begat,

11 which sometime was unprofitable to thee [which sometime was to thee unprofitable], but now profitable, both to thee and to me;

12 whom I sent again to thee. And receive thou him as mine entrails;

13 whom I would withhold with me, that he should serve for thee to me in bonds of the gospel;

14 but without thy counsel I would not do any thing, that thy good should not be as of need, but willful.

15 For peradventure therefore he departed from thee for a time, that thou shouldest receive him without end [that thou shouldest receive him into without end];

16 now not as a servant, but for a servant [but more than a servant] a most dear brother, most to me; and how much more to thee, both in [the] flesh

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8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

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?

## PHILEMON

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Wycliffe-Purvey, 1395

KJV, 1611

and in the Lord?

17 Therefore if thou hast me a fellow,  
receive him as me;

17 If thou count me therefore a  
partner, receive him as myself.

18 for if he hath any thing harmed  
thee, either oweth, areckon thou this  
thing to me. [forsooth if he hath any thing  
harmed thee, or oweth, reckon thou this thing  
to me.]

18 If he hath wronged thee, or oweth  
*thee* ought, put that on mine account;

19 I Paul wrote with mine hand, I  
shall yield; that I say not to thee, that  
also thou owest to me thyself.

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 So, brother, I shall use thee in the  
Lord; fill thou mine entrails in Christ  
[full-fill mine entrails in Christ].

20 Yea, brother, let me have joy of  
thee in the Lord: refresh my bowels in  
the Lord.

21 I trusting of thine obedience wrote  
to thee, witting that thou shalt do over  
that that I say.

21 Having confidence in thy  
obedience I wrote unto thee, knowing  
that thou wilt also do more than I say.

22 Also make thou ready to me an  
house to dwell in; for I hope that by  
your prayers I shall be given to you.

22 But withal prepare me also a  
lodging: for I trust that through your  
prayers I shall be given unto you.

23 Epaphras, prisoner with me in  
Christ Jesus [mine even-captive in Christ  
Jesus], greeteth thee well,

23 There salute thee Epaphras, my  
fellowprisoner in Christ Jesus;

24 and Marcus, Aristarchus, Demas,  
Lucas, mine helpers.

24 Marcus, Aristarchus, Demas,  
Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be*  
with your spirit. Amen.

25 The grace of our Lord Jesus Christ  
*be* with your spirit. Amen.

THE EPISTLE  
*to the*  
HEBREWS

Wycliffe-Purvey, 1395

Chapter 1

1:1 God, that spake sometime by prophets in many manners to our fathers, [<sup>+</sup>Manifold and in many manners sometime God speaking to fathers by prophets,]

1:2 at the last in these days he hath spoken to us by the Son; whom he hath ordained heir of all things, and by whom he made the worlds.

1:3 Which when also he is the brightness of glory, and [the] figure of his substance, and beareth all things [and bearing all things] by word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens [sitteth on the right half of majesty in high things];

1:4 and so much is made better than angels, by how much he hath inherited a more diverse name [a more different, *or excellent*, name] before them.

1:5 For to which of the angels said God any time, Thou art my Son, I have engendered thee to day [I have to day gendered thee]? And again, I shall be to him into a Father, and he shall be to me

KJV, 1611

Chapter 1

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1:2 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;

1:3 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;

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 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?

# HEBREWS

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Wycliffe-Purvey, 1395

KJV, 1611

into a Son?

1:6 And when again he bringeth in the first begotten Son into the world [And when again he bringeth in the first begotten into the roundness of the earth], he saith, And all the angels of God worship him.

1:7 But he saith to angels [And soothly to angels he saith], He that maketh his angels spirits, and his ministers flame of fire.

1:8 But to the Son *he saith*, God, thy throne *is* into the world of world [into the world of worlds]; a rod of equity *is* the rod of thy realm;

1:9 thou hast loved rightwiseness, and hatedest wickedness; therefore the God, thy God, anointed thee with oil of joy [therefore God, thy God, anointed thee with oil of gladness, *or joy*], more than thy fellows.

1:10 And, Thou, Lord, in the beginning foundedest the earth, and heavens be works of thine hands;

1:11 they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloak [as a cloth],

1:12 and thou shalt change them as a cloak [as a cloth], and they shall be changed. But thou art the same thyself, and thy years shall not fail.

1:13 But to which of the angels said God at any time, Sit thou on my right

1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

1:8 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.

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

1:12 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.

1:13 But to which of the angels said he at any time, Sit on my right hand,



# HEBREWS

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Wycliffe-Purvey, 1395

half, till I put thine enemies a stool of thy feet?

1:14 Whether they all be not serving spirits, sent to serve for them [sent into ministry for them] that take the heritage of health?

## Chapter 2

2:1 Therefore more plenteously it behooveth us to keep those things [Therefore it behooveth us to keep more plenteously those things], that we have heard, lest peradventure we float away.

2:2 For if that word that was said by angels, was made firm, and each breaking of the law and unobedience [and each trespassing, *or breaking of the law*, and unobedience] took just retribution of meed,

2:3 how shall we escape, if we despise so great an health? Which, when it had taken beginning to be told out by the Lord, of them that heard is confirmed into us.

2:4 For God witnessed together by miracles, and wonders, and great marvels, and diverse works of power, and partings of the Holy Ghost, by his will. [God together witnessing by signs, and wonders, and great marvels, and diverse virtues, and distributions of the Holy Ghost, after his will.]

2:5 But not to angels God subjected the world that is to coming [Forsooth not to angels God subjected the roundness of the earth to come], of which we speak.

KJV, 1611

until I make thine enemies thy footstool?

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

## Chapter 2

2:1 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.

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

2:3 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*;

2:4 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?

2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

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2:6 But some man witnessed in a place, and said [Soothly some man witnessed in some place, saying], What thing is man, that thou art mindful of him, or man's son, for thou visitest him?

2:7 Thou hast made him a little less than angels [Thou madest him a little less from angels]; thou hast crowned him with glory and honour; and thou hast ordained him on [upon] the works of thine hands.

2:8 Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubject to him [he left nothing unsubjected to him]. But now we see not yet all things subject to him;

2:9 but we see him that was made a little less than angels, Jesus, for the passion of death crowned with glory and honour, that he through [the] grace of God should taste death for all men.

2:10 For it beseemed him, for whom all things, and by whom all things *were made*, which had brought many sons into glory, *and was* author of the health of them, that he had an end by passion. [+Forsooth it became him, for whom all things, and by all things, the which had led together many sons into glory, the maker of the health of them, to end, *either make perfect*, by passions.]

2:11 For he that halloweth, and they that be hallowed, *be* all of one; for which cause he is not ashamed to call them brethren,

2:12 saying, I shall tell thy name to

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2:6 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?

2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

2:8 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.

2:9 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.

2:10 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.

2:11 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,

2:12 Saying, I will declare thy name

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my brethren; in the middle of the church I shall praise thee.

unto my brethren, in the midst of the church will I sing praise unto thee.

2:13 And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.

2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death, that is to say, the devil,

2:14 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;

2:15 and that he should deliver them that by dread of death [and should deliver them that by dread of death], by all life were bound to servage.

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

2:16 And he took [to] never angels, but he took [to] the seed of Abraham.

2:16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

2:17 Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people.

2:17 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.

2:18 For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

## Chapter 3

## Chapter 3

3:1 Therefore [Wherefore], holy brethren, and partners of heavenly calling, behold ye the apostle and the bishop of our confession, Jesus,

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

3:2 which is true to him that made

3:2 Who was faithful to him that

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him, as also Moses in all the house of him.

3:3 But this *bishop* [Forsooth this *bishop*] is had worthy of more glory than Moses, by as much as he hath more honour of the house, that made the house.

3:4 For each house is made of some man; [forsooth] he that made all things of nought is God.

3:5 And [soothly] Moses was true in all his house, as a servant, into witnessing of those things that were to be said;

3:6 but Christ as a son in his house. Which house we be, if we hold firm trust and glory of hope into [unto] the end.

3:7 Wherefore as the Holy Ghost saith, To day, if ye have heard his voice,

3:8 do not ye harden your hearts, as in wrathing, like the day of temptation in desert [after the day of temptation in desert];

3:9 where your fathers tempted me, and proved, and saw my works forty years. [where your fathers tempted me, proved, and saw my works.]

3:10 Wherefore I was wroth [Wherefore I was offended, *or wroth*,] to this generation, and I said, Evermore they err in heart, for they knew not my ways;

3:11 to which I swore in my wrath, they shall not enter into my rest. [to

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appointed him, as also Moses *was faithful* in all his house.

3:3 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.

3:4 For every house is builded by some *man*; but he that built all things *is* God.

3:5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

3:6 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.

3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

3:9 When your fathers tempted me, proved me, and saw my works forty years.

3:10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

3:11 So I sware in my wrath, They shall not enter into my rest.)

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whom I swore in my wrath, if they shall enter into my rest.]

3:12 Brethren, see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

3:13 But admonish yourselves by all days, the while to day is named, that none of you be hardened by fallacy of sin [that none of you be hardened by falseness of sin].

3:14 For we be made partners of Christ, if nevertheless we hold the beginning of his substance firm into the end.

3:15 While it is said, to day, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing.

3:16 For some men hearing wrathed [Soothly some hearing wrathed], but not all they that went out of Egypt by Moses.

3:17 But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in desert [into desert]?

3:18 And to whom swore he, that they should not enter into the rest of him [+To whom he swore soothly, to not enter into his rest], no but to them that were unbelievful?

3:19 And we see, that they might not enter into the rest of him for unbelief.

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

3:19 So we see that they could not enter in because of unbelief.

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## Chapter 4

## Chapter 4

4:1 Therefore dread we, least peradventure while the promise of entering into his rest is left, that any of us be guessed to be away [be guessed, *or deemed*, for to fail].

4:1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

4:2 For it is told also to us, as to them [Forsooth it is told to us, as and to them]. And the word that was heard profited not to them, not mingled to faith of those things that they heard.

4:2 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*.

4:3 For we that have believed, shall enter into rest, as he said, As I swore in my wrath, they shall not enter into my rest. And when the works were made perfect at the ordinance of the world, [<sup>+</sup>Forsooth we that have believed shall enter into rest, as he said, As I swore in my wrath, if they shall enter into my rest. And soothly the works were made perfect from the ordinance of the world,]

4:3 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.

4:4 he said thus in a place of the seventh day [he said thus in some place of the seventh day], And God rested in the seventh day from all his works.

4:4 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.

4:5 And in this *place* again, They shall not enter into my rest. [<sup>+</sup>And in this *place* again, If they shall enter into my rest.]

4:5 And in this *place* again, If they shall enter into my rest.

4:6 Therefore for it followeth, that some men shall enter into it, and they to which it was told to before [and they first to whom it is told], entered not for their unbelief.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he determineth some day, and saith in David, To day, after so

4:7 Again, he limiteth a certain day, saying in David, To day, after so long a

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much time of time [Again, he termineth some day, saying in David, To day, after so much of time], as it is before-said, To day if ye have heard his voice, do not ye harden your hearts.

4:8 For if Jesus had given rest to them, he should never speak of other after this day [after that day].

4:9 Therefore the sabbath is left to the people of God. [Therefore rest is left to the people of God.]

4:10 For he that is entered into his rest, [and he] rested of his works, as also God of his.

4:11 Therefore haste we to enter into that rest, that no man fall into the same ensample of unbelief [that no man fall into the same example of unbelief].

4:12 For the word of God is quick, and speedy in working, and more able to pierce than any twain-edged sword [two-edged sword], and stretcheth forth [till] to the parting of the soul and of the spirit, and of the jointures and marrows, and deemer of thoughts, and of intents of hearts [<sup>+</sup>and entering, *or stretching*, unto parting of soul and spirit, and of jointures and marrows, and *it is* the deemer of thoughts and intents of hearts].

4:13 And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.

4:14 Therefore we that have a great bishop, that pierced heavens, Jesus, the

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time; as it is said, To day if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

4:12 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.

4:13 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.

4:14 Seeing then that we have a great high priest, that is passed into the

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Son of God, hold we the acknowledging of our hope [hold we the confession, *or acknowledging*, of our faith].

4:15 For we have not a bishop, that may not have compassion on our infirmities, but was tempted by all things by likeness, without sin.

4:16 Therefore go we with trust to the throne of his grace, that we get mercy, and find grace in opportune help [in covenable help].

## Chapter 5

5:1 For each bishop taken of men, is ordained for men in these things that be to God [in those things that be to God], that he offer gifts and sacrifices for sins.

5:2 Which may together sorrow with them, that be unknowing and err [that know not and err]; for also he is envired with infirmity.

5:3 And therefore he oweth, as for the people, so also for himself, to offer for sins.

5:4 Neither any man taketh to him honour, but he that is called of God, as Aaron *was*.

5:5 So [and] Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, to day I engendered thee [to day I gendered thee].

5:6 As [and] in another place he

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heavens, Jesus the Son of God, let us hold fast *our* profession.

4:15 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.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## Chapter 5

5:1 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:

5:2 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.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5:5 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.

5:6 As he saith also in another *place*,



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saith, Thou art a priest without end [Thou art a priest into without end], after the order of Melchisedec.

Thou *art* a priest for ever after the order of Melchisedec.

5:7 Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death, and was heard for his reverence.

5:7 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;

5:8 And when he was God's Son, he learned obedience of these things that he suffered;

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

5:9 and he brought to the end is made cause of everlasting health [and he led to perfection is made cause of everlasting health] to all that obey him,

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

5:10 *and is* called of God a bishop, by the order of Melchisedec. [called of God a bishop, by the order of Melchisedec.]

5:10 Called of God an high priest after the order of Melchisedec.

5:11 Of whom *there is* to us a great word for to say, and able to be expounded, for ye be made feeble to hear.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For when ye ought to be masters for a time, again ye need that ye be taught, which be the letters of the beginning of God's words [which be the elements, *or letters*, of the beginning of God's words]. And ye be made those, to whom is need of milk, and not [of] firm meat.

5:12 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.

5:13 For each that is partner of milk, is without part of the word of rightwiseness, for he is a little child.

5:13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

5:14 But of perfect men is firm meat,

5:14 But strong meat belongeth to

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of them that for custom have [their] wits exercised to discretion of good and of evil [of good and evil].

## Chapter 6

6:1 Therefore we bringing in a word of the beginning of Christ, be we born to the perfection *of him*, not again laying the fundament of penance from dead works, and of the faith to God, [+Therefore we leaving a while the word of the beginning of Christ, be born to the perfection, not again laying the fundament of penance from dead works, and of faith to God,]

6:2 and of teaching of baptisms, and of laying on of hands, and of rising again of dead men, and of everlasting doom.

6:3 And this thing we shall do, if God shall suffer.

6:4 But it is impossible, that they that be once lightened [them that once be illumined], and have tasted also an heavenly gift, and be made partners of the Holy Ghost,

6:5 and nevertheless have tasted the good word of God, and the virtues of the world to coming [and virtues of the world to come],

6:6 and be slid far away, that they be renewed again to penance. *Which* again crucify to themselves the Son of God, and have him to scorn.

6:7 For the earth that drinketh rain

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them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

## Chapter 6

6:1 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 toward God,

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 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,

6:5 And have tasted the good word of God, and the powers of the world to come,

6:6 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.

6:7 For the earth which drinketh in

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oft coming on it, and bringeth forth suitable herb to them of which it is tilled [Forsooth the earth drinking rain oft coming upon it, and bringing forth covenable herb to them of whom it is tilled], taketh blessing of God.

6:8 But that that is bringing forth thorns and briars, is reprovable, and next to curse, whose ending shall be into burning.

6:9 But, ye most dear-worthy, we trust of you better things, and near(er) to health, though we speak so.

6:10 For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to saints, and minister.

6:11 And we covet that each of you show the same busyness to the filling of hope [to the full-filling of hope] into the end;

6:12 that ye be not made slow, but also followers of them, which by faith and patience shall inherit the promises.

6:13 For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,

6:14 and said [saying], I blessing shall bless thee, and I multiplying shall multiply thee;

6:15 and so he long abiding had the promise. [and so he long suffering got

the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

6:8 But that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

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repromission.]

6:16 For men swear by a greater than themselves, and the end of all their plea [and the end of all their controversy, *or debate*,] is an oath to confirmation.

6:17 In which thing God willing to show plenteouslier to the heirs of his promise the firmness of his counsel, put betwixt an oath, [+In which thing God willing to show plenteouslier to the heirs of his promise the unmoveableness, *or firmness*, of his counsel, put between an oath,]

6:18 that by two things unmoveable, by which it is impossible that God lie, we have a strongest solace, that flee together to hold the hope that is put forth to us. [+that by two things unmoveable, by which it is impossible God for to lie, we have strongest solace, *or comfort*, which flee together to hold the hope put forth.]

6:19 Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;

6:20 where the before-goer, Jesus, that is made bishop without end by the order of Melchisedec, entered for us. [where the fore-goer for us entered in, Jesus, made bishop into without end after the order of Melchisedec.]

## Chapter 7

7:1 And this Melchisedec, king of Salem, and priest of the highest God [the priest of the highest God], which met Abraham, as he turned again from the slaying of the kings, and blessed him;

6:16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

6:18 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:

6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

## Chapter 7

7:1 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;

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7:2 to whom also Abraham parted tithes of all things; first he is said king of rightwiseness [first soothly the which is interpreted king of rightwiseness], and afterward king of Salem, that is to say, king of peace,

7:3 without father, without mother, without genealogy, neither having beginning of days, neither end of life; and he *is* likened to the Son of God, and dwelleth priest without end [forsooth he likened to the Son of God, dwelleth priest into without end].

7:4 But behold ye how great is this [*man*] [Forsooth behold ye how great this is], to whom Abraham the patriarch gave tithes of the best things.

7:5 For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law [And soothly men taking priesthood of the sons of Levi have commandment to take tithes of the people, after the law], that is to say, of their brethren, though also they went out of the loins of Abraham.

7:6 But he whose generation is not numbered in them, took tithes of Abraham; and he blessed this *Abraham*, which had repromissions.

7:7 Without any gainsaying [Forsooth without any against-saying], that that is less, is blessed of the better.

7:8 And here deadly men take tithes; but there he beareth witnessing, that he liveth. [And here soothly men dying take tithes; forsooth there it is witnessed, that he

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7:2 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;

7:3 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.

7:4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

7:5 And verily they that are 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:

7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7:7 And without all contradiction the less is blessed of the better.

7:8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

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liveth.]

7:9 And that it be said so [And that it is so said], by Abraham also Levi, that took tithes, was tithed;

7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

7:10 and yet he was in his father's loins, when Melchisedec met him.

7:10 For he was yet in the loins of his father, when Melchisedec met him.

7:11 Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, another priest to rise, by the order of Melchisedec, and not to be said by the order of Aaron [what yet was it needful, another priest to rise, after the order of Melchisedec, and not to be said after the order of Aaron]?

7:11 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?

7:12 For why when the priesthood is translated, it is need [it is needful] that also [the] translation of the law be made.

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 But he in whom these things be said, is of another lineage, of which no man was priest to the altar [of which no man was priest, *or ready*, to the altar].

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is open [Soothly it is openly known], that our Lord is born of Juda, in which lineage Moses spake nothing of priests.

7:14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

7:15 And more yet it is known, if by the order of Melchisedec another priest is risen up; [And more yet it is known, if after the order of Melchisedec another priest riseth;]

7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

7:16 which is not made by the law of fleshly commandment, but by [the]

7:16 Who is made, not after the law of a carnal commandment, but after the

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virtue of life that may not be undone.  
[the which is not made after the law of fleshly  
commandment, but after virtue of life  
indissoluble, *or that may not be undone.*]

7:17 For he witnesseth, That thou art  
a priest without end, by the order of  
Melchisedec; [Soothly he witnesseth, For  
thou art a priest into without end, after the  
order of Melchisedec;]

7:18 that reprovng of the  
commandment before-going is made,  
for the unfirmness and unprofit of it.

7:19 For why the law brought nothing  
to perfection, but there is a bringing in  
of a better hope, by which we approach  
to God [by which we nigh to God].

7:20 And how great it is, not without  
swearing [*that Christ is made priest after  
the order of Melchisedec*];

7:21 but the others [forsooth others] be  
made priests without an oath; but this  
priest with an oath, by him that said to  
him, The Lord swore, and it shall not  
rue him, Thou art a priest without end,  
by the order of Melchisedec [Thou art a  
priest into without end, after the order of  
Melchisedec];

7:22 in so much Jesus is made [better]  
promiser of the better testament.

7:23 And [soothly] the others were  
made many priests, therefore for they  
were forbidden by death to dwell still  
[for that they were forbidden by death to  
dwell];

power of an endless life.

7:17 For he testifieth, Thou *art* a priest  
for ever after the order of Melchisedec.

7:18 For there is verily a disannulling  
of the commandment going before for  
the weakness and unprofitableness  
thereof.

7:19 For the law made nothing  
perfect, but the bringing in of a better  
hope *did*; by the which we draw nigh  
unto God.

7:20 And inasmuch as not without an  
oath *he was made priest*:

7:21 (For those priests were made  
without an oath; but this with an oath  
by him that said unto him, The Lord  
sware and will not repent, Thou art a  
priest for ever after the order of  
Melchisedec:)

7:22 By so much was Jesus made a  
surety of a better testament.

7:23 And they truly were many  
priests, because they were not suffered  
to continue by reason of death:

# HEBREWS

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## Wycliffe-Purvey, 1395

7:24 but this *man*, for he dwelleth without end [for that he dwelleth into without end], hath an everlasting priesthood.

7:25 Wherefore also he may save without end, coming nigh by himself to God, and evermore liveth to pray for us. [Wherefore and he may save into without end, coming nigh by himself to God, evermore living to pray for us.]

7:26 For it beseemed that such a man were a bishop to us, holy, innocent, undefouled, clean, separated from sinful men, and made higher than heavens; [+Forsooth it became that such a man were bishop to us, holy, innocent, unfiled, parted from sinners, and made higher than heavens;]

7:27 which hath not need each day, as priests, first for his own guilts to offer sacrifices, and afterward for the people; for he did this thing in offering himself once [soothly he did this thing, once offering himself].

7:28 And the law ordained men priests having frailty [having sickness, *or frailty*]; but the word of swearing, which is after the law, *ordained* the Son perfect without end [*ordained* the Son perfect into without end].

## Chapter 8

8:1 But a recapitulation on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens,

## KJV, 1611

7:24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

7:25 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.

7:26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

7:27 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.

7:28 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.

## Chapter 8

8:1 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;



## HEBREWS

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Wycliffe-Purvey, 1395

8:2 the minister of saints, and of the very tabernacle, that God made [that God set], and not man.

8:3 For each bishop is ordained to offer gifts and sacrifices; wherefore it is need, that also this *bishop* have something that he shall offer [wherefore it is need, and this *man*, for to have something that he shall offer].

8:4 Therefore if he were on earth, he were no priest, when there were that should offer gifts by the law, [Therefore if he were on earth, he were not priest, when there were that should offer gifts after the law,]

8:5 which serve to the exemplar and shadow of heavenly things. As it was answered to Moses, when he should end the tabernacle, See, he said, make thou all things by the exemplar, that is showed to thee in the mount. [+which serve to the sampler, *or figure*, and shadow of heavenly things. As it was answered to Moses, when he should make the tabernacle, See, the Lord saith, make all things after the sampler, that is showed to thee in the mount.]

8:6 But now he hath gotten a better ministry, by so much as he is a mediator of a better testament [by how much and he is a mediator of a better testament], which is confirmed with better promises.

8:7 For if that first had lacked blame [For if that first had been voided from blame], the place of the second should not have been sought.

8:8 For he reprovng them saith [Forsooth reprovng them he saith], Lo! days

KJV, 1611

8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

8:5 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 showed to thee in the mount.

8:6 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.

8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8:8 For finding fault with them, he saith, Behold, the days come, saith the

# HEBREW S

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Wycliffe-Purvey, 1395

come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Juda;

8:9 not like the testament [not after the testament] that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord.

8:10 But this is the testament, which I shall assign to the house of Israel after those days [<sup>+</sup>For this is the testament, which I shall dispose to the house of Israel after those days], saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into a God [and I shall be to them into God], and they shall be to me into a people.

8:11 And each man shall not teach his neighbour, and each man his brother, saying, Know thou the Lord; for all men shall know me, from the least to the more of them [from the less unto the more of them].

8:12 For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them.

8:13 But in saying a new, the former waxed old; and that that is of many days, and waxeth old, is nigh the death [is nigh death].

## Chapter 9

9:1 [Soothly] And the former

KJV, 1611

Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 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, and I regarded them not, saith the Lord.

8:10 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:

8:11 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.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 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.

## Chapter 9

9:1 Then verily the first *covenant* had

# HEBREWS

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Wycliffe-Purvey, 1395

KJV, 1611

*testament* had justifying of worship, and holy thing during for a time [and holy thing worldly, *that is, during for a time*].

also ordinances of divine service, and a worldly sanctuary.

9:2 For the tabernacle was made first, in which were candlesticks, and [a] board, and setting forth of loaves [and putting forth of loaves], which is said holy.

9:2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread; which is called the sanctuary.

9:3 And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, holy of holy things*;

9:3 And after the second veil, the tabernacle which is called the Holiest of all;

9:4 having a golden censer, and the ark of the testament, covered about on each side with gold, in which *was* a pot of gold having manna, and the rod of Aaron that flowered [and the rod of Aaron that flourished], and the tables of the testament;

9:4 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;

9:5 on which things were cherubims of glory, overshadowing the propitiatory [upon which things were cherubims of glory, shadowing the propitiatory, *or merciable place*]; of which things it is not now to say by all.

9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

9:6 But when these were made thus together, priests entered evermore in the former tabernacle, doing the offices of sacrifices [ending the offices of sacraments];

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

9:7 but in the second *tabernacle*, the bishop [alone] *entered* once in the year, not without blood, which he offered for his ignorance and the people's.

9:7 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:

9:8 For the Holy Ghost signified this thing [The Holy Ghost signifying this thing], that not yet the way of saints was opened, while the former tabernacle had

9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

## HEBREWS

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Wycliffe-Purvey, 1395

KJV, 1611

state.

9:9 Which parable is of this present time, by which also gifts and sacrifices be offered, which be not able to make [which may not make] a man serving perfect by conscience,

9:9 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;

9:10 only in meats, and drinks, and diverse washings, and rightwisenesses of flesh, that were set to the time of correction [put unto the time of correction].

9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

9:11 But Christ being a bishop of goods to coming, *entered* by a larger and perfecter tabernacle [Forsooth Christ being a bishop of goods to come, by a larger and perfecter tabernacle], not made by hand, that is to say, not of this making,

9:11 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;

9:12 neither by blood of goat bucks, or of calves, but by his own blood, entered once into the holy things, that were found by an everlasting redemption. [neither by blood of goat bucks, or calves, but by his own blood, entered once into holy things, when everlasting redemption was found.]

9:12 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*.

9:13 For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men to the cleansing of flesh,

9:13 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:

9:14 how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, to serve God that liveth [for to serve to living God]?

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

## HEBREWS

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KJV, 1611

9:15 And therefore he is a mediator of the new testament, that by death falling betwixt [that death falling between], into redemption of the trespassings that were under the former testament, they that be called take the promise of everlasting heritage.

9:16 For where a testament is, it is need, that the death of the testament maker come betwixt [come between].

9:17 For a testament is confirmed in dead *men*; else it is not worth [else it is (of) no worth], while he liveth, that made the testament.

9:18 Wherefore neither the first testament was hallowed without blood.

9:19 For when each commandment of the law was read of Moses to all the people, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled [sprinkled] both that book and all the people,

9:20 and said [saying], This is the blood of the testament, that God commanded to you.

9:21 Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner [and all the vessels of ministry, *or service*, in like manner].

9:22 And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made.

9:15 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.

9:16 For where a testament *is*, there must also of necessity be the death of the testator.

9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9:18 Whereupon neither the first *testament* was dedicated without blood.

9:19 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,

9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

# HEBREWS

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## Wycliffe-Purvey, 1395

9:23 Therefore it is need, that the exemplars [that the samplers] of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these.

9:24 For Jesus entered not into holy things made by hands, *that be* [the] exemplars of very things, but into heaven itself, that he appear now to the face of God for us; [+Forsooth Jesus entered not into holy things made by hands, the *which be* samplers of very things, but into heavens itself, that he appear now to the cheer, *or face*, of God for us;]

9:25 neither [nor] that he offer himself oft, as the bishop entered into holy things by all years in alien blood,

9:26 else it behooved him to suffer oft [else it behooved him oft to suffer] from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.

9:27 And as it is ordained to men, once to die, but after this *is* the doom,

9:28 so Christ was offered once, to void the sins of many men [for to void, *or do away*, the sins of many men]; the second *time* he shall appear without sin to men that abide him into health.

## Chapter 10

10:1 For the law having a shadow of good things to come, not that image of things, may never make men

## KJV, 1611

9:23 *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.

9:24 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:

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment:

9:28 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.

## Chapter 10

10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with

## HEBREWS

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Wycliffe-Purvey, 1395

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approaching perfect by those same sacrifices, which they offer without ceasing by all years; [Forsooth the law having shadow of goods to come, not that image of things, by all years by those same hosts, which they offer without ceasing, never may make men coming nigh perfect;]

10:2 else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin [had no conscience of sin furthermore].

10:3 But in them [*by oft offering*] mind of sins is made by all years.

10:4 For it is impossible that sins be done away by blood of bulls, and of bucks of goats.

10:5 Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me;

10:6 [and] burnt sacrifices also for sin pleased not to thee.

10:7 Then I said, Lo! I come; in the beginning of the book it is written of me, that I do thy will, [thou] God.

10:8 He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for sin [He above saying, *or before*, For thou wouldest not hosts, and offerings, and burnt sacrifices, for sin], nor those things be pleasant to thee, which be offered by the law,

those sacrifices which they offered year by year continually make the comers thereunto perfect.

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

## HEBREWS

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Wycliffe-Purvey, 1395

10:9 then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.

10:10 In which will we be hallowed by the offering of the body of Christ Jesus once.

10:11 And each priest is ready ministering each day, and oft times offering the same sacrifices, which be never able to do away sins. [+And soothly each priest is ready each day ministering, and oft times offering the same hosts, which may never do away sins.]

10:12 But this *man* offering one sacrifice for sins, for evermore sitteth in the right half of God the Father [for evermore sitteth on the right half of God the Father];

10:13 from thenceforth abiding, till his enemies be put a stool of his feet [till his enemies be put a stool under his feet].

10:14 For by one offering he made perfect for ever hallowed men.

10:15 And the Holy Ghost witnesseth to us; for after that he said [forsooth afterward he said],

10:16 This is the testament, which I shall witness to them after those days, the Lord saith [saith the Lord], in giving my laws in the hearts of them, and in the souls of them I shall above write them;

10:17 and now I shall no more think on the sins and the wickedness of them [and

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10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by one offering he hath perfected for ever them that are sanctified.

10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

10:17 And their sins and iniquities will I remember no more.



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wickednesses of them].

10:18 And where remission of these is, now *is* there none offering for sin.

10:18 Now where remission of these *is*, *there is* no more offering for sin.

10:19 Therefore, brethren, having trust into the entering of holy things in the blood of Christ,

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

10:20 which [he] hallowed to us a new way, and living by the covering [by a veil, or covering], that is to say, his flesh,

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

10:21 and *we having* the great priest on [upon] the house of God,

10:21 And *having* an high priest over the house of God;

10:22 approach we with very heart in the plenty of faith [nigh we with very heart in the plenty of faith]; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

10:22 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.

10:23 and hold we the confession of our hope, bowing to no side [hold we the confession of our hope unbowing, unpliant]; for he is true that hath made the promise.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

10:24 And behold we together in the stirring of charity and of good works;

10:24 And let us consider one another to provoke unto love and to good works:

10:25 not forsaking our gathering together, as it is the custom to some men, but comforting [*them*], and by so much the more, by how much ye see the day approaching. [<sup>+</sup>not forsaking our gathering together, as it is of custom of some men, but counseling *them*, and by so much the more, by how much ye shall see the day nighing.]

10:25 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.

## HEBREWS

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Wycliffe-Purvey, 1395

KJV, 1611

10:26 For why now a sacrifice for sins is not left to us, that sin willfully, after that we have taken the knowing of truth. [Forsooth to us sinning willfully, after the knowing of truth taken, now an host for sins is not left.]

10:27 For why some abiding of doom is dreadful, and the following of fire, which shall waste adversaries.

10:28 Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses;

10:29 how much more guess ye, that he deserveth worse torments [him to deserve worse torments], which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite [and shall do wrong, *or despite,*] to the Spirit of grace?

10:30 For we know him that said, To me vengeance, and I shall yield. And again, For the Lord shall deem his people.

10:31 It is fearedful to fall into the hands of God living. [+It is fearful to fall into the hands of living God.]

10:32 And have ye mind on the former days, in which ye were lightened, and suffered great strife of passions [in which ye lightened sustained great strife, *or fight,* of passions].

10:33 And in the tother ye were made a spectacle by shames and tribulations; in another ye were made fellows of men living so. [And soothly in the tother ye were

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 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, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 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.

10:31 *It is* a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

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Wycliffe-Purvey, 1395

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made a spectacle by reproofs and tribulations;  
in the tother forsooth ye be made fellows of  
men living so.]

10:34 For also to bound men ye had  
compassion, and ye received with joy  
the robbing of your goods, knowing  
that ye have a better and a dwelling  
substance [and ye received with joy the raven  
of your goods, knowing you to have a better  
and dwelling substance].

10:35 Therefore do not ye lose your  
trust, which hath great rewarding.

10:36 For patience is needful to you,  
that ye do the will of God, and bring  
again the promise [that ye doing the will of  
God, bring again the promise].

10:37 For yet a little, and he that is to  
come shall come, and he shall not tarry.

10:38 For my just man liveth of faith;  
that if he withdraweth himself, he shall  
not please to my soul.

10:39 But we be not the sons of  
withdrawing away into perdition, but of  
faith into [the] getting of soul.

## Chapter 11

11:1 But faith is the substance of  
things that be to be hoped, and an  
argument of things not appearing.  
[Forsooth faith is the substance of things to be  
hoped, an argument, *or certainty*, of things not  
appearing.]

11:2 And in this *faith* old men have

10:34 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.

10:35 Cast not away therefore your  
confidence, which hath great  
recompense of reward.

10:36 For ye have need of patience,  
that, after ye have done the will of God,  
ye might receive the promise.

10:37 For yet a little while, and he that  
shall come will come, and will not tarry.

10:38 Now the just shall live by faith:  
but if *any man* draw back, my soul shall  
have no pleasure in him.

10:39 But we are not of them who draw  
back unto perdition; but of them that  
believe to the saving of the soul.

## Chapter 11

11:1 Now faith is the substance of  
things hoped for, the evidence of things  
not seen.

11:2 For by it the elders obtained a

## HEBREWS

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gotten witnessing.

11:3 By faith we understand that the worlds were made by God's word [By faith we understand the worlds to be shaped, *or made*, by God's word], that visible things were made of invisible things.

11:4 By faith Abel offered a much more sacrifice than Cain to God, by which he got witnessing to be just, for God bare witnessing to his gifts [<sup>+</sup>By faith Abel offered full much more host, *or sacrifice*, to God than Cain, by which he got witnessing to be just, God bearing witnessing to his gifts]; and by that *faith* he dead speaketh yet.

11:5 By faith Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before [the] translation he had witnessing that he pleased God.

11:6 And it is impossible to please God without faith. For it behooveth that a man coming to God, believe that he is, and that he is [a] rewarder of men that seek him.

11:7 By faith Noah dreaded, through answer taken of these things that yet were not seen, and shaped a ship into the health of his house [By faith Noah, an answer taken of these things that yet were not seen, dreading shaped an ark, *or ship*, into the health of his house]; by which he condemned the world, and is ordained heir of rightwiseness, which is by faith.

11:8 By faith he that is called Abraham, obeyed to go out into a place,

good report.

11:3 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.

11:4 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.

11:5 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.

11:6 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.

11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:8 By faith Abraham, when he was called to go out into a place which he

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which he should take into heritage; and he went out, not witting whither he should go.

11:9 By faith he dwelt in the land of promise, as in an alien *land*, dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

11:10 For he abode a city having foundations, whose craftsman and maker is God.

11:11 By faith also that Sara barren, took virtue in conceiving of seed, yea, against the time of age; for she believed him true, that had promised.

11:12 For which thing of one, and yet nigh dead, there were born as stars of heaven in multitude, and as gravel that is at the seaside out of number. [For which thing, and of one, and him nigh dead, *men* be born as stars of heaven in multitude, and as gravel, *or sand*, that is at the seaside unnumerable.]

11:13 By faith all these be dead, when the promises were not taken, but they beheld them afar [but they beholding them afar], and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.

11:14 And they that say these things, signify that they seek a country.

11:15 If they had had mind of that [And forsooth if they had mind of that], of which they went out, [soothly] they had time

should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 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:

11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

11:12 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.

11:13 These all died 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.

11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had

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of turning again;

opportunity to have returned.

11:16 but now they desire a better, that is to say, heavenly. Therefore God is not confounded to be called the God of them [Therefore God is not confounded, *or shamed*, to be called the God of them]; for he made ready to them a city.

11:16 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.

11:17 By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten [*son*], which had taken the promises [which had taken repromissions];

11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*.

11:18 to whom it was said, For in Isaac the seed shall be called to thee.

11:18 Of whom it was said, That in Isaac shall thy seed be called:

11:19 For he deemed, that God is mighty to raise him, yea, from death [<sup>+</sup>Deeming, that and from dead God is mighty to raise him]; wherefore he took him also into a parable.

11:19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

11:20 By faith also of things to coming [By faith and of things to come], Isaac blessed Jacob and Esau.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his staff [and honoured the highness of his rod].

11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

11:22 By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones.

11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11:23 By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair [for that they saw the young child fair, *or*

11:23 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

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*seemly*]; and they dreaded not the commandment of the king.

11:24 By faith Moses was made great, and denied that he was the son of Pharaoh's daughter, [By faith Moses made great, denied him to be the son of Pharaoh's daughter,]

11:25 and chose more to be tormented with the people of God [choosing rather for to be tormented with the people of God], than to have mirth of temporal sin;

11:26 deeming the reproof of Christ more riches than the treasures of [the] Egyptians; for he beheld into the rewarding.

11:27 By faith he forsook Egypt, and dreaded not the hardness of the king; for he abode, as seeing him that was invisible. [By faith he forsook Egypt, not dreading the hardness of the king; forsooth he as seeing sustained the invisible.]

11:28 By faith he hallowed pask, and the shedding out of blood, that he that destroyed the first things *of Egyptians*, should not touch them. [By faith he hallowed pask, and shedding of blood, lest he that destroyed the first things *of the Egyptians*, should touch them.]

11:29 By faith they passed the red sea, as by dry land, which thing Egyptians assaying were devoured [*in waters*].

11:30 By faith the walls of Jericho felled down [fell down], by compassing of seven days.

the king's commandment.

11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

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11:31 By faith Rahab the whore received the spies with peace, and perished not with unbelievful men. [+By faith Rahab the whore perished not with the unbelievful, she receiving the spies with peace.]

11:32 And what yet shall I say? For time shall fail to me [Soothly time shall fail me] telling of Gedeon, Barak, Samson, Jephthae, David, and Samuel, and of other prophets;

11:33 which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions,

11:34 they quenched the fierceness of fire, they drove away the edge of sword, they recovered of sickness, they were made strong in battle, they turned the hosts of aliens.

11:35 Women received their dead *children* from death to life; but others were held forth, not taking redemption [Women received their dead of again-rising; forsooth others were holden forth, *or dead*, not taking redemption], that they should find a better again-rising.

11:36 And others assayed scornings and beatings, moreover and bonds and prisons.

11:37 They were stoned, they were sawed, they were tempted, they were dead in slaying of sword. They went about in badger skins [They went about in brock skins], and in skins of goats, needy, anguished, tormented;

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11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

11:34 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.

11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

11:37 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;



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11:38 to which the world was not worthy. They wandered in wildernesses [They erring in wildernesses], and in mountains and dens, and [in] caves of the earth.

11:39 And all these, approved by witnessing of faith [proved by witnessing of faith], took not repromission;

11:40 for God provided some better thing for us, that they should not be made perfect without us.

## Chapter 12

12:1 Therefore [and] we that have so great a cloud of witnesses put to [us], do we away all charge, and sin standing about us, and by patience run we to the battle purposed to us,

12:2 beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross [suffered the cross], and despised confusion, and sitteth on the right half of the seat of God.

12:3 And bethink ye on him that suffered such gainsaying of sinful men against himself [Forsooth bethink ye on him that sustained such against-saying of sinful men against himself], that ye be not made weary, failing in your souls.

12:4 For ye against-stood not yet unto blood, fighting against sin.

12:5 And ye have forgotten the comfort that speaketh to you as to sons,

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11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promise:

11:40 God having provided some better thing for us, that they without us should not be made perfect.

## Chapter 12

12:1 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 the race that is set before us,

12:2 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.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And ye have forgotten the exhortation which speaketh unto you as

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and saith, My son, do not thou despise the teaching of the Lord [saying, My son, do not thou despise the discipline of the Lord], neither be thou made weary, the while thou art chastised of him.

unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

12:6 For the Lord chastiseth him that he loveth; he beateth every son that he receiveth. [+Forsooth whomever the Lord loveth he chastiseth; forsooth he scourgeth every son whom he receiveth.]

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 Abide ye still in chastising; God proffereth him(self) to you as to sons [+Last ye therefore in discipline; God offereth him to you as to sons]. For what son is it, whom the father chastiseth not?

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

12:8 That if ye be out of chastising, whose partners be ye all made [That if ye be out of discipline, of which all be made partners], then ye be adulterers, and not sons.

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12:9 And afterward we had fathers of our flesh, teachers, and we with reverence dreaded them. Whether not much more we shall obey to the Father of spirits, and we shall live?

12:9 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?

12:10 And they [soothly] in time of few days taught us by their will; but this Father teacheth to that thing that is profitable [forsooth this Father to that thing that is profitable], in receiving the hallowing of him.

12:10 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.

12:11 And each chastising in [this] present *time* seemeth to be not of joy, but of sorrow; but afterward it shall yield fruit of rightwiseness most peaceable to men exercised by it.

12:11 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

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12:12 For which thing raise ye [up] slow hands, and knees unbound,

12:13 and make ye rightful steps to your feet [and make rightful goings, *or steps*, to your feet]; that no man halting err, but more be healed.

12:14 Follow ye peace with all men, and holiness, without which no man shall see God.

12:15 Behold ye, that no man fail to the grace of God [Beholding that no man fail to the grace of God], that no root of bitterness burrowing upward hinder [us], and many be defouled by it [and by it be many *men* defouled];

12:16 that no man be lecher, either unholy, as Esau, which for one meat sold his first things. [+that no man be lecher, or unholy, as Esau, the which for one *meal's* meat sold his first things, *or heritage*.]

12:17 For know ye, that afterward he coveting to inherit blessing, was reprovèd. For he found not place of penance, though he sought it with tears.

12:18 But ye have not come [Forsooth ye have not come] to the fire able to be touched, and able to come to, and to the whirlwind, and mist, and tempest,

12:19 and sound of trumpet [and sound of the trump], and voice of words; which they that heard, excused them(selves), that the word should not be made to

exercised thereby.

12:12 Wherefore lift up the hands which hang down, and the feeble knees;

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 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.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

12:19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

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them.

12:20 For they bare not that that was said, And if a beast touched the hill, it was stoned [it shall be stoned].

12:20 (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:

12:21 And so dreadful it was that was seen, that Moses said, I am afeared, and full of trembling.

12:21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

12:22 But ye have come nigh to the hill Sion, and to the city of God living [and to the city of living God], the heavenly Jerusalem, and to the multitude of many thousand angels,

12:22 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,

12:23 and to the church of the first men, which be written in heavens, and to God, doomsman of all, and to the spirit of just perfect men [and to the spirits of just perfect men],

12:23 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,

12:24 and to Jesus, mediator of the new testament, and to the sprinkling of blood, speaking better than Abel [better speaking than Abel's *blood*].

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

12:25 See ye, that ye forsake [refuse] not the speaker; for if they that forsake him that spake on the earth, escaped not [if forsooth they escaped not (that) refused him that spake on earth], much more we that turn away from him that speaketh to us from heavens.

12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

12:26 Whose voice then moved the earth, but now he again promiseth, and saith [saying], Yet once and I shall move not only the earth, but also heaven.

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

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12:27 And that he saith, Yet once, he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable.

12:27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:28 Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence.

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

12:29 For our God is fire that wasteth [For why our God is fire wasting].

12:29 For our God *is* a consuming fire.

## Chapter 13

## Chapter 13

13:1 The charity of brotherhood dwell in you,

13:1 Let brotherly love continue.

13:2 and do not ye forget hospitality; for by this some men pleased to angels, that were received to harbour [for by this some pleased to angels received to harbour].

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

13:3 Think ye on bound men, as ye were together bound [Be ye mindful of bound men, as ye together bound], and of travailing men, as [and] yourselves dwelling in the body.

13:3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

13:4 Wedding *is* in all things honourable, and [the] bed unwemmed [and the bed undefouled]; for God shall deem fornicators and adulterers.

13:4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

13:5 Be *your* manners without covetousness, satisfied with present things [satisfied with things being]; for he said, I shall not leave thee, neither forsake,

13:5 *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.

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13:6 so that we say trustily [so that we trustily say], The Lord is an helper to me; I shall not dread, what a man shall do to me.

13:7 Have ye mind of your sovereigns, that have spoken to you the word of God; of whom behold ye the going out of living, and follow ye the faith of them, [<sup>+</sup>Be ye mindful of your provosts, that have spoken to you the word of God; of whom ye beholding the going out of conversation, follow ye their faith,]

13:8 Jesus Christ, yesterday, and to day, he *is* also into worlds.

13:9 Do not ye be led away with diverse and strange teachings. For it is best to stable the heart with grace, not with meats, which profited not to men wandering in them.

13:10 We have an altar, of which they that serve to the tabernacle, have not power [have not power, *or leave*,] to eat.

13:11 For of which beasts the blood is borne in for sin into holy things by the bishop, the bodies of them be burnt without the castles.

13:12 For which thing Jesus, that he should hallow the people by his blood, suffered without the gate.

13:13 Therefore go we out to him without the castles, bearing his reproof. [<sup>+</sup>Go we out therefore to him without the castles, bearing his reproof, *or shame*.]

13:6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

13:7 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.

13:8 Jesus Christ the same yesterday, and to day, and for ever.

13:9 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.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

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13:14 For we have not here a city dwelling, but we seek a city to coming. [+Soothly we have not here a dwelling city, but we seek a city to come.]

13:14 For here have we no continuing city, but we seek one to come.

13:15 Therefore by him offer we a sacrifice of praising evermore to God [By him therefore offer we an host of praising allway to God], that is to say, the fruit of lips acknowledging to his name.

13:15 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.

13:16 And do not ye forget well-doing, and communing; for by such sacrifices God is well served [+forsooth by such hosts, God is well served, *or pleased/or well satisfied*].

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

13:17 Obey ye to your sovereigns, and be ye subject to them; for they perfectly wake [+Obey ye to your provosts, *or prelates*, and under-lay ye to them; they forsooth busily wake], as to yielding reason for your souls, that they do this thing with joy, and not sorrowing; for this thing speedeth not to you.

13:17 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.

13:18 Pray ye for us, and we trust that we have good conscience in all things, willing to live well.

13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 Moreover I beseech you to do [*this thing*], that I be restored the sooner to you.

13:19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

13:20 And God of peace, that led out from death the great shepherd of sheep, in the blood of [the] everlasting testament, our Lord Jesus Christ, [+Soothly God of peace, that led out from dead our Lord Jesus Christ, the great shepherd of sheep, in the blood of the everlasting testament,]

13:20 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,

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13:21 shape you in all good thing, that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ [<sup>+</sup>shape, or *make you able*, in all good work, that ye do his will; *be* doing in you that thing that shall please before him, by Jesus Christ], to whom *be* glory into worlds of worlds. Amen.

13:22 And, brethren, I pray you, that ye suffer a word of solace; for by full few things I have written to you [and soothly by few I have written to you].

13:23 Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you.

13:24 Greet ye well all your sovereigns, and all holy men [Greet well all your provosts, and all saints]. The brethren of Italy greet you well.

13:25 The grace of God *be* with you all. Amen. [Grace with you. Amen.]

13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 Grace *be* with you all. Amen.



THE EPISTLE  
*of*  
JAMES

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Chapter 1

Chapter 1

1:1 James, the servant of God, and of our Lord Jesus Christ, to the twelve kindreds, that be in scattering abroad, health.

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1:2 My brethren, deem ye all joy [guess ye all joy], when ye fall into diverse temptations,

1:2 My brethren, count it all joy when ye fall into divers temptations;

1:3 witting, that the proving of your faith worketh patience;

1:3 Knowing *this*, that the trying of your faith worketh patience.

1:4 and patience hath a perfect work, that ye be perfect and whole, and fail in nothing. [soothly patience hath a perfect work, that ye be perfect and whole, in nothing failing.]

1:4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

1:5 And if any of you needeth wisdom, ask he of God, which giveth to all men largely [that giveth to all men largely], and upbraideth not; and it shall be given to him.

1:5 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.

1:6 But ask he in faith, and doubt nothing [nothing doubting]; for he that doubteth, is like to a wave of the sea, which is moved and borne about of the wind [the which of wind is moved and borne about].

1:6 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.

# J A M E S

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1:7 Therefore guess not that man,  
that he shall take any thing of the Lord.

1:8 A man double in soul is unstable  
in all his ways.

1:9 And a meek brother have glory in  
his enhancing. [Forsooth a meek brother  
glory in his enhancing.]

1:10 and a rich man in his lowness; for  
as the flower of grass he shall pass.

1:11 The sun rose up with heat, and  
dried the grass, and the flower of it  
felled down, and the fairness of his face  
perished; and so a rich man withereth in  
his ways. [+For the sun rose with burning, *or*  
*heat*, and dried the hay, and the flower of it fell  
down, and the fairness of his cheer perished; so  
and a rich man withereth in his ways.]

1:12 Blessed *is* the man, that suffereth  
temptation; for when he shall be  
proved, he shall receive the crown of  
life, which God promised to men that  
love him.

1:13 No man when he is tempted, say,  
that he is tempted of God; for why God  
is not a tempter of evil things, for he  
tempteth no man.

1:14 But each man is tempted, drawn  
and stirred of his own coveting. [Soothly  
each man is tempted of his own coveting,  
drawn *from reason*, and snared, *or deceived*.]

1:15 Afterward coveting [Then  
coveting], when it hath conceived,  
bringeth forth sin; but sin, when it is  
filled, engendereth death [soothly sin,

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1:7 For let not that man think that  
he shall receive any thing of the Lord.

1:8 A double minded man *is* unstable  
in all his ways.

1:9 Let the brother of low degree  
rejoice in that he is exalted:

1:10 But the rich, in that he is made  
low: because as the flower of the grass  
he shall pass away.

1:11 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.

1:12 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.

1:13 Let no man say when he is  
tempted, I am tempted of God: for God  
cannot be tempted with evil, neither  
tempteth he any man:

1:14 But every man is tempted, when  
he is drawn away of his own lust, and  
enticed.

1:15 Then when lust hath conceived,  
it bringeth forth sin: and sin, when it is  
finished, bringeth forth death.

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when it is fulfilled, gendereth death].

1:16 Therefore [And so], my most dear-worthy brethren, do not ye err.

1:17 Each good gift, and each perfect gift is from above, and cometh down from the Father of lights, with whom is none other changing, nor overshadowing of reward. [+Each best thing given, and all perfect gift is from above, coming down from the Father of lights, with whom is not any changing, neither shadowing of whileness, *or time*.]

1:18 For willfully he begat us by the word of truth [Forsooth willfully he gendered us with the word of truth], that we be a beginning of his creature.

1:19 Know ye, my brethren most loved, be each man swift to hear, but slow to speak, and slow to wrath;

1:20 for the wrath of man worketh not the rightwiseness of God.

1:21 For which thing cast ye away all uncleanness, and plenty of malice, and in mildness receive ye the word that is planted [+and in mildness receive ye the word inset, *or joined*], that may save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving yourselves.

1:23 For if any man is an hearer of the word, and not a doer, this shall be likened to a man that beholdeth the face of his birth in a mirror [this shall be comparised, *or likened*, to a man beholding the cheer of his birth in a mirror];

1:16 Do not err, my beloved brethren.

1:17 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.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

1:23 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:

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1:24 for he beheld himself, and went away, and at once he forgot which he was. [for he beheld himself, and went away, and anon he forgot what manner man he was.]

1:25 But he that beholdeth into the law of perfect freedom, and dwelleth in it, and is not made a forgetful hearer, but a doer of work, this shall be blessed in his deed.

1:26 And if any man guesseth himself to be religious, and refraineth not his tongue, but deceiveth his heart, the religion of him is vain.

1:27 A clean religion, and unwemmed with God and the Father, is this, to visit fatherless and motherless children, and widows in their tribulation, and to keep himself undefouled from this world [and to keep himself undefouled from the world].

## Chapter 2

2:1 My brethren, do not ye have the faith of our Lord Jesus Christ of glory, in acception of persons [in acception, *or taking*, of persons].

2:2 For if a man that hath a golden ring, and in a fair clothing, cometh in your company, and a poor man entereth in a foul clothing, [Forsooth if there shall enter into your covent, *or gathering together*, a man having a gold ring, in white, *or fair*, cloth, forsooth and a poor man shall enter in foul habit, *or cloth*,]

2:3 and if ye behold into him [and ye behold into him] that is clothed with clear clothing, and if ye say to him, Sit thou

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1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 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.

1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

1:27 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.

## Chapter 2

2:1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2:2 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;

2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and

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here well; but to the poor man ye say, Stand thou there, either sit under the stool of my feet [Stand thou there, or sit under the stool of my feet];

say to the poor, Stand thou there, or sit here under my footstool:

2:4 whether ye deem not with yourselves, and be made doomsmen of wicked thoughts?

2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

2:5 Hear ye, my most dear-worthy brethren, whether God chose not poor men in this world, rich in faith, and heirs of the kingdom, that God promised to men that love him?

2:5 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?

2:6 But ye have despised the poor man. Whether rich men oppress not you by power, and they draw you to dooms [and draw you to dooms]?

2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

2:7 Whether they blaspheme not the good name, that is called to help on you [that is in-called of you]?

2:7 Do not they blaspheme that worthy name by the which ye are called?

2:8 Nevertheless if ye perform the king's law, by scriptures [<sup>+</sup>after scriptures/by scripture], Thou shalt love thy neighbour as thyself, ye do well.

2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

2:9 But if ye take persons, ye work sin, and be reprov'd of the law, as trespassers [as transgressors].

2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

2:10 And whoever keepeth all the law, but offendeth in one [Forsooth whoever shall keep all the law, soothly offend in one], he is made guilty of all.

2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

2:11 For he that said, Thou shalt do no lechery [Thou shalt not do lechery], said also, Thou shalt not slay; that if thou doest no lechery, but thou slayest, thou

2:11 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

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art made [a] trespasser of the law.

the law.

2:12 Thus speak ye, and thus do ye, as beginning to be deemed by the law of freedom.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For why doom without mercy *is* to him, that doeth no mercy; but mercy above raiseth doom.

2:13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

2:14 My brethren, what shall it profit, if any man say that he hath faith, but he hath not works? whether faith shall be able to save him?

2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

2:15 And if a brother or sister be naked, and have need of each day's livelode [of each day's lifelode],

2:15 If a brother or sister be naked, and destitute of daily food,

2:16 and if any of you say to them, Go ye in peace [Go in peace], be ye made hot, and be ye filled; but if ye give not to them those things that be necessary to the body, what shall it profit?

2:16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

2:17 So also faith, if it hath not works, is dead in itself.

2:17 Even so faith, if it hath not works, is dead, being alone.

2:18 But some man shall say, Thou hast faith, and I have works; show thou to me thy faith without works [show thou me thy faith without works], and I shall show to thee my faith of works.

2:18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

2:19 Thou believest, that one God is; thou doest well; and devils believe, and [together] tremble.

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

2:20 But wilt thou know, thou vain man, that faith without works is idle?

2:20 But wilt thou know, O vain man, that faith without works is dead?

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2:21 Whether Abraham, our father, was not justified of works [Abraham, our father, whether he was not justified of works], offering Isaac, his son, on the altar?

2:22 Therefore thou seest, that faith wrought with his works, and his faith was filled of works [and his faith was fulfilled of works].

2:23 And the scripture was filled, saying, Abraham believed to God, and it was areckoned to him to rightwiseness [+And the scripture is fulfilled, saying, Abraham believed to God, and it was reckoned to him to rightwiseness], and he was called the friend of God.

2:24 Ye see that a man is justified of works, and not of faith only.

2:25 In like manner, whether also Rahab, the whore, was not justified of works, and received the messengers, and sent them out by another way?

2:26 For as the body without spirit is dead, so also faith without works is dead.

## Chapter 3

3:1 My brethren, do not ye be made many masters, witting that ye take the more doom.

3:2 For all we offend in many things. If any man offendeth not in word, this is a perfect man; for also he may lead about all the body with a bridle [forsooth he may with a bridle lead about all the body].

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2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

2:23 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.

2:24 Ye see then how that by works a man is justified, and not by faith only.

2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

2:26 For as the body without the spirit is dead, so faith without works is dead also.

## Chapter 3

3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

3:2 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.

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3:3 For if we put bridles into horses' mouths, for to consent to us, and we lead about all the body of them.

3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3:4 And lo! ships, when they be great, and be driven of strong winds, yet they be borne about of a little rudder, where the moving of the governor will.

3:4 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.

3:5 So also the tongue is but a little member, and raiseth great things. Lo! how little fire burneth a full great wood [Lo! how much fire kindleth how great a wood].

3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

3:6 And our tongue is fire, the university of wickedness. The tongue is ordained in our members, which defouleth all the body; and it is inflamed of hell [and it is inflamed, *or set afire*, of hell], and inflameth the wheel of our birth.

3:6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

3:7 And all the kind of beasts, and of fowls, and of serpents, and of others is chastised, and those be made tame of man's kind; [Soothly all kind of beasts, and fowls, and serpents, and of others, be overcome, *or under-yoked*, and be made tame, of mankind];

3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

3:8 but no man may chastise the tongue, for it is an unpeaceable evil [soothly it is an unquiet, *or unpeaceable*, evil thing], and full of deadly venom.

3:8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

3:9 In it we bless God, the Father, and in it we curse men, that be made to the likeness of God.

3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.



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3:10 Of the same mouth passeth forth blessing and cursing [Of the same mouth cometh forth blessing and cursing]. My brethren, it behooveth not that these things be done so.

3:11 Whether a well of the same hole bringeth forth [bring forth] sweet and salt water?

3:12 My brethren, whether a fig tree may make grapes, either a vine figs [or a vine figs]? So neither salt water may make sweet water.

3:13 Who *is* wise, and taught among you? show he of good living his working, in mildness of his wisdom [show he of good living his work, in mildness of wisdom].

3:14 That if ye have bitter envy, and strivings be in your hearts, do not ye have glory [That if ye have bitter zeal, *or envy*, and strives be in your hearts, do not ye glory], and be liars against the truth.

3:15 For this wisdom is not from above coming down, but earthly, and beastly, and fiendly [but earthly, beastly, fiendly].

3:16 For where is envy and strife, there *is* unsteadfastness and all depraved work [and all shrewd work].

3:17 But wisdom that is from above, first it is chaste, afterward peaceable, mild, able to be counseled [persuadable, *that is, easy to treat, and to be treated*], consenting to good things, full of mercy and of good fruits, deeming without

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3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

3:11 Doth a fountain send forth at the same place sweet *water* and bitter?

3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

3:13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

3:15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

3:16 For where envying and strife is, there *is* confusion and every evil work.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

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feigning.

3:18 And the fruit of rightwiseness is sown in peace, to men that make peace.

3:18 And the fruit of righteousness is sown in peace of them that make peace.

## Chapter 4

## Chapter 4

4:1 Whereof *be* battles and chidings among you? Whether not of your covetings, that fight in your members?

4:1 From whence *come* wars and fightings among you? *come* they not hence, *even* of your lusts that war in your members?

4:2 Ye covet, and ye have not; ye slay, and ye have envy, and ye be not able to get [ye slay, and have envy, and ye be not able to get]. Ye chide, and make battle; and ye have not, for that ye ask not.

4:2 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.

4:3 Ye ask, and ye receive not; for that ye ask evil, as ye show openly in your covetings.

4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4:4 Adulterers, know not ye, that the friendship of this world is enemy to God? Therefore whoever will be the friend of this world, is made the enemy of God.

4:4 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.

4:5 Whether ye guess [Whether ween ye], that the scripture saith vainly, The spirit that dwelleth in you, coveteth to envy?

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

4:6 But he giveth the more grace [Forsooth he giveth more grace]; for which thing he saith, God withstandeth proud men, but to meek men he giveth grace.

4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

4:7 Therefore be ye subject to God; but withstand ye the devil, and he shall flee from you.

4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

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4:8 Approach ye to God, and he shall approach to you. Ye sinners, cleanse ye the hands, and ye double in soul, purge ye the hearts. [+Nigh ye to God, and he shall nigh to you. Ye sinners, cleanse the hands, and ye double of will, purge the hearts.]

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

4:9 Be ye wretches, and wail ye [and weep ye]; your laughing be [it] turned into weeping, and [your] joy into sorrow of heart.

4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

4:10 Be ye meeked in the sight of the Lord, and he shall enhance you.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11 My brethren, do not ye backbite each other. He that backbiteth his brother, either that deemeth his brother [or that deemeth his brother], backbiteth the law, and deemeth the law. And if thou deemest the law, thou art not a doer of the law, but a doomsman.

4:11 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.

4:12 But one is maker of the law, and judge, that may destroy, and deliver [that may lose, and deliver]. And who art thou, that deemest thy neighbour?

4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

4:13 Lo! now ye, that say, To day either to morrow [To day or to morrow] we shall go into that city, and there we shall dwell a year, and we shall make merchandise, and we shall make winning;

4:13 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:

4:14 which know not [that know not], what is to you in the morrow. For what is your life? A smoke [A vapour, *or smoke*,] appearing at a little time, and afterward it shall be wasted.

4:14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

4:15 Therefore that ye say, If the Lord

4:15 For that ye *ought* to say, If the

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will, and if we [shall] live, we shall do this thing, either that thing [or that thing].

4:16 And now ye make full out joy in your prides; every such joying is wicked.

4:17 Therefore it is sin to him, that knoweth to do good, and doeth not. [Therefore to a man knowing to do good, and not doing, sin is to him.]

## Chapter 5

5:1 Do now, ye rich men, weep ye, yelling in your wretchednesses that shall come to you.

5:2 Your riches be rotten, and your clothes be eaten of moths.

5:3 Your gold and silver hath rusted, and the rust of them shall be to you into witnessing, and shall eat your flesh, as fire. Ye have treasured to you wrath in the last days.

5:4 Lo! the hire of your workmen, that reaped your fields, which is defrauded of you [which is frauded of you], crieth; and the cry of them hath entered into the ears of the Lord of hosts.

5:5 Ye have eaten on the earth, and in your lecheries ye have nourished your hearts. In the day of slaying

5:6 ye brought, and slew the just man, and he against-stood not you [and he withstood you not].

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Lord will, we shall live, and do this, or that.

4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

## Chapter 5

5:1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

5:2 Your riches are corrupted, and your garments are motheaten.

5:3 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.

5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

5:6 Ye have condemned *and* killed the just; *and* he doth not resist you.

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5:7 Therefore, brethren, be ye patient, till to the coming of the Lord. Lo! an earth-tiller abideth [the] precious fruit of the earth, patiently suffering, till he receive timeful and lateful *fruit*.

5:8 And be ye patient, and confirm ye your hearts, for the coming of the Lord shall approach. [And be ye patient, and confirm your hearts, for the coming of the Lord shall nigh.]

5:9 Brethren, do not ye be sorrowful each to other [Brethren, do not ye be scornful each to other], that ye be not deemed. Lo! the judge standeth nigh before the gate.

5:10 Brethren, take ye ensample of evil going out, and of long abiding, and travail [Brethren, take ye example of evil going out, and of long abiding of travail], and of patience, the prophets, that spake to you in the name of the Lord.

5:11 Lo! we bless them that suffered. Ye have heard the patience of Job, and ye saw the end of the Lord, for the Lord is merciful, and doing mercy.

5:12 Before all things, my brethren, do not ye swear, neither by heaven, neither by earth, neither by whatever other oath. But be your word Yea, yea, Nay, nay, that ye fall not under doom.

5:13 And if any of you is sorrowful [Soothly if any of you is sorrowful, *or heavy*], pray he with patient soul, and say he a psalm.

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5:7 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.

5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 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.

5:12 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.

5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

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5:14 If any of you is sick, lead he in priests of the church, and pray they for him, and anoint him with oil in the name of the Lord [anointing with oil in the name of the Lord];

5:15 and the prayer of faith shall save the sick *man*, and the Lord shall make him light [<sup>+</sup>and the prayer of faith shall save the sick, and the Lord shall discharge him, *or make him light*]; and if he be in sins, they shall be forgiven to him.

5:16 Therefore acknowledge ye each to other your sins, and pray ye each for other, that ye be saved [Therefore acknowledge ye one to another your sins, and pray ye for each other, that ye be saved]. For the continual prayer of a just man is much worth.

5:17 Elias was a deadly man like us [Elias was a man like to us passible, *or able to suffer*], and in prayer he prayed, that it should not rain on the earth, and it rained not three years and six months.

5:18 And again he prayed, and heaven gave rain, and the earth gave his fruit.

5:19 And, brethren, if any of you erreth from truth, and any converteth him, [Brethren, forsooth if any of you shall err from the truth, and any shall convert him,]

5:20 he oweth to know, that he that maketh a sinner to be turned from the error of his way, shall save the soul of him from death, and covereth the multitude of sins. [Amen.]

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5:14 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:

5:15 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.

5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

5:17 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.

5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19 Brethren, if any of you do err from the truth, and one convert him;

5:20 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.

THE FIRST EPISTLE  
*of*  
PETER

Wycliffe-Purvey, 1395

Chapter 1

1:1 Peter, apostle of Jesus Christ, to the chosen men, to the comelings of scattering abroad [to the chosen comelings of dispersion, *or scattering abroad*], of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,

1:2 by the before-knowing of God, the Father, in hallowing of Spirit, by obedience, and sprinkling of the blood of Jesus Christ, grace and peace be multiplied to you. [after the prescience of God, the Father, into hallowing of the Spirit, into obedience, and sprinkling of the blood of Jesus Christ, grace and peace to you be multiplied.]

1:3 Blessed *be* God, and the Father of our Lord Jesus Christ, which by his great mercy [which after his great mercy] begat us again into living hope, by the again-rising of Jesus Christ from death [by the again-rising of Jesus Christ from dead],

1:4 into heritage uncorruptible, and undefouled, and that shall not fade, that is kept in heavens for you [kept in heavens for you],

1:5 that in the virtue of God be kept

KJV, 1611

Chapter 1

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 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.

1:3 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,

1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1:5 Who are kept by the power of

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by the faith into health, and is ready to be showed in the last time [made ready to be showed in the last time].

God through faith unto salvation ready to be revealed in the last time.

1:6 In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations;

1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1:7 that the proving of your faith be much more precious than gold, that is proved by fire; and be found into praising, and glory, and honour, in the revelation of Jesus Christ.

1:7 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:

1:8 Whom when ye have not seen, ye love; into whom also now ye not seeing, believe; but ye that believe shall have joy, and gladness that may not be told out, and ye shall be glorified [forsooth ye believing shall have joy withoutforth in gladness unnarrable, *that is, that may not be told out*, and glorified],

1:8 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:

1:9 and have the end of your faith, the health of your souls. [bringing again the end of your faith, the health of your souls.]

1:9 Receiving the end of your faith, *even* the salvation of *your* souls.

1:10 Of which health prophets sought, and searched into, that prophesied of the grace to coming in you, [Of which health prophets sought out, and ensearched, that prophesied of the grace to come into you,]

1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

1:11 and sought which either what manner time the Spirit of Christ signified in them, and before-told those passions, that be in Christ, and the latter glories. [seeking which or what manner of time the Spirit of Christ signified in them, before-telling the passions, that be in

1:11 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.



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Christ, and the latter glories.]

1:12 To which it was showed [To whom it is showed], for not to themselves, but to you they ministered those things, that now be told to you by them that preached to you [that now be told to you by them that evangelized to you] by the Holy Ghost sent from heaven, into whom angels desire to behold.

1:13 For which thing be ye gird the loins of your soul, sober, perfect, *and* hope ye into that grace that is proffered to you by the showing of Jesus Christ [and hope ye into that grace that is offered to you by the revelation, *or showing*, of Jesus Christ],

1:14 as sons of obedience, not made like to the former desires of your unknowingness, [as sons of obedience, not together likened to the former desires of your ignorance,]

1:15 but like him that hath called you holy; that also ye self be holy in all living [that and yourselves be holy in all living];

1:16 for it is written, Ye shall be holy, for I am holy.

1:17 And if ye inwardly call him Father, which deemeth without acception of persons by the work of each man [the which without acception of persons deemeth after the work of each man], live ye in dread in the time of your pilgrimage [*in earth*];

1:18 witting that not by corruptible

1:12 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.

1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

1:16 Because it is written, Be ye holy; for I am holy.

1:17 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:

1:18 Forasmuch as ye know that ye

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gold, either silver [or silver], ye be bought again of your vain living of fathers' tradition,

were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1:19 but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus,

1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1:20 that was known before the making of the world, but he is showed in the last times, for you

1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

1:21 that by him be faithful in God; that raised him from death [that raised him from dead men], and gave to him everlasting glory, that your faith and hope were in God.

1:21 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.

1:22 And make ye chaste your souls in obedience of charity [Ye making chaste your souls in obedience of charity], in love of brotherhood; of simple heart love ye together more busily.

1:22 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:

1:23 *And be ye* born again, not of corruptible seed, but [of] uncorruptible, by the word of living God, and dwelling into without end.

1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1:24 For each flesh *is* hay, and all the glory of it *is* as the flower of hay; the hay dried up, and his flower felled down [<sup>†</sup>the hay drieth up, and the flower fell down];

1:24 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:

1:25 but the word of the Lord dwelleth without end [into without end]. And this is the word, that is preached to you [Soothly this is the word, that is evangelized to you].

1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

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## Chapter 2

## Chapter 2

2:1 Therefore put ye away all malice, and all guile, and feignings, and envies, and all backbitings; [Therefore putting away all malice, and all guile, and simulations, *or feignings*, and envies, and all detractions;]

2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2:2 as now born young children, reasonable, without guile, covet ye milk [*of full teaching*], that in it ye wax into health;

2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

2:3 if nevertheless ye have tasted, that the Lord is sweet.

2:3 If so be ye have tasted that the Lord *is* gracious.

2:4 And approach ye to him, that is a living stone, and reprov'd of men [To whom ye going nigh, a quick stone, reprov'd soothly of men], but chosen of God, and honoured;

2:4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

2:5 and yourselves as quick stones be ye above builded [and yourselves as quick stones be above builded] into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.

2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2:6 For which thing the scripture saith, Lo! I shall set in Sion the highest corner stone, chosen and precious [For which thing the scripture holdeth, Lo! I shall put in Sion the highest stone, a corner stone, chosen, precious]; and he that shall believe in him, shall not be confounded.

2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2:7 Therefore honour to you that believe; but to men that believe not, the stone whom the builders reprov'd, this is made into the head of the corner;

2:7 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,

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2:8 and the stone of hurting, and the stone of stumbling, to them that offend to the word, neither believe *it*, in which they be set. [+and the stone of hurting, and the stone of offence, to them that offend by word, neither believe, in which and they be put.]

2:9 But ye *be* a chosen kin, a kingly priesthood, holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darkneses into his wonderful light.

2:10 Which sometime were not a people of God, but now ye be the people of God; which had not mercy, but now ye have mercy.

2:11 Most dear, I beseech you, as comelings and pilgrims, to abstain you from fleshly desires, that fight against the soul;

2:12 and have ye your conversation good among heathen men [having your conversation, *or life*, good among heathen men], that in that thing that they backbite of you, as of misdoers, they behold you of good works, and glorify God in the day of visitation.

2:13 Be ye subject to each creature of man, for God; either to the king, as to him that is higher in state [as precellent, *or more worthy in state*],

2:14 either to dukes, as to those that be sent of him to the vengeance of misdoers, and to the praising of good men [forsooth to the praising of good deeds,

2:8 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.

2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2:10 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.

2:11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

2:14 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.

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*or good men*].

2:15 For so is the will of God, that ye do well, and make the unknowingness of unprudent men to be dumb. [For so is the will of God, that ye doing well, make the unknowingness of unwise men to be dumb.]

2:16 As free men, and not as having freedom the covering of malice, but as the servants of God.

2:17 Honour ye all men, love ye brotherhood, dread ye God, honour ye the king.

2:18 Servants, be ye subject in all dread to lords, not only to good and to mild [not only to good and mild], but also to tyrants.

2:19 For this is grace, if for conscience of God any man suffereth heavinesses, and suffereth unjustly. [Forsooth this is grace, if for conscience of God any man suffereth sorrows, *or heavinesses*, suffering unjustly.]

2:20 For what grace is it, if ye sin, and be buffeted, and suffer? But if ye do well, and suffer patiently, this is grace with God.

2:21 For to this thing ye be called. For also Christ suffered for us, and left ensample to you [leaving to you example], that ye follow the steps of him.

2:22 Which did not sin, neither guile was found in his mouth.

2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

2:16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

2:17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

2:18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

2:19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

2:20 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.

2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

2:22 Who did no sin, neither was guile found in his mouth:

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2:23 And when he was cursed, he cursed not [Which, when he was cursed, cursed not]; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly.

2:24 And he himself bare our sins in his body on a tree [Which he himself suffered, *or bare*, our sins in his body on the tree], that we be dead to sins, and live to rightwiseness, by whose wan wound ye be healed.

2:25 For ye were as sheep erring, but ye be now turned to the shepherd, and bishop of your souls.

## Chapter 3

3:1 Also women be they subject to their husbands; that if any man believe not to the word [+Also women be subject to their husbands; that if any believe not to the word], by the conversation of women they be won without word.

3:2 And behold ye in dread your holy conversation.

3:3 Of whom be there not withoutforth curious adorning of hair, either doing about of gold, either adorning of clothing; [Of which be not withoutforth curious adorning of hair, or doing about of gold, or adorning of clothing of vestments;]

3:4 but that that is the hid man of heart, in uncorruption, and of mild spirit [in uncorruptibility of quiet and mild spirit], which is rich in the sight of God.

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2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

## Chapter 3

3:1 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;

3:2 While they behold your chaste conversation *coupled* with fear.

3:3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

3:4 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.

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3:5 For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.

3:5 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:

3:6 As Sara obeyed to Abraham, and called him lord [calling him lord]; of whom ye be daughters well-doing, and not dreading any perturbation.

3:6 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.

3:7 Also men dwell together, and by knowing give ye honour to the woman's frailty, as to the more feeble, and as to even-heirs of grace and of life, that your prayers be not hindered. [Also men together dwelling, after science, *or knowing*, giving honour to the woman's vessel, *or body*, as to the more sick, as and to even-heirs of grace of life, that your prayers be not letted.]

3:7 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.

3:8 And in faith all of one will, in prayer be ye each suffering with other, lovers of brotherhood, merciful, mild, meek; [Forsooth in faith all of one understanding, *or will*, in prayer be ye compassionate, *or each suffering with other*, lovers of fraternity, merciful, mild, meek;]

3:8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

3:9 not yielding evil for evil, neither cursing for cursing, but on the contrary blessing; for in this thing ye be called, that ye wield blessing by heritage.

3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

3:10 For he that will love life, and see good days, constrain his tongue from evil, and his lips, that they speak not guile [that they speak no guile].

3:10 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:

3:11 And bow he from evil, and do good; seek he peace, and perfectly follow it [and perfectly sue it].

3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

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3:12 For the eyes of the Lord *be* on just men, and his ears on the prayers of them; but the face of the Lord *is* on men that do evils [forsooth the cheer of the Lord *is* on men doing evils].

3:13 And who is it that shall harm you, if ye be followers and lovers of goodness [if ye shall be good followers]?

3:14 But also if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not disturbed. [+But and if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not distressed.]

3:15 But hallow ye the Lord Christ in your hearts, and evermore be ye ready to [*do*] satisfaction to each man asking you reason of that faith and hope that is in you, but with mildness and dread,

3:16 having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ.

3:17 For it is better that ye do well, and suffer, if the will of God will, than doing evil. [Soothly it is better, if the will of God will, ye well-doing, to suffer, than evil-doing.]

3:18 For also Christ once died for our sins, he just for unjust, that he should offer to God us [that he should offer us to God], made dead in flesh, but made quick in Spirit.

3:19 For which thing he came in

3:12 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.

3:13 And who *is* he that will harm you, if ye be followers of that which is good?

3:14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

3:15 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:

3:16 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.

3:17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

3:18 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:

3:19 By which also he went and



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Spirit, and also to them that were closed together in prison;

preached unto the spirits in prison;

3:20 which were sometime unbelievful, when they abided the patience of God in the days of Noah, when the ship was made [when the ark, *or ship*, was made], in which a few, that is to say, eight souls were made safe by water.

3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3:21 And so baptism of like form maketh us safe [The which thing and baptism of like form maketh us safe]; not the putting away of the filths of flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ,

3:21 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:

3:22 that is in the right half of God, and swalloweth death [he swallowing death], that we should be made heirs of everlasting life. He went into heaven [He gone into heaven], and angels, and powers, and virtues, be made subject to him.

3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

## Chapter 4

## Chapter 4

4:1 Therefore for Christ suffered in flesh, be ye also armed by the same thinking; for he that suffered in flesh ceased from sins,

4:1 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;

4:2 that that is left now of time in flesh live not now to the desires of men, but to the will of God. [that he live not now to the desires of men, but to the will of God, that that is more of time in flesh.]

4:2 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.

4:3 For the time that is passed

4:3 For the time past of *our* life may

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[Soothly the time passed] is enough to the will of heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in unmeasurable eatings [in oft eatings], and drinkings, and unleaveful worshipping of maumets [and unleaveful worshippings of idols].

4:4 In which now they be astonished, in which thing they wonder, for ye run not together into the same confusion of lechery, and blaspheme [blaspheming].

4:5 And they shall give reason to him, that is ready to deem the quick and the dead.

4:6 For why for this thing it is preached also to dead men, that they be deemed by men in flesh, and that they live by God in spirit. [+For why for this thing to dead men it is evangelized also, that they be deemed soothly after men in flesh, but that they live after God in spirit.]

4:7 For the end of all things shall approach [Forsooth the end of all things shall nigh]. Therefore be ye prudent, and wake ye in prayers;

4:8 before all things have ye charity each to other in yourselves always [all-gates] lasting; for charity covereth the multitude of sins.

4:9 Hold ye hospitality together without grudging [without grutching];

4:10 each man as he hath received grace, ministering it into each other [ministering each to other], as good dispensers of the manifold grace of God.

suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4:4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

4:5 Who shall give account to him that is ready to judge the quick and the dead.

4:6 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.

4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

4:9 Use hospitality one to another without grudging.

4:10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

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4:11 If any man speaketh, *speake he* as the words of God; if any man ministereth, as of the virtue which God ministereth; that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen.

4:11 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.

4:12 Most dear *brethren*, do not ye go in pilgrimage in fervor, that is made to you to temptation [Most dear, do not ye go in pilgrimage in fervor, that is made to you into temptation], as if any new thing befall to you;

4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

4:13 but commune ye with the passions of Christ, and have ye joy, that also ye be glad, and have joy in the revelation of his glory. [but ye communing to the passions of Christ, have joy, that and ye gladding withoutforth, have joy in the revelation of his glory.]

4:13 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.

4:14 If ye be despised for the name of Christ, ye shall be blessed; for that that is of the honour, and of the glory, and of the virtue of God, and the Spirit that is his, shall rest on you [for that that is of the glory and virtue of God, and the Spirit that is his, resteth on you].

4:14 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.

4:15 But no man of you suffer as a manslayer, either a thief, either curser, either a desirer of other men's goods; [Forsooth no man of you suffer as a manslayer, or a thief, or curser, or desirer of other men's things;]

4:15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

4:16 but if *he suffer* as a christian man, shame he not, but glorify he God in this name.

4:16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

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Wycliffe-Purvey, 1395

4:17 For time is, that doom begin at God's house [For time is, that doom begin of God's house]; and if *it begin* first at us, what end *shall be* of them, that believe not to the gospel?

4:18 And if a just man scarcely shall be saved, where shall the unfaithful man and the sinner appear [where shall the unpious man and sinner appear]?

4:19 Therefore and they that suffer by the will of God [And so, and they that suffer after the will of God], betake their souls in good deeds to the faithful maker of nought.

## Chapter 5

5:1 Therefore I, an even-elder man, and a witness of Christ's passions, which also *am* a communer of that glory, that shall be showed in time to come; beseech the elder men, that be among you, [+Therefore I, even-elder and a witness of Christ's passions, beseech the elder men that be in you, which also *am* a communer of that glory that shall be showed in time to come,]

5:2 feed ye the flock of God, that is among you, and purvey ye, not as constrained, but willfully, by God [purveying not constrainingly, but willfully, after God]; not for love of foul winning, but willfully,

5:3 neither as having lordship in the clergy, but that ye be made ensample to the flock, of will. [+neither as having lordship in the clergy, but made form, *or example*, of the flock, and of intent, *either will*.]

KJV, 1611

4:17 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?

4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

4:19 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.

## Chapter 5

5:1 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:

5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

5:3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

# 1 P E T E R

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5:4 And when the prince of shepherds shall appear, ye shall receive the crown of glory, that may never fade [*that shall never fade*].

5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5:5 Also, ye young men, be ye subject to elder men, and all show ye together meekness [<sup>+</sup>Also ye younger men, be subject to elder men, forsooth all show ye together meekness]; for the Lord withstandeth proud men, but he giveth grace to meek men.

5:5 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.

5:6 Therefore be ye meeked under the mighty hand of God, that he raise you in the time of visitation [that he raise you in the day of visitation],

5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

5:7 and cast ye all your busyness into him, for to him is care of you. [ye casting into him all your busyness, for to him is care of you.]

5:7 Casting all your care upon him; for he careth for you.

5:8 Be ye sober, and wake ye, for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.

5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

5:9 Whom against stand ye, strong in the faith, witting that the same passion is made to that brotherhood of you, that is in the world [witting the same passion to be done to that your brotherhood, that is in the world].

5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

5:10 And God of all grace, that called you into his everlasting glory, you suffering a little [in Christ Jesus], he shall perform, and shall confirm, and shall make firm [he shall perform, shall confirm, and shall make firm].

5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

# 1 P E T E R

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5:11 To him *be* glory and lordship,  
into worlds of worlds. Amen.

5:11 To him *be* glory and dominion for  
ever and ever. Amen.

5:12 By Silvanus, [a] faithful brother  
to you as I deem, I wrote shortly;  
beseeching, and witnessing that this is  
the very grace of God, in which ye  
stand.

5:12 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.

5:13 The church that is gathered in  
Babylon, and Marcus, my son, greeteth  
you well. [The church that is gathered at  
Babylon greeteth you well, and Marcus, my  
son.]

5:13 The *church that is* at Babylon,  
elected together with *you*, saluteth you;  
and *so doth* Marcus my son.

5:14 Greet ye well together in holy  
kiss. Grace *be* to you all that be in  
Christ. Amen.

5:14 Greet ye one another with a kiss  
of charity. Peace *be* with you all that are  
in Christ Jesus. Amen.

THE SECOND EPISTLE  
*of*  
PETER

Wycliffe-Purvey, 1395

Chapter 1

1:1 Simon Peter, servant and apostle of Jesus Christ, to them that have taken with us the even-faith [to them that have taken with us the even much faith], in the rightwiseness of our God and Saviour Jesus Christ,

1:2 grace and peace be filled to you, by the knowing of our Lord Jesus Christ. [grace to you, and peace be full-filled, in the knowing of our Lord Jesus Christ.]

1:3 How all things of his god-like virtue, that be to life and piety [that be into life and piety], be given to us, by the knowing of him, that called us for his own glory and virtue.

1:4 By whom he gave to us most [and] precious promises; that by these things ye shall be made fellows of God's kind, and flee the corruption of that covetousness [fleeing the corruption of that covetousness], that is in the world.

1:5 And bring ye in all busyness, and minister in your faith virtue, and in virtue knowing [soothly in virtue science, *or knowing*];

KJV, 1611

Chapter 1

1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

1:3 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:

1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

## 2 P E T E R

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Wycliffe-Purvey, 1395

1:6 in knowing abstinence [in science soothly abstinence], in abstinence patience, in patience piety;

1:7 in piety, love of brotherhood, and in love of brotherhood charity.

1:8 For if these be with you, and overcome [and overcome, *or be plenteous*], they shall not make you void, neither without fruit [nor without fruit], in the knowing of our Lord Jesus Christ.

1:9 But to whom these be not ready, he is blind, and gropeth with his hand, and forgetteth the purging of his old trespasses.

1:10 Wherefore, brethren, be ye more busy [more busy ye], that by good works ye make your calling and choosing certain; for ye doing these things shall not do sin any time [soothly ye doing these things, shall not sin any time].

1:11 For thus the entering into [the] everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously.

1:12 For which thing I shall begin to admonish you evermore of these things; and I will that ye be knowing, and confirmed in this present truth.

1:13 Forsooth I deem justly [Forsooth I deem just], as long as I am in this tabernacle, to raise you in admonishing;

1:14 and I *am* certain, that the putting away [for the putting off] of my tabernacle

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1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;

1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

1:8 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.

1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1:12 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.

1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

1:14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord



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is swift, by this that our Lord Jesus Christ hath showed to me.

Jesus Christ hath showed me.

1:15 But I shall give busyness, that oft after my death ye have mind of these things.

1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

1:16 For we not following unwise tales, have made known to you the virtue and the before-knowing [the virtue and prescience, *or before-knowing,*] of our Lord Jesus Christ; but we were made beholders of his greatness [but made beholders of his greatness].

1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

1:17 For he took of God the Father honour and glory, by such manner voice slid down to him from the great glory, This is my loved Son, in whom I have pleased to me; hear ye him.

1:17 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.

1:18 And we heard this voice brought from heaven, when we were with him in the holy hill.

1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

1:19 And we have a firmer word of prophecy, to which ye giving attention do well, as to a lantern that giveth light in a dark place, till the day begin to give light, and the day star spring in your hearts.

1:19 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:

1:20 And first understand ye this thing, that each prophecy of scripture is not made by proper interpretation; [First understanding this thing, that each prophecy of scripture is not made by proper, *or own,* interpretation;]

1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:21 for prophecy was not brought any time by man's will, but the holy men of God inspired with the Holy

1:21 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

## 2 P E T E R

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Ghost spake.

Holy Ghost.

### Chapter 2

### Chapter 2

2:1 But also false prophets were in the people, as in you shall be masters liars, that shall bring in sects of perdition; and they deny that Lord that bought them, and bring on themselves hasty perdition. [+Forsooth there were and false prophets of the people, as and in you shall be master liars, which shall bring in sects of perdition; and they denying that Lord that bought them, and bring on themselves hasty perdition, *or damnation.*]

2:1 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.

2:2 And many shall follow their lecheries, by whom the way of truth shall be blasphemed;

2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

2:3 and they shall make merchandise of you in covetousness by feigned words. To whom doom now a while ago ceaseth not [To whom doom now sometime ceaseth not], and the perdition of them nappeth not.

2:3 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.

2:4 For if God spared not angels sinning, but betook them to be tormented, and to be drawn down with bonds of hell into hell [but betook them to be tormented, drawn down with bonds of hell into hell], to be kept into doom;

2:4 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;

2:5 and spared not the first world, but kept Noah, the eighth man, the before-goer of rightwiseness, and brought in the great flood to the world of unfaithful men [bringing in the deluge, *or great flood*, to the world of unpius men];

2:5 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;

2:6 and he drove into powder [and

2:6 And turning the cities of Sodom

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driving into powder] the cities of men of Sodom and of men of Gomorrha, and condemned by turning upside-down, and put them the ensample of them that were to doing evil [putting example of them that were to doing evil, *or unpiouly*];

2:7 and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation of cursed men;

2:8 for in sight and hearing he was just, and dwelled amongst them [dwelling with them] that from day into day tormented with wicked works a just soul.

2:9 For the Lord knoweth how to deliver pious men from temptation, and keep wicked men into the day of doom to be tormented; [The Lord knew to deliver pious men of temptation, soothly to keep wicked men into the day of doom to be tormented;]

2:10 but more them that walk after the flesh, in coveting of uncleanness, and despise lordshipping, and be bold, pleasing themselves, and dread not to bring in sects, blaspheming;

2:11 where angels, when they be more in strength and virtue, bear not the execrable doom against them [bear not against them the execrable, *or cursed*, doom].

2:12 But these *be* as unreasonable beasts, naturally into taking [by kind into taking], and into death, blaspheming in these things that they know not, and shall perish in their corruption,

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and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2:10 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.

2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2:12 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;

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2:13 and receive the hire of unrightwiseness. And they guess delights of defouling and of wem, to be likings of the day, flowing in their feasts with delights, doing lechery with you, [receiving the hire of unrightwiseness, guessing the volupties of the day delights of defouling and of wem, with delights flowing, in their feasts doing lechery with you,]

2:14 and have eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, and have the heart exercised to covetousness; the sons of cursing, [having eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, having the heart exercised in covetousness, the sons of cursing,]

2:15 that forsake the right way, and erred, following the way of Balaam of Bosor, which loved the hire of wickedness.

2:16 But he had reprovng of his madness; a dumb beast under yoke, that spake with voice of man, that forbade the un wisdom of the prophet. [Soothly he had correction, *or reprovng*, of his madness; a dumb beast under yoke, speaking with voice of a man, forbade the un wisdom of the prophet.]

2:17 These be wells without water, and mists driven with whirlwinds [and clouds driven with whirling winds], to whom the thick mist of darkneses is reserved.

2:18 And they speak in pride of vanity, and deceive in desires of flesh of lechery them, that escape a little. Which live in error,

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2:13 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;

2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

2:15 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;

2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2:18 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.

## 2 P E T E R

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Wycliffe-Purvey, 1395

2:19 and promise freedom to them [promising liberty, *or freedom*, to them], when they be servants of corruption. For of whom any man is overcome, of him also he is servant.

2:20 For if men forsake the uncleannesses of the world, by the knowing of our Lord and Saviour Jesus Christ, and again be wrapped in these [again enwrapped in these], and be overcome, the latter things be made to them worse than the former.

2:21 For it was better to them to not know the way of rightwiseness, than to turn again after the knowing, from that holy commandment that was betaken to them.

2:22 For that very proverb befelled to them, The hound turned again to his vomit, *or casting*, and a sow *is* washed in wallowing in fen. [Soothly that thing of very proverb befell to them, An hound turned again to his vomit, *or casting up*, and a sow washed in the wallowing, *or slough*, of clay, *or fen*.]

### Chapter 3

3:1 Lo! ye most dear-worthy brethren, I write to you this second epistle [Lo! I write to you, most dear, this second epistle], in which I stir your clear soul by admonishing together,

3:2 that ye be mindful of those words [that ye be mindful of the words], that I before-said of the holy prophets, and of the commandments of the holy apostles of the Lord and Saviour.

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2:19 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.

2:20 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.

2:21 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.

2:22 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.

### Chapter 3

3:1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

3:2 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:

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Wycliffe-Purvey, 1395

3:3 First know ye this thing, that in the last days deceivers shall come in deceit [First knowing this thing, that in the last days scornors shall come in deceit], going after their own covetings,

3:4 saying, Where is the promise, or the coming of him? for since the fathers died, all things last from the beginning of creature [for since fathers slept, *either died*, so all things last from the beginning of creature].

3:5 But it is hid from them willing this thing, that heavens were before, and the earth of water was standing by water, by God's word [that heavens were first, and the earth of water and by water being, *or standing*, together by God's word];

3:6 by which [things] that same world cleansed, then by water perished.

3:7 But the heavens that now be, and the earth, be kept by the same word, and be reserved to fire into the day of doom and perdition of wicked men. [Forsooth the heavens that now be, and the earth, by the same word put again, be kept to fire into the day of doom and perdition of unpius men.]

3:8 But, ye most dear, this one thing be not hid to you [*be not unknown*], that one day with God *is* as a thousand years, and a thousand years *be* as one day [and a thousand years as one day].

3:9 The Lord tarrieth not his promise, as some [men] guess, but he doeth patiently for you, and will not

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3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

3:4 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.

3:5 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:

3:6 Whereby the world that then was, being overflowed with water, perished:

3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

3:8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-

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that any man perish [not willing any to perish], but that all turn again to penance.

3:10 For the day of the Lord shall come as a thief, in which heavens with great rush shall pass [in which heavens with great rush, *or fierceness*, shall pass], and elements shall be dissolved by heat, and the earth, and all the works that be in it, shall be burnt.

3:11 Therefore when all these things shall be dissolved, what manner men behooveth it you to be in holy livings and piety [in holy livings and pieties],

3:12 abiding and hieing into the coming of the day of our Lord Jesus Christ, by whom heavens burning shall be dissolved, and elements shall fail by burning of fire [<sup>+</sup>by which heavens burning shall be dissolved, and elements shall fail by burning, *or heat*, of fire].

3:13 Also we abide by his promises [Soothly we abide after his promise] new heavens and new earth, in which rightwiseness dwelleth.

3:14 For which thing, ye most dear, abiding these things, be ye busy to be found to him in peace unspotted and undefouled [in peace unspotted and unfouled].

3:15 And deem ye long abiding of our Lord Jesus Christ your health, as also our most dear brother Paul wrote to you, by wisdom given to him. [And deem ye the long abiding of our Lord your health, as and our most dear brother Paul wrote to you,

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ward, not willing that any should perish, but that all should come to repentance.

3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

3:11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

3:15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

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after wisdom given to him.]

3:16 As and in all his epistles he speaketh in them of these things; in which be some hard things to understand, which unwise and unstable men deprave [As and in all epistles he speaking in them of these things; in which be some hard things in understanding, the which unwise, *or untaught*, and unstable men deprave], as also they do other scriptures, to their own perdition.

3:17 Therefore ye, brethren, before-witting keep yourselves, lest ye be deceived by error of unwise men, and fall away from your own firmness. [Therefore ye, brethren, before-witting keep yourselves, lest ye over-led, *or deceived*, by error of unwise men, fall away from your own firmness.]

3:18 But wax ye in the grace and the knowing of our Lord Jesus Christ and our Saviour; to him *be* glory now and into the day of everlastingness. Amen.

3:16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

3:17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

3:18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.



# THE FIRST EPISTLE *of* JOHN

Wycliffe-Purvey, 1395

## Chapter 1

1:1 That thing that was from the beginning [Which thing was from the beginning], which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life;

1:2 and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.

1:3 Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.

1:4 And we write this thing to you [And this thing we write to you], that ye have joy, and that your joy be full.

1:5 And this is the telling, that we heard of him, and tell to you, that God is light, and there be no darkneses in him.

1:6 If we say, that we have fellowship with him, and we wander in darkneses, we lie, and do not truth.

KJV, 1611

## Chapter 1

1:1 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;

1:2 (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

1:3 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.

1:4 And these things write we unto you, that your joy may be full.

1:5 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.

1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

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1:7 But if we walk in light, as also he is in light, we have fellowship together; and the blood of Jesus Christ, his Son, cleanseth us from all sin.

1:8 If we say, that we have no sin, we deceive ourselves, and truth is not in us.

1:9 If we acknowledge our sins, he is faithful and just, that he forgive to us our sins, and cleanse us from all wickedness.

1:10 And if we say [If we say], that we have not sinned, we make him a liar, and his word is not in us.

## Chapter 2

2:1 My little sons, I write to you these things, that ye sin not. But if any man sinneth, we have an advocate with the Father, Jesus Christ [just],

2:2 and he is the forgiveness for our sins; and not only for our *sins* [and he is helping for our sins; soothly not only for ours], but also for *the sins* of all the world.

2:3 And in this thing we know, that we know him, if we keep his commandments.

2:4 He that saith that he knoweth God, and keepeth not his commandments, is a liar, and truth is not in him.

2:5 But the charity of God is perfect verily in him, that keepeth his word [Forsooth who keepeth his word, verily in him

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1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## Chapter 2

2:1 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:

2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

2:3 And hereby we do know that we know him, if we keep his commandments.

2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

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is perfect charity]. In this thing we know, that we be in him, if we be perfect in him.

2:6 He that saith, that he dwelleth in him, he oweth to walk, as he walked.

2:7 Most dear *brethren*, I write to you, not a new commandment, but the old commandment, that ye had from the beginning. The old commandment is the word, that ye heard.

2:8 Again I write to you a new commandment, that is true both in him and in you; for darkneses be passed, and very light shineth now [and very light now shineth].

2:9 He that saith, that he is in light, and hateth his brother, is in darkneses yet [is in darkness till to yet].

2:10 He that loveth his brother, dwelleth in light, and cause of stumbling is not in him [and offence is not in him].

2:11 But he that hateth his brother, is in darkneses, and wandereth in darkneses, and knoweth not whither he goeth; for darkneses have blinded his eyes.

2:12 Little sons, I write to you, that your sins be forgiven to you for his name.

2:13 Fathers, I write to you, for ye have known him, that is from the

2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

2:7 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.

2:8 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.

2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

2:11 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.

2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

2:13 I write unto you, fathers, because ye have known him *that is* from the

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beginning. Young men, I write to you, for ye have overcome the wicked. I write to you, young children [I write to you, infants, *or young children*], for ye have known the Father.

beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

2:14 I write to you, brethren, for ye have known him, that is from the beginning. I write to you, young men, for ye be strong, and the word of God dwelleth in you, and ye have overcome the wicked.

2:14 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.

2:15 Do not ye love the world, nor those things that be in the world [neither those things that be in the world]. If any man loveth the world, the charity of the Father is not in him.

2:15 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.

2:16 For all thing that is in the world, is covetousness of flesh, and covetousness of eyes, and pride of life, which is not of the Father, but it is of the world.

2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

2:17 And the world shall pass, and the covetousness of it; but he that doeth the will of God, dwelleth without end [dwelleth into without end].

2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

2:18 My little sons, the last hour is; and as ye have heard, that antichrist cometh, now many antichrists be made; wherefore we know [whereof we know], that it is the last hour.

2:18 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.

2:19 They went forth from us, but they were not of us; for if they had been of us, they had dwelt with us; but that they be known, that they be not all of us [but that they be known, that they be not of us].

2:19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

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2:20 But ye have anointing of the Holy Ghost, and know all things. [But ye have unction of the Holy Ghost, and know all things.]

2:21 I wrote not to you, as to men that know not the truth, but as to men that know it, and for each lying is not of truth.

2:22 Who is a liar, but this that denieth that Jesus is not Christ? This is antichrist, that denieth the Father, and the Son.

2:23 For each that denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath also the Father.

2:24 That thing that ye heard at the beginning, dwell it in you [That thing that ye heard from the beginning, dwell in you]; for if that thing dwelleth in you [for if it shall dwell in you], which ye heard at the beginning, [and] ye shall dwell in the Son and in the Father.

2:25 And this is the promise, that he promised to us everlasting life.

2:26 I wrote these things to you, of them that deceive you,

2:27 and that the anointing which ye received of him, dwell in you. And ye have not need, that any man teach you, but as his anointing teacheth you of all things, and it is true, and it is not lying; and as he taught you, dwell ye in him.

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2:20 But ye have an unction from the Holy One, and ye know all things.

2:21 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.

2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

2:23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

2:24 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.

2:25 And this is the promise that he hath promised us, *even* eternal life.

2:26 These *things* have I written unto you concerning them that seduce you.

2:27 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.

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2:28 And now, ye little sons, dwell ye in him, that when he shall appear, we have trust, and be not confounded of him in his coming.

2:29 If ye know that he is just, know ye that also each that doeth rightwiseness, is born of him.

## Chapter 3

3:1 See ye what manner charity the Father gave to us, that we be named the sons of God, and be *his sons*. For this thing the world knew not us, for it knew not him [For this thing the world knoweth not us, for it knoweth not him].

3:2 Most dear *brethren*, now we be the sons of God, and yet it appeared not, what we shall be. We know, that when he shall appear, we shall be like him, for we shall see him as he is.

3:3 And each man that hath this hope in him, maketh himself holy, as [and] he is holy.

3:4 Each man that doeth sin, doeth also wickedness, and sin is wickedness.

3:5 And ye know, that he appeared to do away sins, and sin is not in him.

3:6 Each man that dwelleth in him, sinneth not; and each that sinneth, seeth not him, neither knew him.

3:7 Little sons, no man deceive you; he that doeth rightwiseness, is just, as

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2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

## Chapter 3

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

3:7 Little children, let no man deceive you: he that doeth righteousness

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also he is just.

3:8 He that doeth sin, is of the devil; for the devil sinneth from the beginning. In this thing the Son of God appeared, that he undo the works of the devil.

3:9 Each man that is born of God, doeth not sin; for the seed of God dwelleth in him, and he may not do sin [and he may not sin], for he is born of God.

3:10 In this thing the sons of God be known, and the sons of the fiend. Each man that is not just, is not of God, and he that loveth not his brother [and he that loveth not his brother, *is not of God*].

3:11 For this is the telling, that ye heard at the beginning, that ye love each other;

3:12 not as Cain, that was of the devil, and slew his brother. And for what thing slew he him? for his works were evil, and his brother's just.

3:13 Brethren, do not ye wonder, if the world hateth you.

3:14 We know, that we be translated from death to life, for we love brethren. He that loveth not, dwelleth in death.

3:15 Each man that hateth his brother, is a manslayer; and ye know, that each manslayer hath not everlasting life dwelling in him.

is righteous, even as he is righteous.

3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

3:9 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.

3:10 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.

3:11 For this is the message that ye heard from the beginning, that we should love one another.

3:12 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.

3:13 Marvel not, my brethren, if the world hate you.

3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

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3:16 In this thing we have known the charity of God, for he put his life for us, and we owe to put our lives for our brethren.

3:16 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.

3:17 He that hath the chattel of this world, and seeth that his brother hath need [He that shall have the substance of this world, and shall see his brother have need], and closeth his entrails from him, how dwelleth the charity of God in him?

3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

3:18 My little sons, love we not in word, neither in tongue, but in work and truth.

3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

3:19 In this thing we know, that we be of truth, and in his sight we admonish our hearts.

3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

3:20 For if our heart reprove us, God is more than our heart, and knoweth all things.

3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

3:21 Most dear *brethren*, if our heart reproveth not us, we have trust to God;

3:21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

3:22 and whatever we shall ask, we shall receive of him, for we keep his commandments, and we do those things that be pleasant before him.

3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

3:23 And this is the commandment of God, that we believe in the name of his Son Jesus Christ, and that we love each other [And this is the commandment of him, that we believe in the name of his Son Jesus Christ, and love each other], as he gave behest to us.

3:23 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.

3:24 And he that keepeth his

3:24 And he that keepeth his



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commandments, dwelleth in him, and he in him. And in this thing we know, that he dwelleth in us, by the Spirit, whom he gave to us.

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.

## Chapter 4

## Chapter 4

4:1 Most dear *brethren*, do not ye believe to each spirit, but prove ye the spirits, if they be of God; for many false prophets went out into the world.

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

4:2 In this thing the Spirit of God is known; each spirit that acknowledgeth that Jesus Christ hath come in flesh, is of God;

4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

4:3 and each spirit that undoeth Jesus, is not of God. And this is antichrist, of whom ye have heard, that he cometh; and right now he is in the world.

4:3 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.

4:4 Ye, little sons, be of God, and ye have overcome him; for he that is in you is more, than he that *is* in the world.

4:4 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.

4:5 They be of the world, therefore they speak of the world, and the world heareth them.

4:5 They are of the world: therefore speak they of the world, and the world heareth them.

4:6 We be of God; he that knoweth God, heareth us; he that is not of God, heareth not us. In this thing we know the spirit of truth, and the spirit of error.

4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

4:7 Most dear *brethren*, love we together, for charity is of God; and each that loveth his brother, is born of God,

4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth

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and knoweth God.

God.

4:8 He that loveth not, knoweth not God; for God is charity.

4:8 He that loveth not knoweth not God; for God is love.

4:9 In this thing the charity of God appeared in us, for God sent his one begotten Son into the world, that we live by him.

4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

4:10 In this thing is charity, not as we had loved God, but for he first loved us, and sent his Son forgiveness for our sins [and sent his Son helping for our sins].

4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

4:11 Ye most dear *brethren*, if God loved us, [and] we owe to love each other.

4:11 Beloved, if God so loved us, we ought also to love one another.

4:12 No man saw ever God; if we love together, God dwelleth in us, and the charity of him is perfect in us.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

4:13 In this thing we know, that we dwell in him, and he in us; for of his Spirit he gave to us.

4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

4:14 And we saw, and witness, that the Father sent his Son Saviour of the world.

4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

4:15 Whoever acknowledgeth [Whoever shall acknowledge], that Jesus is the Son of God, God dwelleth in him, and he in God.

4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

4:16 And we have known, and believe to the charity, that God hath in us. God is charity, and he that dwelleth in charity, dwelleth in God, and God in him.

4:16 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.

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4:17 In this thing is the perfect charity of God with us [In this thing is the perfect charity of God in us], that we have trust in the day of doom; for as he is, also we be in this world.

4:18 Dread is not in charity, but perfect charity putteth out dread [but perfect charity sendeth out dread]; for dread hath pain. But he that dreadeth, is not perfect in charity.

4:19 Therefore love we God, for he loved us before. [+Therefore love we God, for he before loved us/for he former loved us.]

4:20 If any man saith, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how may he love God, whom he seeth not?

4:21 And we have this commandment of God, that he that loveth God, love also his brother.

## Chapter 5

5:1 Each man that believeth that Jesus is Christ, is born of God; and each man that loveth him that engendered [and each that loveth him that gendereth], loveth him that is born of him.

5:2 In this thing we know, that we love the children of God, when we love God, and do his commandments.

5:3 For this is the charity of God, that we keep his commandments; and his commandments be not heavy [and his commandments be not grievous].

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4:17 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.

4:18 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.

4:19 We love him, because he first loved us.

4:20 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?

4:21 And this commandment have we from him, That he who loveth God love his brother also.

## Chapter 5

5:1 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.

5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

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5:4 For all thing that is born of God, overcometh the world; and this is the victory that overcometh the world, our faith.

5:4 For whatsoever is born of *God* overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5:5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

5:6 This is Jesus Christ, that came by water and blood; not in water only, but in water and blood. And the Spirit is he that witnesseth, that Christ is [the] truth.

5:6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

5:7 For three be, that give witnessing in heaven, the Father, the Son, and the Holy Ghost [For three be, that bear witness in heaven, the Father, the Word, *or Son*, and the Holy Ghost]; and these three be one.

5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

5:8 And three be, that give witnessing in earth, the Spirit, water, and blood; and these three be one.

5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

5:9 If we receive the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he witnessed of his Son.

5:9 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.

5:10 He that believeth in the Son of God, hath the witnessing of God in him. He that believeth not to the Son, maketh him a liar; for he believeth not in the witnessing, that God witnessed of his Son.

5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

5:11 And this is the witnessing, for God gave to you everlasting life [for God gave to us everlasting life], and this life is in his Son.

5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

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5:12 He that hath the Son *of God*, hath also life [He that hath the Son, hath life]; he that hath not the Son *of God*, hath not life.

5:13 I write to you these things, that ye know, that ye have everlasting life, which believe in the name of God's Son.

5:14 And this is the trust which we have to God [And this is the trust that we have in God], that whatever thing we ask after his will, he shall hear us.

5:15 And we know, that he heareth us, whatever thing we ask; we know, that we have the askings, that we ask of him [which we ask of him].

5:16 He that knoweth that his brother sinneth a sin not to death [He that knoweth his brother to sin a sin not to death], ask he, and life shall be given to him that sinneth not to death. There is a sin to death; not for it I say, that any man pray.

5:17 Each wickedness is sin, and there is [a] sin to death.

5:18 We know, that each man that is born of God, sinneth not; but the generation of God keepeth him, and the wicked toucheth him not.

5:19 We know, that we be of God, and all the world is set in evil [and all the world is put in wicked].

5:20 And we know, that the Son of

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5:12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

5:13 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.

5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

5:16 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.

5:17 All unrighteousness is sin: and there is a sin not unto death.

5:18 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.

5:19 *And* we know that we are of God, and the whole world lieth in wickedness.

5:20 And we know that the Son of

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God came in flesh, and gave to us wit, that we know him very God, and be in the very Son [Jesus] of him [and be in the very Son Jesus of him]. This is very God, and everlasting life.

5:21 My little sons, keep ye you from maumets. [Amen.] [Little sons, keep ye you from simulacra, *or covetousness*. Amen.]

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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.

5:21 Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE  
*of*  
JOHN

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1 The elder *man*, to the chosen lady  
[The elder *man* to the lady Electa], and to  
her children, which I love in truth; and  
not I alone, but also all men that know  
truth [but and all men that knew truth];

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 that dwelleth in you,  
and with you shall be without end. [for  
the truth that dwelleth in you, and with you  
shall be into without end].

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 of God the Father, and of Jesus  
Christ, the Son of the Father, in truth  
and charity.

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 joyed full much, for I found of  
thy sons going in truth, as we received  
commandment of the Father.

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 pray thee, lady, not as  
writing a new commandment to thee,  
but that that we had from the  
beginning, that we love each other.

5 And now I beseech thee, lady, not  
as though I wrote a new commandment  
unto thee, but that which we had from  
the beginning, that we love one  
another.

6 And this is charity, that we walk  
after his commandments. For this is the  
commandment, that as ye heard at the  
beginning, walk ye in him.

6 And this is love, that we walk after  
his commandments. This is the com-  
mandment, That, as ye have heard from  
the beginning, ye should walk in it.

## 2<sup>nd</sup> JOHN

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Wycliffe-Purvey, 1395

KJV, 1611

7 For many deceivers went out into the world, which acknowledge not that Jesus Christ hath come in flesh; this is a deceiver and antichrist.

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 See ye yourselves, lest ye lose the things that ye have wrought, [but] that ye receive full meed;

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 witting that each man that goeth before [witting that each man that goeth away], and dwelleth not in the teaching of Christ, hath not God. He that dwelleth in the teaching [*of Christ*], hath both the Son and the Father.

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 any man cometh to you, and bringeth not this teaching, do not ye receive him into *your* house, neither say to him, Hail.

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 saith to him, Hail, communeth with his evil works. Lo! I before-said to you, that ye be not confounded in the day of our Lord Jesus Christ.

11 For he that biddeth him God speed is partaker of his evil deeds.

12 I have more things to write to you, and I would not by parchment and ink [I having more things to write to you, would not by parchment and ink]; for I hope that I shall come to you, and speak mouth to mouth, that our joy be full.

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 sons of thy chosen sister greet thee well [The sons of thy sister Electa greet thee well]. The grace of God *be* with thee. Amen.

13 The children of thy elect sister greet thee. Amen.



THE THIRD EPISTLE  
*of*  
JOHN

Wycliffe-Purvey, 1395

1 The elder *man* to Gaius, most dear *brother* [most dear], whom I love in truth.

2 Most dear *brother*, of all things I make prayer, that thou enter, and fare wellfully, as thy soul doeth wellfully. [+Most dear, of all things I make prayer, that thou enter, and fare wellsomely, as thy soul fareth wellsomely.]

3 I joyed [full] greatly, for brethren came, and bare witnessing to thy truth, as thou walkest in truth.

4 I have not more grace of these things, than that I hear that my sons walk in truth.

5 Most dear *brother*, thou doest faithfully, whatever thou workest in brethren [Most dear, thou doest faithfully, whatever thou workest into brethren], and that into pilgrims,

6 which yielded witnessing to thy charity, in the sight of the church; which thou ledest forth [whom thou ledest forth], and doest well-worthy to God.

7 For they went forth for his name, and took nothing of heathen men.

KJV, 1611

1 The elder unto the wellbeloved Gaius, 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 doest faithfully whatsoever thou doest 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

## 3<sup>rd</sup> JOHN

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Wycliffe-Purvey, 1395

KJV, 1611

[Soothly for his name they went forth, nothing taking of heathen men.]

Gentiles.

8 Therefore we owe to receive such, that we be even-workers of truth.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I had written peradventure to the church, but this Diotrephes, that loveth to bear primacy in them [that loveth for to bear primacy, *or chief places*, in them], receiveth not us.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 For this thing, if I shall come, I shall admonish his works, which he doeth, chiding against us with evil words [<sup>+</sup>*garring, or chiding*/chattering against us with evil words]. And as if these things suffice not to him, neither he receiveth brethren, and forbiddeth them that receive, and putteth out of the church [and casteth out of the church].

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 Most dear *brother* [Most dear], do not thou follow evil thing, but that that is good thing. He that doeth well, is of God; he that doeth evil, seeth not God.

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 Witnessing is yielded to Demetrius of all men, and of truth itself; but also we bear witnessing, and thou knowest, that our witnessing is true.

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 to thee, but I would not write to thee by ink and pen.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 For I hope soon to see thee, and we shall speak mouth to mouth. Peace *be* to thee. Friends greet thee well. Greet thou well friends by name.

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.

THE EPISTLE  
*of*  
JUDE

Wycliffe-Purvey, 1395

1 Judas, the servant of Jesus Christ, and brother of James, to these that be loved, that be in God the Father, and to them that be called and kept of Jesus Christ [and of Jesus Christ kept and called],

2 mercy, and peace, and charity be filled to you. [mercy to you, and peace, and charity be full-filled.]

3 Most dear *brethren* [Most dear], I doing all busyness to write to you of your common health, had need to write to you, and pray to strive strongly for the faith that is once taken to saints [for the faith once betaken to saints].

4 For some unfaithful men privily entered, that sometime were before-written into this doom, and overturn the grace of our God into lechery, and deny him that is only a Lord, our Lord Jesus Christ. [Forsooth some men privily entered, that sometime were before-written into this doom, unpious men, overturning the grace of our God into lechery, and denying the alone lordshipper and our Lord Jesus Christ.]

5 But I will admonish you once, that know all things, that Jesus saved his people from the land of Egypt, and the second time destroyed them that

KJV, 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, *and* 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,

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believed not. [Forsooth I will together admonish you, witting once all things, for Jesus saving his people of the land of Egypt, the second time lost them that believed not.]

afterward destroyed them that believed not.

6 And he reserved under darkness angels, that kept not their princehood, but forsook their house, into the doom of the great God, into everlasting bonds. [Soothly angels that kept not his princehood, but forsook his house, he reserved into the doom of great God, in everlasting bonds under darkness.]

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 As Sodom, and Gomorrha, and the nigh coasted cities, that in like manner did fornication, and went away after other flesh, and be made ensample, suffering pain of everlasting fire. [+As Sodom, and Gomorrha, and nigh coasted cities, in like manner doing fornication, and going away after other flesh, be made example, suffering pain of everlasting fire.]

7 Even as Sodom and Gomorrha, 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 In like manner also these that defoul the flesh, and despise lordship, and blaspheme majesty.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 When Michael, archangel, disputed with the devil, and strove of Moses' body [When Michael, the archangel, disputing with the devil, strove of Moses' body], he was not hardy to bring in doom of blasphemy, but said, The Lord command to thee.

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 men blaspheme [Forsooth these blaspheme], whatever things they know not. For whatever things they know naturally as dumb beasts [Forsooth whatever things they know by kind as dumb beasts], in these they be corrupt.

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.

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11 Woe to them that went the way of Cain, and that be shed out by error of Balaam for meed, and perished in the gainsaying of Core [and perished in the again-saying of Core].

12 These be in their meats, feasting together to filth [These be in their meats filths, *or defoulings*, feasting together], without dread feeding themselves. *These be* clouds without water, that be borne about of winds; harvest trees without fruit, twice dead, drawn up by the root;

13 waves of the mad sea, foaming out their confusions; erring stars, to which the tempest of darkneses is kept without end. [waves of the wild, *or mad*, sea, frothing out their confusions; erring stars, to whom the tempest of darkneses is kept into without end.]

14 But Enoch, the seventh from Adam, prophesied of these, and said [saying], Lo! the Lord cometh with his holy thousands,

15 to do doom against all men, and to reprove all unfaithful men of all the works of the wickedness of them, by which they did wickedly, and of all the hard words, that wicked sinners have spoken against God. [+for to do doom against all, and to reprove all unpius men of all the works of the unpiety of them, by which they did unpiusly, and of all hard words, that unpius sinners have spoken against God.]

16 These be grumblers full of plaints [These be grutchers plaining, *or full of plaints*], wandering after their desires; and the mouth of them speaketh pride,

11 Woe unto them! for they have gone in the way of Cain, and ran 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 of these, 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 their mouth speaketh great swelling *words*, having men's persons in

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worshipping persons, because of winning [by cause of winning].

admiration because of advantage.

17 And ye, most dear *brethren*, be mindful of the words [Forsooth, ye most dear, be ye mindful of the words], which be before-said of [the] apostles of our Lord Jesus Christ;

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 which said to you, that in the last times there shall come beguilers [there shall come scorners], wandering after their own desires, not in piety.

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, which separate themselves, beastly men, not having Spirit. [These be, the which separate themselves, beastly, not having Spirit.]

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, most dear *brethren*, above build yourselves on your most holy faith, and pray ye in the Holy Ghost, [+Forsooth ye, most dear, above building yourselves on your most holy faith, in the Holy Ghost praying,]

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 and keep yourselves in the love of God, and abide ye the mercy of our Lord Jesus Christ into life everlasting. [keep yourselves in the love of God, abiding the mercy of our Lord Jesus Christ into life everlasting.]

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And reprove ye these men that be deemed,

22 And of some have compassion, making a difference:

23 but save ye them, and take ye them from the fire. And do ye mercy to other men, in the dread of God, and hate ye also that defouled coat, which is fleshly. [+forsooth save ye them, snatching them of the fire. Soothly do ye mercy to others

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

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in dread of God, hating and that defouled coat,  
that is flesh.]

24 But to him that is mighty to keep  
you without sin, and to ordain before  
the sight of his glory you unwemmed in  
full out joy,

25 in the coming of our Lord Jesus  
Christ, to God alone our Saviour, by  
Jesus Christ our Lord, *be* glory, and  
magnifying, empire, and power, before  
all worlds, and now, and into all worlds  
of worlds. Amen.

24 Now unto him that is able to keep  
you from falling, 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, both now and for ever. Amen.

# THE APOCALYPSE *of* JOHN

Wycliffe-Purvey, 1395

## Chapter 1

1:1 Apocalypse of Jesus Christ [Apocalypse, *or revelation*, of Jesus Christ], which God gave to him to make open to his servants, which things it behooveth to be made soon. And he signified, sending by his angel to his servant John,

1:2 which bare witnessing to the word of God, and witnessing of Jesus Christ, in these things, whatever things he saw.

1:3 Blessed *is* he that readeth, and he that heareth the words of this prophecy, and keepeth those things that be written in it; for the time is nigh.

1:4 John to the seven churches, that be in Asia, grace and peace to you, of him that is, and that was, and that is to coming [grace to you, and peace, of him that is, and that was, and that is to come]; and of the seven spirits, that be in the sight of his throne;

1:5 and of Jesus Christ, that is a faithful witness, the first begotten of dead men [the first begotten of dead], and

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## Chapter 1

1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

1:3 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.

1:4 John to the seven churches which are 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;

1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of



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prince of kings of the earth; which loved us, and washed us from our sins in his blood,

the earth. Unto him that loved us, and washed us from our sins in his own blood,

1:6 and made us a kingdom, and priests to God and to his Father [and priests to God and his Father]; to him *be* glory and empire into worlds of worlds. Amen.

1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

1:7 Lo! he cometh with clouds, and each eye shall see him, and they that pricked him; and all the kindreds of the earth shall bewail themselves on him [and all kindreds, *or lineages*, of earth shall wail themselves on him]. Yea, Amen!

1:7 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.

1:8 I am alpha and omega, the beginning and the end, saith the Lord God, that is, and that was, and that is to coming, almighty. [I am alpha and omega, the beginning and ending, saith the Lord God, that is, and that was, and that is to come, almighty.]

1:8 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.

1:9 I, John [I John], your brother, and partner in tribulation, and kingdom, and patience in Christ Jesus, was in an isle, that is called Patmos, for the word of God, and for the witnessing of Jesus.

1:9 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 called Patmos, for the word of God, and for the testimony of Jesus Christ.

1:10 I was in Spirit in the Lord's day, and I heard behind me a great voice, as of a trumpet, [I was in Spirit in the Sunday, and I heard after me a great voice, as of a trump,]

1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

1:11 saying *to me*, Write thou in a book that thing that thou seest [saying, That thing that thou seest, write in a book], and send to the seven churches that be

1:11 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;

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in Asia; to Ephesus, [and] to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

1:12 And I turned, that I should see the voice that spake with me; and I turned, and I saw seven candlesticks of gold,

1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

1:13 and in the middle of the seven golden candlesticks one like to the Son of man, clothed with a long garment, and girded at the teats with a golden girdle.

1:13 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.

1:14 And the head of him and his hairs were white, as white wool, and as snow; and the eyes of him as flame of fire,

1:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

1:15 and his feet like to latten [and his feet like to dross of gold, *or latten*], as in a burning chimney; and the voice of him as the voice of many waters.

1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

1:16 And he had in his right hand seven stars, and a sword sharp on ever-either side [and a sword sharp on both sides] went out of his mouth; and his face as the sun shineth in his virtue.

1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

1:17 And when I had seen him, I felled down [I fell down] at his feet, as dead. And he putted his right hand on me, and said [<sup>+</sup>And he put his right hand upon me, saying], Do not thou dread; I am the first and the last;

1:17 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:

1:18 and I am alive, and I was dead; and lo! I am living into worlds of worlds, and I have the keys of death and

1:18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of

# THE APOCALYPSE

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of hell.

death.

1:19 Therefore write thou which things thou hast seen, and which be, and which it behooveth to be done after these things.

1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

1:20 The sacrament of the seven stars [They mystery of seven stars], which thou sawest in my right hand, and the seven golden candlesticks; the seven stars be [the] angels of the seven churches, and the seven candlesticks be [the] seven churches.

1:20 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.

## Chapter 2

## Chapter 2

2:1 And to the angel of the church of Ephesus write thou, These things saith he, that holdeth the seven stars in his right hand, which walketh [that walketh] in the middle of the seven golden candlesticks.

2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2:2 I know thy works, and thy travail, and thy patience, and that thou mayest not suffer evil men [and that thou mayest not sustain evil men]; and thou hast assayed them that say that they be apostles, and be not, and thou hast found them liars;

2:2 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:

2:3 and thou hast patience, and thou hast suffered for my name [and thou hast sustained for my name], and failedest not.

2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

2:4 But I have against thee a few things, that thou hast left thy first charity.

2:4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

2:5 Therefore be thou mindful from whence thou hast fallen, and do

2:5 Remember therefore from whence thou art fallen, and repent, and

# THE APOCALYPSE

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penance, and do the first works; or else, I shall come soon to thee, and I shall move thy candlestick from his place [if not, I shall come soon to thee, and shall move thy candlestick of his place], but thou do penance.

2:6 But thou hast this good thing, that thou hatedest [for thou hatest] the deeds of Nicolaitanes, which also I hate.

2:7 He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh, I shall give to eat of the tree of life, that is in the paradise of my God.

2:8 And to the angel of the church of Smyrna write thou, These things saith the first and the last, that was dead, and liveth.

2:9 I know thy tribulation, and thy poverty, but thou art rich; and thou art blasphemed of them, that say, that they be Jews, and be not, but be the synagogue of Satan.

2:10 Dread thou nothing of these things, which thou shalt suffer. Lo! the devil shall send some of you into prison, that ye be tempted [that ye be proved]; and ye shall have tribulation ten days. Be thou faithful to the death [Be thou faithful unto the death], and I shall give to thee a crown of life.

2:11 He that hath ears, hear he, what the Spirit saith to the churches. He that overcometh, shall not be hurt of the second death.

do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

2:6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

2:7 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.

2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

2:9 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.

2:10 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.

2:11 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.

# THE APOCALYPSE

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2:12 And to the angel of the church of Pergamos write thou, These things saith he, that hath the sword sharp on either side [that hath the sword sharp on each side].

2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

2:13 I know where thou dwellest, where the seat of Satan is; and thou holdest my name, and deniedest not my faith. And in those days *was* Antipas, my faithful witness, that was slain at you, where Satan dwelleth.

2:13 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.

2:14 But I have against thee a few things; for thou hast there men holding the teaching of Balaam, which taught Balac to send cause of stumbling [to send offence] before the sons of Israel, to eat of sacrifices of idols, and to do fornication;

2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

2:15 so also thou hast men holding the teaching of Nicolaitanes.

2:15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

2:16 Also do thou penance; if any thing less [if not], I shall come soon to thee, and I shall fight with them with the sword of my mouth.

2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

2:17 He that hath ears, hear he, what the Spirit saith to the churches. To him that overcometh I shall give angel meat hid [To the overcoming, I shall give manna hid, *or angel meat*]; and I shall give to him a white stone, and in the stone a new name written, which no man knoweth, but he that taketh.

2:17 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*.

2:18 And to the angel of the church of Thyatira write thou, These things saith the Son of God, that hath eyes as

2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto

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flame of fire, and his feet like latten [and his feet like to the dross of gold, *either latten*].

a flame of fire, and his feet *are* like fine brass;

2:19 I know thy works, and faith, and charity, and thy service [and service], and thy patience, and thy last works more than the former.

2:19 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.

2:20 But I have against thee a few things; for thou sufferest the woman Jezebel, which saith that she is a prophetess [the which saith herself for to be a prophetess], to teach and deceive my servants, to do lechery, and to eat of things offered to idols.

2:20 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.

2:21 And I gave to her time, that she should do penance [And I gave to her time, for to do penance], and she would not do penance of her fornication.

2:21 And I gave her space to repent of her fornication; and she repented not.

2:22 And lo! [Lo!] I send her into a bed, and they that do lechery with her shall be in most tribulation, but they do penance of her works [but they do penance of their works].

2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

2:23 And I shall slay her sons into death [And I shall slay her sons in death], and all churches shall know, that I am searching reins and hearts; and I shall give to each man of you after his works.

2:23 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.

2:24 And I say to you, and to others that be at Thyatira, whoever have not this teaching, and that knew not the highness of Satan, how they say, I shall not send on [upon] you another charge;

2:24 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.

2:25 nevertheless hold ye that that ye have, till I come. [nevertheless that that ye

2:25 But that which ye have *already* hold fast till I come.

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have, holdeth till I come.]

2:26 And to him that shall overcome, and that shall keep till into the end my works, I shall give power on folks, [And to him that shall overcome, and shall keep till into the end my works, I shall give to him power upon folks,]

2:27 and he shall govern them in an iron rod; and they shall be broken together, as a vessel of a potter, as also I received of my Father;

2:28 and I shall give to him a morrow star. [and I shall give to him a morn star.]

2:29 He that hath ears, hear he, what the Spirit saith to the churches.

## Chapter 3

3:1 And to the angel of the church of Sardis write thou, These things saith he, that hath the seven spirits of God, and the seven stars. I know thy works, for thou hast a name, that thou livest, and thou art dead.

3:2 Be thou waking, and confirm thou other things, that were to dying [and confirm other things, that were to die]; for I find not thy works full before my God.

3:3 Therefore have thou in mind, how thou receivedest, and heardest; and keep, and do penance. Therefore if thou wake not, I shall come as a night thief to thee [Therefore if thou shalt not wake, I shall come to thee as a night thief], and thou shalt not know in what hour I shall

2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

2:27 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.

2:28 And I will give him the morning star.

2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

## Chapter 3

3:1 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.

3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3:3 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.

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come to thee.

3:4 But thou hast a few names in Sardis, which have not defouled their clothes; and they shall walk with me in white clothes, for they be worthy.

3:5 He that overcometh, shall be clothed thus with white clothes; and I shall not do away his name from the book of life [and I shall not do away his name of the book of life], and I shall acknowledge his name before my Father, and before his angels.

3:6 He that hath ears, hear he, what the Spirit saith to the churches.

3:7 And to the angel of the church of Philadelphia write thou, These things saith the holy and true, that hath the key of David; which openeth, and no man closeth, he closeth, and no man openeth [<sup>+</sup>that openeth, and no man closeth, closeth, and no man openeth].

3:8 I know thy works, and lo! I gave before thee a door opened, which no man may close [<sup>+</sup>and lo! I have before thee a door opened, that no man may close]; for thou hast a little virtue, and hast kept my word, and deniedest not my name.

3:9 Lo! I shall give to thee of the synagogue of Satan, which say that they be Jews, and be not, but lie. Lo! I shall make them, that they come, and worship before thy feet; and they shall know, that I loved thee,

3:10 for thou keptest the word of my patience. And I shall keep thee from

3:4 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.

3:5 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.

3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

3:7 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;

3:8 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.

3:9 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 them to come and worship before thy feet, and to know that I have loved thee.

3:10 Because thou hast kept the word of my patience, I also will keep thee



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the hour of temptation, that is to coming [that is to come] into all the world, to tempt men that dwell in earth.

from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

3:11 Lo! I come soon; hold thou that that thou hast [hold that that thou hast], that no man take thy crown.

3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

3:12 And him that shall overcome, I shall make a pillar in the temple of my God, and he shall no more go out; and I shall write on [upon] him the name of my God, and the name of the city of my God, of the new Jerusalem, that cometh down from heaven of my God, and my new name.

3:12 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.

3:13 He that hath ears, hear he, what the Spirit saith to the churches.

3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

3:14 And to the angel of the church of Laodicea write thou, These things saith Amen, the faithful witness and true, which is beginning of God's creature [that is the beginning of God's creature].

3:14 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;

3:15 I know thy works, for neither thou art cold, neither *thou art* hot; I would that thou were cold, either hot; [I know thy works, for neither thou art cold, nor hot; I would thou were cold, or hot;]

3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

3:16 but for thou art lukewarm, and neither cold, neither hot, I shall begin to cast thee out of my mouth. [but for thou art lukewarm, and neither cold, nor hot, I shall begin for to vomit thee out of my mouth.]

3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

3:17 For thou sayest, That I am rich, and full of goods, and have need of nothing; and thou knowest not, that

3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that

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thou art a wretch, and wretchedful [for thou art a wretch, and wretched], and poor, and blind, and naked.

3:18 I counsel thee to buy of me burnt gold, and proved, that thou be made rich, and be clothed with white clothes, that the confusion of thy nakedness be not seen; and anoint thine eyes with a collyrium, that thou see. [†I counsel thee, to buy of me gold fired, and proved, that thou be made rich, and be clothed with white clothes, that the confusion, *or shame*, of thy nakedness appear not; and anoint thine eyes with a collyrium, *that is, a medicine for eyes, made of diverse herbs*, that thou see.]

3:19 I reprove, and chastise whom I love; therefore follow thou *good men*, and do penance. [I whom I love, reprove and chastise; love thou therefore, and do penance.]

3:20 Lo! I stand at the door, and knock; if any man heareth my voice, and openeth the gate to me [if any man shall hear my voice, and open the gate], I shall enter to him, and sup with him, and he with me.

3:21 And I shall give to him that shall overcome, to sit with me in my throne, as also I overcame, and sat with my Father in his throne.

3:22 He that hath ears, hear he, what the Spirit saith to the churches.

## Chapter 4

4:1 After these things I saw, and lo! a door was opened in heaven. And the first voice that I heard, *was* as of a

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thou art wretched, and miserable, and poor, and blind, and naked:

3:18 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.

3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

3:20 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.

3:21 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.

3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## Chapter 4

4:1 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

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trumpet speaking with me, and said, Ascend thou up hither [And the first voice that I heard, *was* as of a trump speaking with me, saying, Ascend up hither], and I shall show to thee which things it behooveth to be done soon after these things.

trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

4:2 And at once [And anon] I was in Spirit, and lo! a seat was set in heaven, and upon the seat *one* sitting [and on the seat *one* sitting].

4:2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and *one* sat on the throne.

4:3 And he that sat, was like [to] the sight of a stone jasper, and to sardine; and a rainbow was in [the] compass of the seat, like [to] the sight of emerald [like to the sight of smaragdus].

4:3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4:4 And in the compass of the seat *were* four and twenty small seats; and above the thrones four and twenty elder men sitting, covered about with white clothes [And in compass of the seat *were* four and twenty small seats; and upon the thrones four and twenty elders sitting, girded about with white clothes], and in the heads of them golden crowns.

4:4 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.

4:5 And lightnings, and voices, and thunderings came out of the throne; and seven lamps burning before the throne, which be the seven spirits of God.

4:5 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.

4:6 And before the seat as a sea of glass, like [to] crystal, and in the middle of the seat, and in the compass [and in compass] of the seat, [*were*] four beasts full of eyes before and behind.

4:6 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.

4:7 And the first beast like a lion; and the second beast like a calf; and the

4:7 And the first beast *was* like a lion, and the second beast like a calf, and the

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third beast having a face as of a man  
[and the third beast having a face as a man];  
and the fourth beast like an eagle flying.

4:8 And the four beasts had each of  
them six wings; and all about [and in  
compass] and within they were full of  
eyes; and they had not rest day and  
night, saying, Holy, holy, holy, the Lord  
God almighty, that was, and that is,  
and that is to coming [and that is to  
come].

4:9 And when those four beasts gave  
glory, and honour, and blessing to him  
that sat on the throne, that liveth into  
worlds of worlds,

4:10 the four and twenty elder men  
[the four and twenty elders] fell down  
before him that sat on the throne, and  
worshipped him that liveth into worlds  
of worlds. And they cast their crowns  
before the throne, and said [saying],

4:11 Thou, Lord our God, art worthy  
to take glory, and honour, and virtue;  
for thou madest of nought all things,  
and for thy will those were [and for thy  
will they were], and be made of nought.

## Chapter 5

5:1 And I saw in the right hand of  
the sitter on the throne, a book written  
within and without, and sealed with  
seven seals.

5:2 And I saw a strong angel,  
preaching with a great voice, Who is  
worthy to open the book, and to undo  
the seals of it?

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third beast had a face as a man, and the  
fourth beast *was* like a flying eagle.

4:8 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.

4:9 And when those beasts give glory  
and honour and thanks to him that sat  
on the throne, who liveth for ever and  
ever,

4:10 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,

4:11 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.

## Chapter 5

5:1 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.

5:2 And I saw a strong angel  
proclaiming with a loud voice, Who is  
worthy to open the book, and to loose  
the seals thereof?

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5:3 And none [And no man] in heaven, neither in earth, neither under earth, might open the book, neither behold it.

5:4 And I wept much, for none [for no man] was found worthy to open the book, neither to see it.

5:5 And one of the elder men said to me [And one of the elders said to me], Weep thou not; lo! a lion of the lineage of Juda, the root of David, hath overcome to open the book, and to undo the seven seals of it.

5:6 And I saw, and lo! in the middle of the throne, and of the four beasts, and in the middle of the elder men, a lamb standing as slain, that had seven horns, and seven eyes [and in the middle of the elders, a lamb standing as slain, having seven horns, and seven eyes], which be [the] seven spirits of God, sent into all the earth.

5:7 And he came, and took of the right hand of the sitter in the throne the book.

5:8 And when he had opened the book, the four beasts and the four and twenty elder men fell down before the lamb; and had each of them harps [And when he had opened the book, the four beasts and four and twenty elders fell down before the lamb; having each of them harps], and golden vials full of odours, which be the prayers of saints.

5:9 And they sung a new song, and said [saying], Lord our God, thou art

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5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5:5 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.

5:6 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.

5:7 And he came and took the book out of the right hand of him that sat upon the throne.

5:8 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.

5:9 And they sung a new song, saying, Thou art worthy to take the

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worthy to take the book, and to open the seals of it; for thou were slain, and again-boughtest us to God in thy blood, of each lineage [of all lineage], and tongue, and people, and nation;

5:10 and madest us a kingdom, and priests to our God; and we shall reign on earth. [+and madest to our God a kingdom, and priests; and we shall reign on earth.]

5:11 And I saw, and heard the voice of many angels all about the throne, and of the beasts, and of the elder men. [+And I saw, and heard the voice of many angels in compass/in the compass of the throne, and of beasts, and of elders.] And the number of them was thousands of thousands,

5:12 saying with a great voice, The lamb that was slain, is worthy to take virtue, and Godhead [and divinity, *or Godhead*], and wisdom, and strength, and honour, and glory, and blessing.

5:13 And each creature that is in heaven, and *that is* on [the] earth, and under earth, and the sea, and which things be in it, I heard all saying, To him that sat in the throne, and to the lamb, blessing, and honour, and glory, and power, into worlds of worlds.

5:14 And the four beasts said, Amen. And the four and twenty elder men [And the four and twenty elders] fell down on their faces, and worshipped him that liveth into worlds of worlds.

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;

5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

5:11 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;

5:12 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.

5:13 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, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

5:14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

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## Chapter 6

## Chapter 6

6:1 And I saw, that the lamb had opened one of the seven seals. And I heard one of the four beasts saying, as a voice of thunder, Come, and see.

6:1 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.

6:2 And I saw, and lo! a white horse; and he that sat on him had a bow, and a crown was given to him. And he went out overcoming, that he should overcome.

6:2 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.

6:3 And when he had opened the second seal, I heard the second beast saying, Come, and see.

6:3 And when he had opened the second seal, I heard the second beast say, Come and see.

6:4 And an other red horse went out; and it was given to him that sat on him [*power*], that he should take peace from the earth, and that they slay together themselves; and a great sword was given to him.

6:4 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.

6:5 And when he had opened the third seal, I heard the third beast saying, Come thou, and see [Come, and see]. And lo! a black horse; and he that sat on him had a balance in his hand.

6:5 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.

6:6 And I heard as a voice in the middle of the four beasts, saying, A bilibre of wheat for a penny, and three bilibres of barley for a penny; and hurt thou not wine, nor oil [and hurt thou not wine, and oil].

6:6 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.

6:7 And when he had opened the fourth seal, I heard a voice of the fourth beast saying, Come thou, and see.

6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

6:8 And lo! a pale horse; and the

6:8 And I looked, and behold a pale

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name *was* Death to him that sat on him, and hell followed him. And power was given to him on [upon] four parts of the earth, to slay with sword, and with hunger, and with death, and with beasts of the earth.

6:9 And when he had opened the fifth seal, I saw under the altar the souls of men slain for the word of God, and for the witnessing that they had.

6:10 And they cried with a great voice, and said [saying], How long thou, Lord, that art holy and true, deemest [thou] not, and vengest not our blood [and vengest our blood] of these that dwell in the earth?

6:11 And white stoles, for each soul a stole [And white stoles, to each soul a stole], were given to them; and it was said to them, that they should rest yet a little time, till the number of their fellows [till the even-servants of them] and of their brethren be fulfilled, that be to be slain, as also they [*were*].

6:12 And I saw, when he had opened the sixth seal, and lo! a great earth-moving was made; and the sun was made black, as a sackcloth of hair, and all the moon was made as blood.

6:13 And the stars of heaven felled down on the earth [And stars of heaven fell down upon the earth], as a fig tree sendeth his unripe figs, when it is moved of a great wind.

6:14 And heaven went away, as a book

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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.

6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

6:10 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?

6:11 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.

6:12 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;

6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

6:14 And the heaven departed as a



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wrapped in; and all the mountains and isles were moved from their places.

6:15 And the kings of the earth, and princes, and tribunes, and rich, and strong, and each bondman, and free man, hid them(selves) in dens and stones of hills.

6:16 And they say to hills and to stones, Fall ye on us, and hide ye us from the face of him that sitteth on the throne, and from the wrath of the lamb;

6:17 for the great day of their wrath cometh, and who shall be able to stand?

## Chapter 7

7:1 After these things I saw four angels standing on the four corners of the earth, holding [the] four winds of the earth, that they blew not on the earth [that they blow not on the earth], neither on the sea, neither on any tree.

7:2 And I saw another angel ascending up from the rising of the sun, that had a sign of the living God [And I saw another angel ascending from the rising of the sun, having a sign of quick God]. And he cried with a great voice to the four angels, to which it was given [to whom it is given] to harm the earth, and the sea,

7:3 and said [saying], Do not ye harm the earth, and the sea, neither [to] trees, till we mark [till we sign, *or mark*] the servants of our God in the foreheads of them.

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scroll when it is rolled together; and every mountain and island were moved out of their places.

6:15 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;

6:16 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:

6:17 For the great day of his wrath is come; and who shall be able to stand?

## Chapter 7

7:1 And 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.

7:2 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,

7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

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7:4 And I heard the number of men that were marked, an hundred thousand and four and forty thousand marked [And I heard the number of them signed, or *marked*, an hundred and four and forty thousand signed], of every lineage of the sons of Israel;

7:5 of the lineage of Juda, twelve thousand marked [signed]; of the lineage of Reuben, twelve thousand marked [signed]; of the lineage of Gad, twelve thousand marked [signed];

7:6 of the lineage of Aser, twelve thousand marked [signed]; of the lineage of Nephthalim, twelve thousand marked [signed]; of the lineage of Manasses, twelve thousand marked [signed];

7:7 of the lineage of Simeon, twelve thousand marked [signed]; of the lineage of Levi, twelve thousand marked [signed]; of the lineage of Issachar, twelve thousand marked [signed];

7:8 of the lineage of Zabulon, twelve thousand marked [signed]; of the lineage of Joseph, twelve thousand marked [signed]; of the lineage of Benjamin, twelve thousand marked [signed].

7:9 After these things I saw a great people, whom no man might number, of all folks, and lineages, and peoples, and languages, standing before the throne, in the sight of the lamb; *and they were* clothed with white stoles, and palms *were* in the hands of them. [After these things I saw a great company, whom no man might number, of all folks and lineages,

7:4 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.

7:5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

7:6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7:7 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.

7:8 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.

7:9 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;

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and peoples, and tongues, standing before the throne, in the sight of the lamb, covered, *or clothed*, with white stoles, and palms in the hands of them.]

7:10 And they cried with a great voice, and said [saying], Health to our God, that sitteth on the throne, and to the lamb.

7:11 And all the angels stood all about the throne, and of the elder men, and the four beasts [And all angels stood in compass of the throne, and of the seniors, *or elders*, and four beasts]. And they fell down in the sight of the throne, on their faces, and worshipped God,

7:12 and said [saying], Amen! blessing, and clearness, and wisdom, and doing of thankings, and honour, and virtue, and strength to our God, into worlds of worlds. Amen.

7:13 And one of the elder men answered [And one of the seniors answered], and said to me, Who be these, that be clothed with white stoles? and from whence came they [and of whence came they]?

7:14 And I said to him, My lord, thou knowest. And he said to me, These be they, that came from great tribulation, and washed their stoles, and made them white in the blood of the lamb.

7:15 Therefore they be before the throne of God, and serve to him day and night [and serve him day and night], in his temple. And he that sitteth in the

7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

7:11 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,

7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

7:15 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.

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throne, dwelleth on [upon] them.

7:16 They shall no more hunger, neither thirst, neither [the] sun shall fall on them, nor any heat.

7:17 For the lamb, that is in the middle of the throne, shall govern them, and shall lead forth them [and shall lead them forth] to the wells of [the] waters of life; and God shall wipe away each tear from the eyes of them.

## Chapter 8

8:1 And when he had opened the seventh seal, a silence was made in heaven [silence was made in heaven], as half an hour.

8:2 And I saw seven angels standing in the sight of God, and seven trumpets were given to them [and seven trumps were given to them].

8:3 And another angel came, and stood before the altar, and had a golden censer; and many incenses were given to him, that he should give of the prayers of all saints on the golden altar, that is before the throne of God. [+And another angel came, and stood before the altar, having a golden censer; and many incenses were given to him, that he should give of the prayers of all saints upon the golden altar, that is before the throne.]

8:4 And the smoke of the incenses of the prayers of the holy men ascended up from the angel's hand before God. [And the smoke of incenses of the prayers of hallows ascended up of the angel's hand before God.]

7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

7:17 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.

## Chapter 8

8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

8:3 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.

8:4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

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8:5 And the angel took the censer, and filled it of the fire of the altar, and cast [it] into the earth. And thunders, and voices, and lightnings were made, and a great earth-moving.

8:5 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 thunderings, and lightnings, and an earthquake.

8:6 And the seven angels, that had the seven trumpets, made them ready, that they should trumpet. [And the seven angels, that had seven trumps, made them ready, that they should sing in trump.]

8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

8:7 And the first angel trumpeted [And the first angel sang in trump]; and hail was made, and fire mingled together in blood; and it was sent into the earth. And the third part of the earth was burnt, and the third part of trees was burnt, and all the green grass was burnt.

8:7 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.

8:8 And the second angel trumpeted [And the second angel sang in trump]; and as a great hill burning with fire was cast into the sea; and the third part of the sea was made blood,

8:8 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;

8:9 and the third part of [the] creature was dead [and the third part of creatures is dead], that had lives in the sea, and the third part of [the] ships perished.

8:9 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.

8:10 And the third angel trumpeted; and a great star burning as a little brand, fell from heaven; and it fell into the third part of rivers, and into the wells of waters. [And the third angel sang in trump; and a great star burning as a brand, fell down from heaven; and it fell into the third part of floods, and into wells of waters.]

8:10 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;

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8:11 And the name of the star is said Wormwood. And the third part of waters was made into wormwood; and many men were dead of the waters, for those were made bitter [for they be made bitter].

8:11 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.

8:12 And the fourth angel trumpeted [And the fourth angel sang in trump]; and the third part of the sun was smitten, and the third part of the moon, and the third part of [the] stars, so that the third part of them was darked, and the third part of the day shined not [and the third part of the day shone not], and also of the night.

8:12 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.

8:13 And I saw, and heard the voice of an eagle flying by the middle of heaven, and saying with a great voice, Woe! woe! woe! to men that dwell in earth, of the other voices of the three angels, that shall trumpet after [that were to sing in trump].

8:13 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!

## Chapter 9

## Chapter 9

9:1 And the fifth angel trumpeted; and I saw, that a star had fallen down from heaven into earth; and the key of the pit of deepness was given to it. [And the fifth angel sang in trump; and I saw that a star had fallen down from heaven into earth; and the key of the pit of deepness was given to him.]

9:1 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.

9:2 And it opened the pit of deepness [And he opened the pit of deepness], and a smoke of the pit ascended up, as the smoke of a great furnace; and the sun was darked, and the air, of the smoke of the pit.

9:2 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.

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9:3 And locusts went out of the smoke of the pit into earth [And of the smoke of the pit locusts went out into the earth]; and power was given to them, as scorpions of the earth have power.

9:4 And it was commanded to them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only men, that have not the sign of God [that have not the mark of God] in their foreheads.

9:5 And it was given to them, that they should not slay them, but that they should be tormented five months; and the tormenting of them, as the tormenting of a scorpion, when he smiteth a man.

9:6 And in those days men shall seek death, and they shall not find it; and they shall desire to die, and death shall flee from them.

9:7 And the likeness of locusts *be* like horses made ready into battle [And the likeness of locusts *be* like to horses made ready to battle]; and on the heads of them as crowns like gold, and the faces of them as the faces of men.

9:8 And they had hairs, as the hairs of women; and the teeth of them were as the teeth of lions.

9:9 And they had habergeons, as iron habergeons, and the voice of their wings as the voice of chariots of many horses running to battle.

9:3 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.

9:4 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.

9:5 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.

9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

9:7 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.

9:8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9:9 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.

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9:10 And they had tails like [to] scorpions, and pricks were in the tails of them; and the might of them *was* to harm men five months.

9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

9:11 And they had on [upon] them a king, the angel of deepness, to whom the name in Hebrew *is* Abaddon, but by Greek Apollyon, and by Latin he hath a name Exterminus, *that is, Destroyer*.

9:11 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.

9:12 One woe is passed, and lo! yet come two woes.

9:12 One woe is past; *and*, behold, there come two woes more hereafter.

9:13 After these things also the sixth angel trumpeted [After these things also the sixth angel sang in trump]; and I heard a voice from the four corners of the golden altar, that is before the eyes of God,

9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

9:14 and said to the sixth angel that had a trumpet, Unbind thou four angels, that be bound in the great river Euphrates. [saying to the sixth angel that had a trump, Unbind the four angels, that be bound in the great flood Euphrates.]

9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

9:15 And the four angels were unbound, which were ready into hour, and day, and month, and year, to slay the third part of men.

9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

9:16 And the number of the host of horsemen *was* twenty thousand times ten thousand. And I heard the number of them.

9:16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

9:17 And so I saw horses in vision; and they that sat on them had fiery habergeons, and of jacinth, and of brimstone [and brimstone]. And the

9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of



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heads of the horses were as [the] heads of lions; and fire, and smoke, and brimstone, cometh forth of the mouth of them [and of the mouth of them fire came forth, and smoke and brimstone].

9:18 Of these three plagues the third part of men was slain, of the fire, and of the smoke, and of the brimstone, that came out of the mouth of them.

9:19 For the power of the horses is in the mouth of them, and in the tails of them; for the tails of them *be* like to serpents, having heads, and in them they harm.

9:20 And the other men, that were not slain in these plagues, neither did penance of the works of their hands, that they worshipped not devils, and simulacra of gold, and of silver [and silver], and of brass, and of stone [and brass, and stone], and of tree, which neither be able to see [which neither may see], neither hear, neither wander;

9:21 and [they] did not penance of their manslayings, neither of their witchcrafts, neither of their fornication, neither of their thefts, *were slain* [neither of their fornication, neither of their thefts].

## Chapter 10

10:1 And I saw another strong angel coming down from heaven, clothed with a cloud, and the rainbow on his head; and the face of him was as the sun, and the feet of him as a pillar of fire.

10:2 And he had in his hand a little

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the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

9:18 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.

9:19 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.

9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## Chapter 10

10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

10:2 And he had in his hand a little

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book opened; and he set his right foot on the sea, and the left foot on the earth [forsooth his left *foot* on the earth].

book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

10:3 And he cried with a great voice, as a lion when he roareth; and when he had cried, the seven thunders spake their voices.

10:3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

10:4 And when the seven thunders had spoken their voices, I was to write [I was to writing]. And I heard a voice from heaven, saying, Mark thou [Sign thou, *or mark,*] what things the seven thunders spake, and do not thou write them.

10:4 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.

10:5 And the angel whom I saw standing above the sea, and above the earth, lifted up his hand to heaven,

10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

10:6 and swore by him that liveth into worlds of worlds, that made of nought heaven, and those things that be in it, and the earth, and those things that be in it, and the sea, and those things that be in it, that time shall no more be.

10:6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

10:7 But in the days of the voice of the seventh angel, when he shall begin to trumpet, the mystery of God shall be ended [when he shall begin to sing in trump, the mystery of God shall be fulfilled], as he preached by his servants prophets.

10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

10:8 And I heard a voice from heaven again speaking with me, and saying, Go thou, and take the book, that is opened, from the hand of the angel, that standeth above the sea, and on the land [standing above the sea, and above the land].

10:8 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.

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10:9 And I went to the angel, and said to him, that he should give me the book. And he said to me, Take the book, and devour it; and it shall make thy womb to be bitter, but in thy mouth it shall be sweet as honey.

10:10 And I took the book of the angel's hand, and devoured it, and it was in my mouth as sweet [as] honey; and when I had devoured it, my womb was bitter.

10:11 And he said to me, It behooveth thee again to prophesy to heathen men, and to peoples, and languages [and tongues], and to many kings.

## Chapter 11

11:1 And a reed like a rod was given to me, and it was said to me, Rise thou, and mete the temple of God, and the altar, and men that worship in it.

11:2 But cast thou out the foreyard, that is without the temple, and mete not it [Forsooth cast out the porch, that is without the temple, and mete it not]; for it is given to heathen men, and they shall defoul the holy city by forty months and twain [by forty months and two].

11:3 And I shall give to my two witnesses, and they shall prophesy a thousand days two hundred and sixty, and [they] shall be clothed with sackcloths.

11:4 These be two olives, and two candlesticks, and they stand in the sight

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10:9 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.

10:10 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.

10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

## Chapter 11

11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

11:2 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.

11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

11:4 These are the two olive trees, and the two candlesticks standing before the

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of the Lord of the earth [standing in the sight of the Lord of the earth].

God of the earth.

11:5 And if any man will harm them, fire shall go out of the mouth of them, and shall devour their enemies. And if any [man] will hurt them, thus it behooveth him to be slain.

11:5 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.

11:6 These have power to close heaven [These have power to shut heaven], that it rain not in the days of their prophecy; and they have power on [upon] waters, to turn them into blood; and to smite the earth with every plague [and to smite the earth with all plague, *either vengeance*], and as oft as they will.

11:6 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.

11:7 And when they shall end their witnessing, the beast that ascendeth up from deepness [the beast that ascendeth up of the deepness], shall make battle against them, and shall overcome them, and shall slay them [and slay them].

11:7 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 kill them.

11:8 And the bodies of them shall lie in the streets of the great city, that is called ghostly Sodom, and Egypt, where the Lord of them was crucified.

11:8 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.

11:9 And some of the lineages, and of peoples, and of languages [and tongues], and of heathen men, shall see the bodies of them by three days and an half; and they shall not suffer the bodies of them to be put in burials.

11:9 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.

11:10 And men inhabiting the earth shall have joy on [upon] them; and they shall make merry, and shall send gifts together, for these two prophets tormented them that dwell on the earth.

11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the

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11:11 And after three days and an half, the Spirit of life of God entered into them; and they stood on their feet, and great dread fell on them that saw them [and they stood upon their feet, and great dread fell upon them that saw them].

11:12 And they heard a great voice from heaven, saying to them, Come up hither. And they ascended [up] into heaven in a cloud, and the enemies of them saw them.

11:13 And in that hour a great earth-moving was made, and the tenth part of the city fell down [and the tenth part of the city fell]; and the names of men seven thousand were slain in the earth-moving [and there be slain in the earth-moving the names of men seven thousand]; and the others were sent into dread, and gave glory to God of heaven.

11:14 The second woe is gone, and lo! the third woe shall come soon.

11:15 And the seventh angel trumpeted [And the seventh angel sang in trump], and great voices were made in heaven, and said, The realm of this world is made of our Lord, and of Christ, his Son [saying, The realm of this world is made our Lord's, and of Christ's, his Son]; and he shall reign into worlds of worlds. Amen.

11:16 And the four and twenty elder men [And the four and twenty seniors], that sat in their seats in the sight of the Lord, fell on their faces, and worshipped God,

earth.

11:11 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.

11:12 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.

11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

11:14 The second woe is past; *and*, behold, the third woe cometh quickly.

11:15 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.

11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

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11:17 and said [saying], We do thankings to thee, Lord God almighty, which art, and which were, and which art to coming [and which art to come]; which hast taken thy great virtue [that hast taken thy great virtue], and hast reigned.

11:18 And folks be wroth, and thy wrath came, and time of dead men to be deemed, and to yield meed to thy servants, and prophets, and hallows [and to yield hire to thy servants, prophets, and hallows], and dreading thy name, to small and to great, and to destroy them that corrupt the earth [and to destroy them that corrupted the earth].

11:19 And the temple of God in heaven was opened, and the ark of his testament was seen in his temple; and lightnings were made, and voices, and thunders, and earth-moving, and great hail.

## Chapter 12

12:1 And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and in the head of her a crown of twelve stars.

12:2 And she had in womb, and she crieth [And she having in womb, *or being with child*; and she cried], travailing of child, and is tormented, that she bear child.

12:3 And another sign was seen in heaven; and lo! a great red dragon, that had seven heads [having seven heads], and ten horns, and in the heads of him seven

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11:17 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.

11:18 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.

11:19 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.

## Chapter 12

12:1 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:

12:2 And she being with child cried, travailing in birth, and pained to be delivered.

12:3 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.

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diadems.

12:4 And the tail of him drew the third part of [the] stars of heaven, and sent them into the earth. And the dragon stood before the woman, that was to bearing child, that when she had born child, he should devour her son.

12:5 And she bare a man child, that was to ruling all folks in an iron rod [that was to rule all folks in an iron rod]; and her son was snatched (up) to God, and to his throne.

12:6 And the woman flew into wilderness, where she hath a place made ready of God, that he feed her there a thousand days two hundred and sixty.

12:7 And a great battle [And great battle] was made in heaven, and Michael and his angels fought with the dragon. And the dragon fought, and his angels;

12:8 and they had not might [more], neither the place of them was found more in heaven.

12:9 And that dragon was cast down, the great old serpent, that is called the Devil, and Satan, that deceiveth all the world; he was cast down [cast out] into the earth, and his angels were sent with him.

12:10 And I heard a great voice in heaven, saying, Now is made health, and virtue, and kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down,

12:4 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.

12:5 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.

12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

12:8 And prevailed not; neither was their place found any more in heaven.

12:9 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.

12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down,

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which accused them before the sight of our God day and night.

which accused them before our God day and night.

12:11 And they overcame him for the blood of the lamb, and for the word of his witnessing; and they loved not their lives till to the death [and they loved not their souls, *or lives*, unto the death].

12:11 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.

12:12 Therefore, ye heavens, be ye glad, [Therefore, glad ye, heavens] and ye that dwell in them. Woe to the earth, and to the sea; for the fiend is come down to you, and hath great wrath [having great wrath], witting that he hath little time.

12:12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

12:13 And after that the dragon saw, that he was cast down into the earth, he pursued the woman, that bare the man child.

12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

12:14 And two wings of a great eagle were given to the woman, that she should fly into desert [that she should flee into desert], into her place, where she is fed by time, and times, and half a time, from the face of the serpent.

12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

12:15 And the serpent sent out of his mouth after the woman water as a flood, that he should make her to be drawn of the flood.

12:15 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.

12:16 And the earth helped the woman, and the earth opened his mouth, and swallowed up the flood [and sopped up the flood], that the dragon sent [out] of his mouth.

12:16 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.

12:17 And the dragon was wroth against the woman [is wroth to the woman], and he went to make battle

12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the



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with others of her seed, that keep the commandments of God, and have the witnessing of Jesus Christ.

12:18 And he stood on the gravel of the sea. [And he stood upon the gravel of the sea.]

## Chapter 13

13:1 And I saw a beast ascending up of the sea, having seven heads, and ten horns; and on his horns ten diadems, and on his heads the names of blasphemy [<sup>+</sup>and upon his horns ten diadems, and upon his heads the name of blasphemy].

13:2 And the beast, whom I saw, was like a pard [was like to a pard, *or a leopard*], and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave his virtue and great power to him [and the dragon gave to that his virtue and great power].

13:3 And I saw one of his heads, as slain into death; and the wound of his death was cured [and the wound of his death is cured, *or healed*]. And all the earth wondered after the beast.

13:4 And they worshipped the dragon, that gave power to the beast; and they worshipped the beast, and said, Who is like to the beast, and who shall be able to fight with it [saying, Who is like to the beast, and who shall be able to fight with him]?

13:5 And a mouth speaking great things, and blasphemies, was given to it [is given to him]; and power was given to

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commandments of God, and have the testimony of Jesus Christ.

## Chapter 13

13:1 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.

13:2 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.

13:3 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.

13:4 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?

13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto

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it [and power is given to him], to do two and forty months.

him to continue forty *and* two months.

13:6 And it opened his mouth into blasphemies to God [<sup>+</sup>And he opened his mouth in blasphemies to God], to blaspheme his name, and his tabernacle, and them that dwell in heaven.

13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

13:7 And it was given to him to make battle with saints, and to overcome them; and power was given to him into each lineage [into all lineages], and people, and language [and tongue], and folk.

13:7 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.

13:8 And all men worshipped it, that dwell in earth, whose names be not written in the book of life of the lamb, that was slain from the beginning of the world.

13:8 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.

13:9 If any man hath ears, hear he.

13:9 If any man have an ear, let him hear.

13:10 He that leadeth into captivity, shall go into captivity; he that slayeth with sword, it behooveth him to be slain with sword. This is the patience and the faith of saints.

13:10 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.

13:11 And I saw another beast ascending up from the earth, and it had two horns, like the lamb; and it spake as the dragon [and he spake as the dragon],

13:11 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.

13:12 and [it] did all the power of the former beast, in his sight. And it made the earth, and men dwelling in it, to worship the first beast, whose wound of death was cured [healed].

13:12 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.

13:13 And it did great signs, that also it

13:13 And he doeth great wonders, so

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made fire to come down from heaven to the earth, in the sight of all men.

that he maketh fire come down from heaven on the earth in the sight of men,

13:14 And it deceiveth men, that dwell in the earth, for signs which be given to it [And deceiveth men dwelling in earth, for signs which be given to him] to do in the sight of the beast; saying to men that dwell in earth, that they make an image of the beast, that hath the wound of [a] sword, and lived.

13:14 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.

13:15 And it was given to him, that he should give [a] spirit to the image of the beast, and that the image of the beast speak. And he shall make, that whoever honour not the image of the beast [that whoever shall not honour the image of the beast], be slain.

13:15 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.

13:16 And he shall make all, small and great, rich and poor, free men and bondmen, to have a character, *either mark*, in their right hand, either in their foreheads [or in their foreheads];

13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

13:17 that no man may buy, either sell, but they have the character, either the name of the beast, either the number of his name. [that no man may buy, or sell, no but he that hath the character, or his name, or the number of his name.]

13:17 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.

13:18 Here is wisdom; he that hath understanding, account the number of the beast; for it is the number of man, and his number is six hundred sixty and six.

13:18 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*.

## Chapter 14

## Chapter 14

14:1 And I saw, and lo! a lamb stood

14:1 And I looked, and, lo, a Lamb

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on the mount of Sion, and with him an hundred thousand and four and forty thousand [And I saw, and lo! the lamb stood on the mount Sion, and with him an hundred and four and forty thousand], having his name, and the name of his Father written in their foreheads.

stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard, *was* as of many harpers harping in their harps [and the voice which I heard, as of harpers harping in their harps].

14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

14:3 And they sung as a new song before the seat of God, and before the four beasts, and the elder men [and the seniors]. And no man might say the song, but those hundred thousand and four and forty thousand [no but they an hundred and four and forty thousand], that be bought from the earth.

14:3 And they sung 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.

14:4 These it be, that be not defouled with women; for they be virgins. These follow the lamb, whither ever he shall go; these be bought of all men, the first fruits to God, and to the lamb;

14:4 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.

14:5 and in the mouth of them lying is not found; for they be without wem before the throne of God.

14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

14:6 And I saw another angel, flying by the middle of heaven, having an everlasting gospel [having the everlasting gospel], that he should preach to men sitting on the earth, and on each folk [and upon all folk], and lineage, and

14:6 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,

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language, and people;

14:7 and said [saying] with a great voice, Dread ye the Lord, and give ye to him honour, for the hour of his doom cometh; and worship ye him, that made heaven and earth, the sea, and all things that be in them, and the wells of waters.

14:8 And another angel followed, saying, That great [city] Babylon fell down, fell down, which gave drink to all folks of the wine of [the] wrath of her fornication.

14:9 And the third angel followed them, and said [saying] with a great voice, If any man worship the beast, and the image of it, and taketh the character in his forehead, either in his hand [and take the character in his forehead, or in his hand],

14:10 this shall drink of the wine of God's wrath, that is mingled with clear wine in the cup of his wrath, and [he] shall be tormented with fire and brimstone, in the sight of [the] holy angels, and before the sight of the lamb.

14:11 And the smoke of their torments shall ascend up into the worlds of worlds [And the smoke of their torments shall ascend up into worlds of worlds]; neither they have rest day and night, which worship the beast and his image [that worship the beast, and his image], and if any take the character of his name.

14:12 Here is the patience of saints, which keep the commandments of God,

14:7 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.

14:8 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.

14:9 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,

14:10 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:

14:11 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.

14:12 Here is the patience of the saints: here *are* they that keep the

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and the faith of Jesus.

commandments of God, and the faith of Jesus.

14:13 And I heard a voice from heaven, saying to me, Write thou, Blessed *be* the dead men [Blessed the dead], that die in the Lord; from henceforth now the Spirit saith, that they rest of their travails; for the works of them follow them.

14:13 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.

14:14 And I saw, and lo! a white cloud, and above the cloud a sitter, like [to] the Son of man, having in his head a golden crown, and in his hand a sharp sickle.

14:14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

14:15 And another angel went out of the temple, and cried with great voice [crying with great voice] to him that sat on the cloud, Send thy sickle, and reap, for the hour cometh, that it be reaped; for the corn of the earth is ripe.

14:15 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 ripe.

14:16 And he that sat on the cloud, sent his sickle into the earth, and reaped the earth.

14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

14:17 And another angel went out of the temple, that is in heaven, and he also had a sharp sickle. [And another angel went out of the temple, that is in heaven, having and he a sharp sickle.]

14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

14:18 And another angel went out from the altar, that had power on [upon] fire; and he cried with a great voice to him that had the sharp sickle, and said, Send thy sharp sickle, and cut away [saying, Send thy sharp sickle, and cut off] the clusters of the vineyard of the earth, for the grapes of it be ripe.

14:18 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.

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14:19 And the angel sent his sickle into the earth, and gathered grapes of the vineyard of the earth, and sent into the great lake of God's wrath.

14:20 And the lake was trodden without the city, and the blood went out of the lake till to the horses' bridles [and blood went out of the lake unto the bridles of horses], by furlongs a thousand and six hundred.

## Chapter 15

15:1 And I saw another sign in heaven, great and wonderful; seven angels having the seven last vengeance [seven angels having seven the last plagues], for the wrath of God is ended in them.

15:2 And I saw as a glassen sea mingled with fire, and them that overcame the beast, and his image, and the number of his name, standing above the glassen sea, having the harps of God;

15:3 and singing the song of Moses, the servant of God, and the song of the lamb, and said [saying], Great and wonderful be thy works, Lord God almighty; thy ways be just and true, Lord, king of worlds.

15:4 Lord, who shall not dread thee, and magnify thy name? for thou alone art merciful [for thou alone art pious, *or merciful*]; for all folks shall come, and worship in thy sight, for thy dooms be open [for thy dooms be opened].

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14:19 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.

14:20 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.

## Chapter 15

15:1 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.

15:2 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.

15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

15:4 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.

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15:5 And after these things I saw, and lo! the temple of the tabernacle of witnessing was opened in heaven [and lo! the temple of the tabernacle of witnessing in heaven was opened];

15:6 and seven angels having [the] seven plagues, went out of the temple, and were clothed with a stole clean and white [clothed with a stole clean and white], and were before-girded with golden girdles about the breasts.

15:7 And one of the four beasts gave to the seven angels seven golden vials, full of the wrath of God, that liveth into worlds of worlds.

15:8 And the temple was filled with smoke of the majesty of God, and of the virtue of him; and no man might enter into the temple, till the seven plagues of the seven angels were ended.

## Chapter 16

16:1 And I heard a great voice from heaven, saying to the seven angels, Go ye, and shed out the seven vials of God's wrath into the earth.

16:2 And the first angel went, and shedded out his vial into the earth; and a wound fierce and worst was made on all that had the character of the beast [and a wound fierce and worst was made on all that had the character, or *mark*, of the beast], and on them that worshipped the beast, and his image.

16:3 And the second angel shedded out his vial into the sea, and the blood

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15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

15:6 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.

15:7 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.

15:8 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.

## Chapter 16

16:1 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.

16:2 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.

16:3 And the second angel poured out his vial upon the sea; and it became as



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was made, as of a dead thing; and each man living [and each soul living] was dead in the sea.

the blood of a dead *man*; and every living soul died in the sea.

16:4 And the third angel shedded out his vial on the rivers, and on the wells of waters, [and blood is made]. [And the third angel shedded out his vial upon the floods, and upon the wells of waters, and blood is made.]

16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

16:5 and said [And I heard the angel of waters, saying], Just art thou, Lord, that art, and that were holy [and that wast holy], that deemest these things;

16:5 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.

16:6 for they shedded out the blood of hallows and prophets, and thou hast given to them blood to drink [and thou hast given them blood to drink]; for they be worthy.

16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

16:7 And I heard another [angel] saying, Yea! Lord God almighty, true and just *be* thy dooms.

16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

16:8 And the fourth angel shedded out his vial into the sun, and it was given to him to torment men with heat and fire.

16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

16:9 And men parched with great heat [And men sweltered with great heat], and blasphemed the name of God having power on [upon] these plagues, neither they did penance, that they should give glory to him.

16:9 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.

16:10 And the fifth angel shedded out his vial on the seat of the beast [And the fifth angel shedded out his vial upon the seat of the beast], and his kingdom was made

16:10 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,

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dark; and they ate together their tongues for sorrow,

16:11 and they blasphemed God of heaven, for sorrows of their wounds [and they blasphemed God of heaven, for sorrows and their wounds]; and they did not penance of their works.

16:12 And the sixth angel shedded out his vial into that great river Euphrates [into that great flood Euphrates], and dried the water of it, that [the] way were made ready [that the way were readied] to kings from the sun rising.

16:13 And I saw three unclean spirits by the manner of frogs go out of the mouth of the dragon, and of the mouth of the beast, and of the mouth of the false prophet.

16:14 For they be spirits of devils, making signs [making signs, *or wonders*], and they go forth to kings of all earth, to gather them into [a] battle, to the great day of almighty God.

16:15 Lo! I come, as a night thief. Blessed *is* he that waketh, and keepeth his clothes, that he wander not naked, and that they see not the filthhood of him [and they see his filthhood].

16:16 And he shall gather them into a place [And he gathered them into a place], that is called in Hebrew Armageddon.

16:17 And the seventh angel shedded out his vial into the air, and a great voice went out of heaven from the throne, and said, It is done [saying, It is

16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

16:12 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.

16:13 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.

16:14 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.

16:15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:17 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

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done].

16:18 And lightnings were made, and voices, and thunders; and a great earth-moving was made, which manner never was, since men were on earth [since men were upon earth], such earth-moving so great.

16:19 And the great city was made into three parts, and the cities of heathen men felled down [And the great city is broken into three parts, and the cities of heathen men fell down]; and great Babylon came into mind before God, to give to it the cup of wine of the indignation of his wrath.

16:20 And each isle flew away, and hills be not found.

16:21 And [a] great hail as a talent came down from heaven into men; and men blasphemed God, for the plague of hail, for it was made full great.

## Chapter 17

17:1 And one of the seven angels came, that had seven vials, and spake with me, and said [saying], Come thou, I shall show to thee the damnation of the great whore, that sitteth on many waters,

17:2 with which kings of the earth did fornication; and they that dwell in the earth be made drunk of the wine of her lechery.

done.

16:18 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.

16:19 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.

16:20 And every island fled away, and the mountains were not found.

16:21 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.

## Chapter 17

17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

17:2 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.

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17:3 And he took me [away] into desert in Spirit. And I saw a woman sitting on a red beast, full of names of blasphemy, having seven heads, and ten horns.

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

17:4 And the woman was environed with purple, and red, and over-gilded with gold [<sup>+</sup>and engolded/and over-gilt with gold], and precious stone, and pearls, having a golden cup in her hand, full of abominations and uncleanness of her fornication.

17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

17:5 And a name written in the forehead of her [And in the forehead of her a name written], Mystery, Babylon the great, mother of fornications, and of abominations [and abominations] of the earth.

17:5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

17:6 And I saw a woman drunken of the blood of saints, and of the blood of martyrs of Jesus. And when I saw her, I wondered with great wondering.

17:6 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.

17:7 And the angel said to me, Why wonderest thou? I shall say to thee the sacrament of the woman, and of the beast that beareth her, that hath seven heads and ten horns.

17:7 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.

17:8 The beast which thou seest [<sup>+</sup>The beast that thou saw/which thou sawest], was, and is not; and she shall ascend up from [the] deepness, and she shall go into perishing. And men dwelling in earth shall wonder, whose names be not written in the book of life from the making of the world, seeing the beast, that was, and is not.

17:8 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.

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17:9 And this is the wit, who that hath wisdom. The seven heads be seven hills, on which the woman sitteth,

17:9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

17:10 and kings seven be [and be seven kings]. Five have felled down [Five have fallen down], and one is, and another cometh not yet. And when he shall come, it behooveth him to dwell a short time.

17:10 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.

17:11 And the beast that was, and is not, and she is the eighth, and is of the seven, and shall go into perishing.

17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

17:12 And the ten horns which thou hast seen, be ten kings, that yet have not taken kingdom; but they shall take power as kings, one hour after the beast.

17:12 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.

17:13 These have one counsel, and shall betake their virtue and power to the beast.

17:13 These have one mind, and shall give their power and strength unto the beast.

17:14 These shall fight with the lamb, and the lamb shall overcome them; for he is Lord of lords, and king of kings; and they that be with him, *be* called, [and] chosen, and faithful.

17:14 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.

17:15 And he said to me, The waters which thou hast seen, where the whore sitteth, be peoples, and folks, and languages [and tongues].

17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

17:16 And the ten horns that thou hast seen in the beast, these shall [hate the fornicary woman, *or* *whore*, and shall] make her desolate and naked, and shall eat the flesh of her, and shall burn together her with fire. [And the ten horns that thou hast seen in the beast, these shall

17:16 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.

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hate the fornicary woman, *or whore*, and shall make her desolate, and naked, and shall eat the flesh of her, and shall burn her together with fire.]

17:17 For God gave into the hearts of them, that they do that that is pleasant to him [that they do that that is pleasant before him], that they give their kingdom to the beast, till the words of God be ended.

17:18 And the woman whom thou hast seen, is the great city, that hath kingdom on [upon] the kings of the earth.

17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

## Chapter 18

## Chapter 18

18:1 And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened of his glory.

18:2 And he cried with a strong voice, saying, Great Babylon felled down, felled down [Great Babylon fell down, fell down], and is made the habitation of devils, and the keeping of each unclean spirit, and the keeping of each unclean fowl, and hateful.

18:3 For all folks drunk of the wrath of the fornication of her, and kings of the earth, and merchants of the earth, did fornication with her; and they be made rich of the virtue of [the] delights of her.

18:4 And I heard another voice of heaven, saying, My people, go ye out of it, and be ye not partners of the

18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

18:2 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.

18:3 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.

18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her

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trespasses of it, and ye shall not receive of the wounds of it [and ye shall not receive of the plagues of it].

18:5 For the sins of it came unto heaven, and the Lord had mind of the wickedness [of the wickednesses] of it.

18:6 Yield ye to it, as [and] she yielded to you; and double ye double things, after her works; in the drink that she mixed to you, mix ye double to her [in the drink that she meddled to you, mingle ye double to her].

18:7 As much as she glorified herself, and was in delights, so much torment give to her, and wailing; for in her heart she saith, I sit a queen, and I am not a widow, and I shall not see wailing. [How much she glorified herself, and was in delights, so much torment give ye to her, and weeping, *or mourning*; for in her heart she saith, I sit a queen, and I am not a widow, and I shall not see weeping, *or mourning*.]

18:8 And therefore in one day her wounds shall come [And therefore in one day her plagues shall come], death, and mourning, and hunger; and she shall be burnt in fire, for God is strong, that shall deem her.

18:9 And the kings of the earth shall bewep, and bewail themselves on her, which did fornication with her, and lived in delights, when they shall see the smoke of the burning of it [when they shall see the smoke of burning of her];

18:10 standing afar, for dread of the torments of it [standing far for dread of

sins, and that ye receive not of her plagues.

18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

18:6 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.

18:7 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.

18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

18:9 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,

18:10 Standing afar off for the fear of her torment, saying, Alas, alas that

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torments of her], saying, Woe! woe! that great city Babylon, and that strong city; for in one hour thy doom cometh.

great city Babylon, that mighty city! for in one hour is thy judgment come.

18:11 And merchants of the earth shall weep on it [And merchants of earth shall weep upon her], and mourn, for no man shall buy more the merchandise of them;

18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

18:12 the merchandise of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of cotton, and of each tree thyme, and all vessels of ivory, and all vessels of precious stone, and of brass, and of iron, and of marble. [the merchandise of gold, and silver, and precious stones, and margarites, *or pearl*, and bis, and purple, and silk, and cotton, and each tree thyme, and all vessels of ivory, and all vessels of precious stone, and of brass, and iron, and marble.]

18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

18:13 and of cinnamon, and of sweet smelling things, and ointments, and of incense, and of wine, and of oil, and of flour, and of wheat, and of work beasts, and of sheep, and of horses, and of chariots, and of servants, and of other lives of men. [and cinnamon, *that is, a sweet savouring tree*, and of odourments, and ointments, and incense, and of wine, and oil, and flour, and wheat, and of work beasts, and sheep, and horses, and carts, and of servants, and of souls of men.]

18:13 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 slaves, and souls of men.

18:14 And thine apples of the desire of thy life [And thine apples, the desires of thy life,] went away from thee, and all fatted things, and full clear perished [away] from thee.

18:14 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.



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18:15 And merchants of these things shall no more find those things [shall no more find these goods]. They that be made rich of it, shall stand far, for dread of torments of it, weeping, and mourning [+They that be made rich of her, shall stand afar, for dread of torments of her, weeping, and mourning],

18:16 and saying, Woe! woe! that great city, that was clothed with fine linen [that was clothed with bis], and purple, and red scarlet, and was over-gilded [and was over-gilt] with gold, and precious stone, and margarites,

18:17 for in one hour so many riches be destitute, *either done away*. And each governor, and all that sail by ship into place [and all that ship into place], and mariners, and they that work in the sea, stood far,

18:18 and cried, seeing the place of the burning of it, saying, What *is* like this great city? [+and cried, seeing the place of burning of her, saying, What *city is* like to this great city?]

18:19 And they cast powder on their heads, and cried, weeping, and mourning, and saying [saying], Woe! woe! that great city, in which all that have ships in the sea be made rich of the prices of it; for in one hour it is desolate.

18:20 Heaven, and holy apostles, and prophets, make ye full out joy on it [Heaven, and holy apostles, and prophets, glad ye on it], for God hath deemed your doom on it.

18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

18:16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

18:17 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,

18:18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

18:19 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.

18:20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

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18:21 And one strong angel took up a stone, as a great millstone, and cast into the sea, and said, In this force [saying, In this force, *or fierceness,*] that great city Babylon shall be sent, and now it shall no more be found.

18:21 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.

18:22 And the voice of harps, and of men of music, and singing with pipe and trumpet, shall no more be heard in it [And the voice of harpers, and of men of music, and singing with pipe and trump, shall no more be heard in it]. And each craftsman, and each craft, shall no more be found in it. And the voice of a millstone shall no more be heard in thee,

18:22 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;

18:23 and the light of [the] lantern shall no more shine in thee, and the voice of the husband and of the wife shall no more be heard in thee; for thy merchants were princes of the earth. For in thy witchcrafts all folks erred.

18:23 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 thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

18:24 And the blood of prophets and of saints is found in it, and of all men that be slain in earth.

18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

## Chapter 19

## Chapter 19

19:1 After these things I heard as a great voice of many trumpets [of many trumps] in heaven, saying, Alleluia; praising, and glory, and virtue is to our God;

19:1 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:

19:2 for true and just be the dooms of him, which deemed the great whore, that defouled the earth [that corrupted the earth] in her lechery, and venged the

19:2 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

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blood of his servants, of the hands of her.

blood of his servants at her hand.

19:3 And again they said, Alleluia. And the smoke of it ascendeth up, into the worlds of worlds [into worlds of worlds].

19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

19:4 And the four and twenty elder men and the four beasts felled down, and worshipped God sitting on the throne, and said, Amen, Alleluia. [And the four and twenty seniors and the four beasts fell down, and worshipped God sitting on (the) throne, saying, Amen, Alleluia.]

19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19:5 And a voice went out of the throne, and said [saying], All the servants of our God, say ye praisings to our God, and ye that dread God, small and great.

19:5 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.

19:6 And I heard a voice [as] of a great trumpet [And I heard a voice as of a great trump], as the voice of many waters, and as the voice of great thunders, saying, Alleluia; for our Lord God almighty hath reigned.

19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

19:7 Joy we, and make we mirth [Enjoy we, and glad we], and give glory to him; for the weddings of the lamb came, and the wife of him made ready herself.

19:7 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.

19:8 And it was given to her, that she cover her with white fine linen shining; for why fine linen is the justifying of saints. [And it is given to her, that she cover herself with white bisso shining; forsooth bisso be the justifying of saints.]

19:8 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.

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19:9 And he said to me, Write thou, Blessed *be* they that be called to the supper of the weddings of the lamb. And he said to me, These words of God be true.

19:9 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.

19:10 And I felled down before his feet, to worship him. And he said to me, See thou, that thou do not; I am a servant with thee [And I fell down before his feet, for to worship him. And he said to me, See, that thou do not; I am thine even-servant], and of thy brethren, having the witnessing of Jesus; worship thou God. For the witnessing of Jesus is the spirit of prophecy.

19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

19:11 And I saw heaven opened, and lo! a white horse, and he that sat on [upon] him was called Faithful and soothfast; and with rightwiseness he deemeth, and fighteth.

19:11 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.

19:12 And his eyes *were* as flame of fire, and in his head many diadems; and he had a name written, which no man knew, but he.

19:12 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.

19:13 And he was clothed in a cloak sprinkled with blood; and the name of him was called The Son of God. [And he was clothed in a cloth sprinkled with blood; and the name of him was called The word, *or* Son, of God.]

19:13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

19:14 And the hosts that be in heaven, followed him on white horses, clothed with fine linen [clothed with bisso], white and clean.

19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

19:15 And a sword sharp on either side [And a sword sharp on each side] came forth

19:15 And out of his mouth goeth a sharp sword, that with it he should

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of his mouth, that with it he smite folks; and he shall rule them with an iron rod. And he treadeth the presser of wine of strong vengeance [and] of the wrath of almighty God.

19:16 And he hath written in his cloak, and in the hip [And he hath written in his cloth, and in his hem], King of kings and Lord of lords.

19:17 And I saw an angel, standing in the sun; and he cried with a great voice, and said [saying] to all birds that flew by the middle of heaven, Come ye, and be ye gathered [together] to the great supper of God,

19:18 that ye eat the flesh of kings, and [the] flesh of tribunes, and [the] flesh of strong men, and flesh of horses, and of those that sit on them, and the flesh of all free men and of bondmen, and of small and of great [and small and great].

19:19 And I saw the beast, and the kings of the earth, and the hosts of them gathered, to make battle with him, that sat on the horse, and with his host.

19:20 And the beast was caught, and with her the false prophet, that made signs before her; in which he deceived them that took the character of the beast [that took the mark of the beast], and that worshipped the image of it. These two were sent quick into the pool of fire, burning with brimstone.

19:21 And the others were slain with the sword of him that sat on [upon] the

smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

19:17 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;

19:18 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.

19:19 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.

19:20 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.

19:21 And the remnant were slain with the sword of him that sat upon the

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horse, that cometh forth of the mouth of him; and all birds were filled with the flesh of them.

## Chapter 20

20:1 And I saw an angel coming down from heaven, having the key of deepness, and a great chain in his hand.

20:2 And he caught the dragon, the old serpent, that is the Devil and Satan; and he bound him by a thousand years.

20:3 And he sent him into deepness, and closed, and marked on him, that he deceive no more the folks, till a thousand years be filled [And he sent him into deepness, and closed, and signed, *or sealed*, upon him, that he deceive no more folks, till a thousand years be fulfilled]. After these things it behooveth him to be unbound a little time.

20:4 And I saw seats, and they sat on them, and doom was given to them. And the souls of men beheaded for the witnessing of Jesus, and for the word of God, and them that worshipped not the beast, neither the image of it, neither took the character of it in their foreheads, neither in their hands [or in their hands]. And they lived, and reigned with Christ a thousand years.

20:5 And others of dead men lived not [The others of dead lived not], till a thousand years were ended. This is the first again-rising.

20:6 Blessed and holy *is* he, that hath

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horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

## Chapter 20

20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

20:3 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.

20:4 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.

20:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

20:6 Blessed and holy *is* he that hath

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part in the first again-rising. In these men the second death hath not power [In these the second death hath no power]; but they shall be priests of God, and of Christ, and they shall reign with him a thousand years.

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.

20:7 And when a thousand years shall be ended, Satan shall be unbound of his prison;

20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

20:8 and he shall go out, and shall deceive folks, that be on four corners of the earth [that be in four corners of the earth], Gog and Magog. And he shall gather them [together] into battle, whose number is as the gravel of the sea.

20:8 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.

20:9 And they ascended up on the broadness of the earth, and environed the castles of saints, and the loved city. And fire came down of God from heaven, and devoured them [And fire came down from God from heaven, and devoured them].

20:9 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.

20:10 And the devil, that deceived them, was sent into the pool of fire and brimstone, where both the beast and false prophets shall be tormented day and night, into worlds of worlds. Amen.

20:10 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.

20:11 And I saw a great white throne, and one sitting on it, from whose sight earth fled and heaven [from whose sight earth flew away and heaven]; and the place is not found of them.

20:11 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.

20:12 And I saw dead men, great and small, standing in the sight of the

20:12 And I saw the dead, small and great, stand before God; and the books

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throne; and books were opened; and another book was opened, which is the book of life; and dead men were deemed of these things that were written in the books, after the works of them.

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.

20:13 And the sea gave his dead men, that were in it; and death and hell gave their dead men [and death and hell gave their dead], that were in them. And it was deemed of each [And it is deemed of all], after the works of them.

20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

20:14 And hell and death were sent into the pool of fire [And death and hell be sent into pool of fire]. This is the second death.

20:14 And death and hell were cast into the lake of fire. This is the second death.

20:15 And he that was not found written in the book of life, was sent into the pool of fire.

20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

## Chapter 21

## Chapter 21

21:1 And I saw new heaven and new earth; for the first heaven and the first earth went away, and the sea is not now [and now is not the sea].

21:1 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.

21:2 And I John saw the holy city Jerusalem, new, coming down from heaven, made ready of God, as a wife adorned to her husband. [And I John saw the holy city Jerusalem, new, coming down from heaven of God, made ready as a wife adorned to her husband.]

21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

21:3 And I heard a great voice from the throne [And I heard a great voice of the throne], saying, Lo! the tabernacle of God *is* with men, and he shall dwell with them; and they shall be his people,

21:3 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*



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and he God with them shall be their God.

their God.

21:4 And God shall wipe away each tear from the eyes of them; and death shall no more be, neither mourning, neither crying, neither sorrow, shall (all) be over; which first things went away.

21:4 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.

21:5 And he said, that sat in the throne, Lo! I make all things new. And he said to me, Write thou, for these words be most faithful and true.

21:5 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.

21:6 And he said to me, It is done; I am alpha and omega, the beginning and the end. I shall give freely of the well of quick water to him that thirsteth [I shall give freely to the thirsting of the well of quick water].

21:6 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.

21:7 He that shall overcome, shall wield these things; and I shall be God to him, and he shall be son to me.

21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

21:8 But to fearedful men, and unbelievful, and cursed, and man-quellers, and fornicators, and to witches, and to worshippers of idols, and to all liars, the part of them shall be in the pool burning with fire and brimstone, that is the second death.

21:8 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.

21:9 And one came of the seven angels, having vials full of the seven last vengeance. And he spake with me, and said, Come thou, and I shall show to thee the spouses, the wife of the lamb. [And one came of the seven angels, having vials full of the seven last plagues. And he spake with me saying, Come thou, I shall show

21:9 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 show thee the bride, the Lamb's wife.

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to thee the spouse, wife of the lamb.]

21:10 And he took me up in Spirit into a great hill and high; and he showed to me the holy city of Jerusalem, coming down from heaven of God,

21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

21:11 having the clarity of God; and the light of it like [to] a precious stone, as the stone jasper, [and] as crystal.

21:11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

21:12 And it had a wall great and high, having twelve gates, and in the gates of it twelve angels, and names written in, that be the names of [the] twelve lineages of the sons of Israel;

21:12 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:

21:13 from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates.

21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

21:14 And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles, and of the lamb.

21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

21:15 And he that spake with me, had a golden measure of a reed, that he should mete the city, and the gates of it, and the wall.

21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

21:16 And the city was set in square; and the length of it is so much, as much as *is* the breadth. And he meted the city with the reed, by furlongs twelve thousands [by furlongs twelve thousand]. And the height, and the length and the breadth of it, be even.

21:16 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.

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21:17 And he meted the walls of it, of an hundred and forty and four cubits, by measure of man, that is, of the angel.

21:17 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.

21:18 And the building of the wall thereof was of the stone jasper. And the city itself was clean gold, like [to] clean glass.

21:18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

21:19 And the foundations of the wall of the city *were* adorned with all precious stone. The first fundament, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald [smaragdus];

21:19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

21:20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21:21 And the twelve gates be twelve margarites, by each; and each gate was of each margarite. And the streets of the city *were* clean gold, as of glass full shining [as glass full shining].

21:21 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.

21:22 And I saw no temple in it, for the Lord God almighty and the lamb, is the temple of it.

21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

21:23 And the city hath no need of the sun, neither [of] moon, that they shine in it; for the clarity of God shall lighten it; and the lamb is the lantern of it.

21:23 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.

21:24 And folks shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it.

21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

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21:25 And the gates of it shall not be closed by day; and night shall not be there.

21:26 And they shall bring the glory and honour of folks into it.

21:27 Neither any man defouled [Neither any thing defouled], and doing abomination and lying, shall enter into it; but they that be written in the book of life of the lamb.

## Chapter 22

22:1 And he showed to me a river of quick water, shining as crystal, coming forth of the seat of God, and of the lamb, [And he showed to me a flood of quick water, shining as crystal, coming forth of the seat of God, and of the lamb.]

22:2 in the middle of the street of it. And on each side of the river, the tree of life, bringing forth twelve fruits, yielding his fruit by each month; and the leaves of the tree *be* to healing of folks. [In the middle of the street of it, and on each side of the flood, the tree of life, bringing forth twelve fruits, yielding his fruit by each month; and the leaves of the tree *be* to health of folks.]

22:3 And each cursed thing shall no more be; but the seats of God and of the lamb shall be in it. And the servants of him shall serve him.

22:4 And they shall see his face, and his name [*shall be*] in their foreheads.

22:5 And night shall no more be, and

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21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

21:26 And they shall bring the glory and honour of the nations into it.

21:27 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.

## Chapter 22

22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

22:2 In the midst of the street of it, and on 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.

22:3 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:

22:4 And they shall see his face; and his name *shall be* in their foreheads.

22:5 And there shall be no night

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they shall not have need to the light of a lantern, neither to light of the sun; for the Lord God shall lighten them [And night shall no more be, and they shall not have need to light of lantern, neither to light of the sun; for the Lord God shall light them], and they shall reign into worlds of worlds.

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.

22:6 And he said to me, These words be most faithful and true. And the Lord God of spirits of prophets sent his angel [And the Lord God of spirits prophets sent his angel], to show to his servants, what things it behooveth to be done soon.

22:6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

22:7 And lo! I come swiftly. Blessed *is* he, that keepeth the words of prophecy of this book.

22:7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

22:8 And I *am* John, that heard and saw these things. And after that I had heard and seen, I felled down [I fell down], to worship before the feet of the angel, that showed to me these things.

22:8 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 showed me these things.

22:9 And he said to me, See thou, that thou do not; for I am a servant with thee [And he said to me, See that thou do not; for I am thine even-servant], and of thy brethren, prophets, and of them that keep the words of prophecy of this book; worship thou God.

22:9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

22:10 And he said to me, Sign, *or seal*, thou not the words of prophecy of this book; for the time is nigh.

22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:11 He that harmeth, harm he yet; and he that is in filths, wax he foul yet; and a just man, be justified yet [and he that is just, be he yet justified]; and the holy, be [he] hallowed yet.

22:11 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.

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22:12 Lo! I come soon, and my meed with me, to yield to each man after his works.

22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

22:13 I am alpha and omega, the first and the last, beginning and end.

22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 Blessed *be* they, that wash their stoles, that the power of them be in the tree of life, and enter by the gates into the city.

22:14 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.

22:15 For withoutforth [*shall be shut*] hounds, and witches, and unchaste men, and man-quellers, and serving to idols, and each that loveth and maketh lying.

22:15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

22:16 I Jesus sent mine angel, to witness to you these things in churches. I am the root and kin of David [I am the root and kind of David], and the shining morrow star.

22:16 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.

22:17 And the Spirit and the spouses say [and the spouse, *or wife*, say], Come thou. And he that heareth, say, Come thou; and he that thirsteth, come; and he that will, take he freely the water of life [and he that will, take freely the water of life].

22:17 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.

22:18 And I witness to each man hearing the words of prophecy of this book, if any man shall put to these things, God shall put on him the vengeance written in this book [God shall put upon him the plagues written in this book].

22:18 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:

22:19 And if any man do away of the words of the book of this prophecy, God

22:19 And if any man shall take away from the words of the book of this

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shall take away the part of him from the book of life, and from the holy city, and from these things that be written in this book.

22:20 He saith, that beareth witnessing of these things, Yea, Amen. [Lo!] I come soon. Amen. Come thou, Lord Jesus.

22:21 The grace of our Lord Jesus Christ *be* with you all. Amen.

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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.

22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

22:21 The grace of our Lord Jesus Christ *be* with you all. Amen.





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## Glossary to “Wycliffe-Purvey”

For many Middle English words given below, their most obvious, modern meaning is assumed; only a supplemental, perhaps unexpected, definition is given (e.g., “and: *also*”). Commas separate variations of the same meaning; semi-colons distinguish different definitions of the same word. Underlined words are my replacements for “dead” or obsolete words. All other words are found in a somewhat recognizable form in the “Wycliffe Bible”.

### A

**aback:** *back, backward.*

**abide:** *to remain; to wait for; to endure.*

**abode:** (v) *remained or lived at; waited for; endured.*

**above-ordaineth:** *to add to.*

**above-seeming:** *beyond grasp or measurement, ‘most excellent’ (also ‘over-seeming’).*

**abridge:** *to shorten.*

**accept(ed):** *acceptable.*

**acceptation:** *favourable reception, approval, ‘acceptance’.*

**acceptioun:** *partiality, favouritism, approval, ‘acceptance’.*

**acceptor:** *one who accepts or respects preferentially, ‘respector’.*

**accord:** *to agree with, in concord with (also ‘accordeth’).*

**according:** (n) *an agreement.*

**accursed:** *cursed.*

**acknowledge:** (v) *to confess; to profess.*

**acknowledged:** (n) *friends and acquaintances, one’s ‘known’.*

**acknowledging:** (n) *‘an acknowledgement’; the act of confession or profession.*

**acount:** *to count; to reckon (survives in ‘accounting’).*

**adder:** *viper.*

**adjuere:** *to entreat, earnestly appeal to.*

**administration:** *ministry or service.*

**admonish:** *to reprove; to warn; to exhort.*

**adorn:** *to bring credit to; to add lustre to, improve the appearance of.*

**adown:** *down.*

**afeared:** *afraid.*

**after:** *according to.*

**again-begetting:** *being born again (also ‘again-begotten’).*

**again-bought:** (v) *redeemed.*

**again-buy:** (v) *to redeem.*

**again-buyer:** *redeemer.*

**again-newing:** *renewing.*

**again-promise:** *a promise.*

**again-raise:** (v) *to raise up; to resurrect.*

**again-rise:** (v) *to resurrect.*

**again-rising:** *resurrection.*

**again-said:** *‘gainsaid’ or ‘said-again(st)’, opposed, resisted, or contradicted.*

**again-say:** (v) *‘to gainsay’ or ‘say-again(st)’, to oppose, resist, or contradict (also ‘again-sayeth’).*

**again-saying:** (n) *‘gainsaying’ or ‘saying-again(st)’, answering back, verbally opposing, resisting, contradicting.*

**against:** *directly opposite; to meet (sometimes with ‘to come’ or ‘to go’).*

**against-said:** *see ‘again-said’.*

**against-say:** *see ‘again-say’.*

**against-stand:** (v) *to ‘stand-against’, to physically resist, withstand, or oppose.*

**against-stood:** *‘stood-against’,*

*withstood, resisted, opposed.*

**again-ward:** *on the contrary; to the other side.*

**alarged:** *enlarged.*

**alder-highest:** *lit. the ‘senior-highest’, both ‘elder’ or ‘oldest’ highest, and ‘chief’ or ‘most’ highest (survives in ‘alderman’).*

**alien:** (n) *stranger, foreigner.*

**aliened:** (v) *estranged, alienated.*

**alighten:** *to bring to light, ‘to enlighten’.*

**all wise:** *all ways, in all manner.*

**all-gates:** *always (from ‘algatis’ or ‘allegates’; perhaps derived from the time when cities were fortified with gates as ‘ways’ to enter and exit; hence, ‘all-gates’ prefigures ‘all-ways’, and so ‘always’).*

**allway/alway:** *always (found in the “Wycliffe Bible” and the KJV).*

**ambush:** (n, v) *lying in wait; treason (from ‘aspies’; also ‘ambushing(s)’).*

**amend:** *to mend, put right or correct.*

**amorrow:** *the next day, ‘tomorrow’.*

**and:** *also (‘also’ found in the “Wycliffe Bible”).*

**announce:** *to proclaim without allowing dissent, ‘to command’ (from ‘denounce’).*

**anon:** *at once, immediately, straightaway (found in the “Wycliffe Bible” and the KJV).*

## Glossary

**apert:** (adv.) *open (survives in 'aperture').*

**apocalypse:** *revelation.*

**appareled:** *attired, dressed, furnished.*

**apprehend:** *to grasp, seize, take hold of.*

**approach:** (v) *modern equivalent of 'to nigh' (also 'approacheth').*

**araised:** *raised or lifted up.*

**architricline:** *master of a feast.*

**areach:** (v) *to give to.*

**areared:** *reared or raised up.*

**areckon:** (v) *to reckon or take an accounting of (from 'arettē'; 'reckon' found in the "Wycliffe Bible").*

**argentry:** *silversmith.*

**arms:** *weapons.*

**asides half:** *in private (also 'asides hand').*

**assay:** (v) *to try, test, or prove.*

**assign:** *to appoint or ordain (from 'dispose'; 'assign' found in the "Wycliffe Bible").*

**assoiled:** *absolved.*

**assuage:** *to alleviate.*

**astrologer:** *one who divines destiny by means of movement of heavenly bodies. The word in the "Later Version" is actually 'astronomer'. However, in the 17<sup>th</sup> century, 'astronomer'/'astrologer' and 'astronomy'/'astrology' switched meanings and became defined as we know them today. And so, 'astrologer' is used in "Wycliffe-Purvey".*

**astronomer:** *see 'astrologer' above (also 'astronomy').*

**asunder:** *into pieces or parts; separated or divided.*

**attention:** *from 'tent'.*

**atwain:** *in two; apart.*

**atwo:** *in two.*

**aught:** *any, anything, something.*

**author:** *originator, creator.*

**avow:** (n) *a solemn promise, declaration or pledge, a vow or avowal; (v) to make a vow.*

### B

**bade:** *invited; ordered.*

**bailiff:** *an overseer of an estate, a steward (from 'bailee').*

**bailiffship:** *a bailiff's area of authority or responsibility (from 'bailey: the surrounding area of a castle contained within its outer walls, or its courtyard'; survives in 'bailiwick' and the 'Old Bailey', London's criminal courts).*

**barbaric:** (n) *barbarian.*

**be busy:** *to care about, or to be concerned about.*

**be:** *are (pl. form of verb 'to be').*

**beastly:** *animal nature; material (vs. spiritual).*

**befall:** *to happen or occur (also 'befell(ed)').*

**before-goer:** *one who goes or went before, a forerunner; one's superior.*

**before-going:** *going before.*

**before-knew:** *known before or known for a long time.*

**before-knowing:** *knowing before hand, 'foreknowing'.*

**before-ordained:** *fore-ordained.*

**before-ordinance of worlds:** *Divine destiny.*

**before-said:** *said before, aforesaid, aforementioned.*

**before-think:** *to think before, or to have forethought.*

**before-told:** *foretold.*

**before-witting:** *to know beforehand, foreknowing.*

**before-written:** *written (long)*

*before, foreordained.*

**begotten:** *engendered, caused to be.*

**beguiled:** *deceived.*

**beguiler:** *a deceiver.*

**behest:** (n) *a command (found in its obsolete meaning of 'promise' throughout the "Wycliffe Bible").*

**beholden:** *beheld.*

**behoove:** *ought, must, incumbent upon (also 'behooveth', 'behooved').*

**belief:** (n) *faith.*

**bemourned:** *mourned over.*

**beneficence:** *favours, good services, gifts (from 'benefice', which survives as 'a church office endowed with funds or property').*

**benign:** *kind, gentle, mild.*

**benignity:** *goodness, kindness.*

**beseech:** *to earnestly implore.*

**beseachings:** (n) *earnest requests, supplications, entreaties.*

**beseem:** *to be fitting or appropriate, 'becoming'.*

**beseemeth to me:** *seems to me.*

**beset:** *to harass, encircle, attack on all sides.*

**besom:** *broom or bundle of twigs used for sweeping.*

**besought:** *beseached.*

**bespat:** *spat upon.*

**bespit:** *to spit upon.*

**betake:** *to deliver to, to give over to; to commit to.*

**betaken:** *delivered to or given to; committed to.*

**bethink:** *to think upon; to remember.*

**bethought:** *thought upon or about; remembered.*

**betook:** *gave over or delivered to.*

**betwixt:** *between.*

**bewail:** *to wail over.*

**beweep:** *to weep over.*

## Glossary

**bezant:** *precious Byzantine coin (of gold or silver) of substantial value, analogous to the British pound of the 14<sup>th</sup> century.*

**bilibre:** *a weight of 2 pounds.*

**bill:** *a written statement.*

**bis:** *see bisso.*

**bishopric:** *office or diocese of a bishop.*

**bisso:** *a fine, sheer linen made of stiff, round yarns which give a crisp texture (now used for altar cloths).*

**blame:** (v) *to reproach, accuse.*

**blessfulness:** *blessedness.*

**bliss:** *heaven.*

**blown:** *puffed up, inflated.*

**board:** (n) *table; dinner; money-changer.*

**body-like:** *bodily.*

**bondman:** *a servant or slave (survives as 'bondsmen').*

**bonds:** *bondage, captivity; bands.*

**bound:** (n) *prisoner.*

**bowels:** *see entrails.*

**brand:** (n) *torch.*

**brethren:** *brothers.*

**brink:** *edge or shore of a body of water.*

**brock:** (n) *a badger.*

**broken:** *stopped (2<sup>nd</sup> Cor. 11.10).*

**bruise:** (v) *to crush or pound into powder.*

**buffet:** (n) *a hit or strike; (v) to hit or strike.*

**buffonery:** *jesting, ribaldry (from 'barlotry').*

**burgher:** *a citizen of a town, burgh or city.*

**busily:** *diligently.*

**busyness:** *diligence; cares, concerns (also 'busynesses').*

**butchery:** *a slaughterhouse.*

**by cause:** *by reason of, 'because'.*

**by compass:** *all around; round*

*about.*

**by kind:** *by nature, 'naturally'.*

**by row:** *in order.*

### C

**call:** *from 'clepen'.*

**came against:** *met.*

**canst:** *knowest (how to), 'knows'.*

**captive:** (n) *prisoner.*

**care:** (v) *to have concern for, or an interest in (something).*

**cares:** (n) *concerns or worries.*

**carrions:** *dead, putrefying flesh.*

**cast:** (v) *to throw.*

**casting out:** (n) *that which is discarded, thrown off or out.*

**casting:** (n) *vomit (also found as 'casting-up').*

**castle(s):** *town, village; fortified place, camp, fortress.*

**cause:** *reason for something; case; accusation.*

**caution:** *a pledge or obligation (to reimburse), a 'bill to pay'.*

**chaffer:** (v) *to trade, bargain, buy and sell.*

**chalice:** *a large drinking cup or goblet (survives as the cup in the Eucharist in which the wine is consecrated).*

**chamber:** *room.*

**changer:** *money-changer.*

**changing:** *money-exchange, exchanging.*

**charge:** (n) *burden, load; care, concern; a command; ship's cargo.*

**charge:** (v) *to burden or concern; to command.*

**chargeable:** *burdensome.*

**chargeous:** *burdensome (see 'in charge to').*

**charity:** *love.*

**chattel:** *personal property.*

**cheer:** (n) *face (from Old French).*

**chide:** (v) *to scold, rebuke, reproach.*

**chidings:** (n) *scoldings, rebukes, reproaches.*

**child:** (n) *a servant (pl. children: servants); (v) to give birth to.*

**chimney:** *fireplace, furnace, stove.*

**christen:** *to baptize (survives in 'naming during baptism', and, in particular, 'to baptize infants').*

**cistern:** *an artificial reservoir or tank for water.*

**clarified:** *'glorified' (see next entry).*

**clarify:** (v) *to make clear, free from all impurities, 'to glorify'.*

**clarity:** *clearness, lucidity, 'glory'.*

**cleansings:** (n) *refuse, that which is cleansed or removed, purgings.*

**clear:** *pure; clean; transparent; 'glorious'.*

**clearness:** *'glory'.*

**cleaved:** *split into parts; adhered to.*

**cleaveth:** *to join or adhere to.*

**cloak:** *a loose-fitting outer garment (from 'cloth', which the "Wycliffe Bible" also uses as the singular of 'clothes'; survives in 'man of the cloth').*

**cloth:** *outer garment; singular of clothes (see 'cloak' above).*

**'clothes:** *idiomatic abbreviation for 'swaddling clothes' (Luke 2:7 and 2:12).*

**cockles:** *weeds that grow among grain (also referred to as 'darnels' and 'tares').*

**coffin:** *basket (survives in 'coffer').*

**collects:** *the gathering of money from church-goers (survives in 'collection: the weekly giving of money for church expenses').*

**collyrium:** *eye-salve.*

**colour:** *false pretence or appearance.*

**come against:** (v) *to meet.*

## Glossary

**comeling:** *newcomer, stranger (see ‘-ling’ below).*

**comfort:** *to make strong or to strengthen; to exhort; to give help, hope or support.*

**commander:** *leader, master.*

**‘common beholding place’:** *a theatre or public auditorium.*

**common ward:** *prison.*

**communer:** *one who partakes in the Eucharist.*

**communing:** *fellowship; partaking with, or sharing; communion; communication; to empathize with.*

**company:** *crowd, multitude of people (also ‘company of people’, ‘companies’, ‘companies of people’).*

**comparison:** (v) *to compare (also ‘comparisoned’, ‘comparing’).*

**compass:** (v) *to go round; to surround.*

**comprehend:** (v) *to physically apprehend, grasp, catch, or lay hold of (this usage found in the “Wycliffe Bible” and the KJV); to understand.*

**compunct:** (v) *to feel remorse, guilt, or pity (also ‘compuncted’).*

**compunction:** *a sense of guilt, remorse, or regret arising from wrong-doing.*

**concision:** *division, a faction.*

**concourse:** *a crowd or throng of people.*

**concupiscences:** *lusts; any immoderate desires.*

**confirm:** *to affirm or establish; to make firm or strong, ‘to strengthen’.*

**confound:** *to confuse; to amaze or astonish; to be ashamed or put to shame.*

**confusion:** *embarrassment; disgrace, shame.*

**conjuratiō:** *a swearing together*

*or conspiracy.*

**conjure:** *to adjure or solemnly appeal to.*

**constable:** *officer of the law or courts (from ‘cachepollis: sheriff’s officer, enforcer of the law’; perhaps distantly related to ‘police’).*

**constrain:** *to coerce or restrain.*

**continence:** (n) *self-restraint, moderation, chastity.*

**continent:** (adj.) *self-restrained, moderate, sexually chaste.*

**contrition:** *remorse, guilt, shame.*

**conversation:** *living, or manner of life.*

**copious:** *abundant, plentiful.*

**cor:** *measure of wheat (8 bushels = 1 cor).*

**corn:** *a seed or kernel of a cereal plant.*

**couch:** *a bed or enclosed sleeping space, hence ‘bedchamber’.*

**countenance:** *face.*

**covenable:** *suitable, opportune, fitting, seasonable, in agreement (survives in ‘covenant: (n) an agreement; (v) to agree to’).*

**covenability:** *opportunity (‘opportunity’ found in the “Wycliffe Bible”).*

**covent:** *an assembly or gathering (later became ‘convent’; survives in “Covent Gardens”).*

**coveting(s):** (n) *lust, desire; greed.*

**covetousness:** *lust, desire; greed, ‘the over-hard keeping of goods’ (from ‘coveitise’).*

**craftsman:** *artisan (from ‘craftiman’).*

**cratch:** *a crib or rack especially for fodder; a trough or open box in a stable designed to hold feed or fodder for livestock; a manger; a*

*stall (survives in ‘crèche: a manger scene; a crib for feed’; see ‘feed-trough’).*

**creature:** *man; God’s creation; man’s creations.*

**crime:** *wrong-doing; violation of God’s Law.*

**cruet:** *a small glass bottle.*

**culver:** *dove.*

**cure:** *to make well; to take care of or to have concern for something or someone.*

**curiously:** *meddlesome behaviour, ‘pryingly’.*

**currier:** *one who carries or dresses tanned hides.*

**curse:** (n) *damnation.*

**cutting:** *rending.*

### D

**damnation:** *eternal punishment.*

**darked:** *darkened.*

**darkful:** *dark-full, ‘full of darkness’.*

**darnels:** *weeds that grow among wheat (also called ‘cockles’ or ‘tares’).*

**daunt:** *to tame; to cow.*

**days of profession:** *days of declaring or registering oneself, and so, ‘a census’.*

**deadly:** *mortal.*

**deal:** (v) *to give or apportion out.*

**dear-worthy:** *beloved (sometimes found as ‘dearworth’ in the “Wycliffe Bible”).*

**decurion:** *officer commanding ten horsemen; member of a colony senate.*

**deem:** *to judge; to condemn; to damn (also ‘deemest’).*

**deemer:** *one who discerns, ‘a judge’ (‘judge’ found in the “Wycliffe Bible”).*

**deepness:** (n) *bottomless pit, hell.*

## Glossary

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**deface:** *to disfigure one's face.*

**defame:** *to slander or libel; to accuse.*

**defoul:** *to defile.*

**defouling:** *lechery.*

**delayed:** *deferred.*

**delights:** *great pleasures, luxuries (from 'delices').*

**deliver:** *to take or surrender to, to give over to; to release.*

**delve:** *to dig.*

**den:** *a cave; dwelling of animals.*

**denounce:** *to attack or condemn openly; to accuse (from 'defame'; 'denounce' found in the "Wycliffe Bible").*

**depart:** *to leave.*

**deposit:** *'the thing betaken to thee', i.e., the word of the Lord.*

**deprave:** (v) *to corrupt or pervert (from 'sbrewide'; 'deprave' found in the "Wycliffe Bible").*

**described:** *to make a detailed word-picture or 'description'; to contribute information, and so, 'to participate in a census'.*

**describing:** (n) *a condition or situation which is 'described', and so, 'a census'.*

**desert:** *deserving; see 'without desert'.*

**desolate:** *deserted, forlorn, destitute of life, joy or comfort.*

**despise:** *to loathe, regard as contemptible; to disdain, scorn, or neglect.*

**despisings:** (n) *insults, mocking.*

**despite:** (n) *contempt, dishonour, insult; malice.*

**despoiled:** *stripped; robbed.*

**despoiling:** *putting off (of the body).*

**determined:** *resolutely or firmly decided.*

**diadem:** *crown.*

**diligently:** *carefully; industriously.*

**discharge:** (v) *unburden.*

**discipless:** *female disciple.*

**discipline:** (n) *teaching, learning, the state of being informed; (v) to chastise.*

**discording:** *conflict, strife, contention, the opposite of being in accord.*

**disdain:** (n) *that which is unworthy of one's attention; (v) to scorn or feel superior to.*

**dis-ease:** *'not' ease, so, distress, trouble, tribulation, difficulty.*

**dispensation:** *distribution; exemption from obligation.*

**dispenser:** *administrator, steward.*

**dispose:** (v) *to put into proper arrangement, position, or order; to transfer to another, as by gift; to assign or ordain.*

**disputations:** *arguments, controversy, debate.*

**dissolved:** *to depart this life, to die.*

**distressed:** *extreme suffering or affliction (from 'noyen', which survives in 'annoy'; 'distressed' found in the "Wycliffe Bible").*

**distrouble:** *troubled, disturbed (also 'distroubled', 'distroubling').*

**diverseth:** *is different or distinct from.*

**domination:** *that which is ruled over, 'dominion'.*

**doom (place):** *judgment seat, or 'place of judgment', often found in the market place.*

**doom(s):** (n) *judgment, Divine or legal; condemnation; decrees; law-suits.*

**doomsman:** *a judge (see 'deemer').*

**drachma:** *a silver coin of ancient Greece.*

**draw:** *to pull.*

**drawn to pieces:** *pulled to pieces ('to pieces' implied in the verb, 'to-drawn'); disembowelled.*

**dread:** (n) *fear.*

**dreaded:** (v) *feared.*

**dread-full:** *'full of dread', fear of the Lord, 'devout'.*

**dress:** (v) *to put into proper alignment, to make straight; to prepare for use; to direct (this usage survives in 'street address').*

**drit:** *dung, waste; dirt.*

**dropsy:** *an accumulation of fluid in body cavities.*

**dross:** *refuse or impurity in melted metal, 'slag'.*

**drove:** (n) *a herd or flock, often moving as one.*

**drown:** *from 'drenched'.*

**duke:** *nobleman, prince.*

**dumb:** *silent; mute.*

**durst:** *dare.*

**'dwelling city':** *a permanent home.*

### E

**earth-tiller:** *worker of the soil, 'farmer'.*

**earth-tilling:** *working the soil to produce crops, 'farming'.*

**easiness:** *a state of ease, without difficulty.*

**ecstasy:** *'the losing of mind and reason, and hindering of tongue' (gloss from the "Early Version").*

**either:** *or.*

**embrace:** *from 'biclippe'.*

**enclosed:** *contained (within).*

**encompass:** *to surround.*

**end:** *to become perfect.*

## Glossary

**endeavoured:** *attempted, made an effort to (from 'enforced').*

**ended:** *to be made perfect.*

**ending:** *perfection.*

**endured:** *made hard, hardened.*

**enfatted:** *made fat.*

**engender:** (v) *to bring about, create, produce (from 'gender').*

**engolded:** *gilded.*

**enhance:** *to heighten or increase, as in beauty or quality, 'to exalt'.*

**enlighten:** *to give light to, to make brighter; to impart new knowledge to (found only in the "Early Version").*

**enmity:** *deep-seated hostility.*

**ensample:** *example ('both 'ensample' and 'example' found in the "Wycliffe Bible" and the KJV; 'example' found only in the "Early Version").*

**ensearch:** *to search out or into.*

**enstore:** *to store up, enclose, or include.*

**entering in:** (n) *a visit; (v) to visit.*

**entrails:** *idiomatically, one's children or offspring; also, that which one feels most close to, or deeply about (the KJV uses 'bowels' in the same way).*

**entries:** *gates or entrances.*

**entry:** (n) *a visit; a way to enter, and so 'an entrance'; (v) to visit.*

**environ:** *to encircle or surround (also 'environed', 'environing')*

**enwrapped:** *wrapped.*

**enwrappeth:** *wraps.*

**epistle:** *a letter.*

**equity:** *fairness, impartiality, justice.*

**err:** (v) *fig., to go astray, that is, to make a mistake; lit., to stray or wander or roam.*

**eschew:** *to avoid or shun.*

**espy:** *to watch, catch sight of, descry, discover; to spy (also 'espied', 'espying').*

**evangel:** (n) *gospel.*

**evangelize:** *to preach the gospel.*

**even:** *equal or one's equal (widespread usage including 'even-captive', 'even-disciples', 'even-elders', 'even-faith', 'even-fellow', 'even-beir', 'even-knight', 'even-labourer', 'even-lineage', 'even-prisoner', 'even-servant', even-worthy, even-worker'); evening.*

**evenness:** *equality.*

**even-pence:** *lit. 'equal pennies', the same or equal pay.*

**eventide:** *evening.*

**ever-each:** *each and every one.*

**evil-at-ease:** *sick; distressed.*

**excellent:** *exceedingly.*

**except:** *with the exclusion of, without, aside from, besides (from 'outakun: take out').*

**excite:** *to encourage.*

**excusation:** (n) *an excuse.*

**execrable:** *detestable, extremely bad.*

**exemplar:** *a model, pattern, example (from ('en)sampler').*

**exercitation:** (n) *exercise, exertion.*

**expedient:** *advantageous, profitable.*

**expedite:** *hasten or speed (up).*

**experiment:** *to make a test or trial, an assay.*

**expound:** *to state or declare in detail; to explain or interpret.*

### F

**facility:** *ease, easiness.*

**faculties:** *gifts or possessions.*

**fair:** *beautiful; seemly.*

**faithful:** *'full of faith', believing.*

**famed:** (v) *proclaimed, celebrated.*

**family:** *from 'meyne'.*

**farthing:** *a small British coin of bronze, worth 1/4 of a penny.*

**fear you:** *make you have fear or to be afraid.*

**fearedful:** *fearful.*

**feeble:** *maimed, crippled; weak.*

**feed-trough:** *a trough or open box in a stable designed to hold feed or fodder for livestock, a 'manger' (from Old French 'cratch', which survives in 'crèche: a crib for feed, as well as a representation of the Nativity or 'manager' scene'; see 'cratch').*

**feel:** *to perceive; to think or judge (also 'feeled', 'feeling').*

**feign:** *to make a false show of or a sham.*

**fell (wisdom):** *wicked or deceitful.*

**fen:** *marsh, bog.*

**fescue:** *a piece of straw, a mote or a speck of dust.*

**field place:** *a plain.*

**fiend:** *a devil; the Devil.*

**fiendly:** *devilish.*

**figure:** (n) *form, pattern, example; design.*

**fill:** *to supply with as much as can be contained, to become full.*

**filled:** *completed, fulfilled; full.*

**filthhood:** *dirtiness, shameful.*

**firm:** *solid, stable, secure (from 'sad'; also 'firmer').*

**firmness:** *moral constancy.*

**fleshly:** *carnal.*

**flew:** *fled (p.t. of flee).*

**flock:** (n) *a group of the same type of animals, 'a herd'.*

**flood:** *a great body of flowing water, a stream or river; waves.*

## Glossary

**flourish:** (v) *to blossom, flower, or thrive.*

**flowered:** (v) *blossomed, revived.*

**flume:** *a narrow passageway (natural or manmade) for water, 'a river'.*

**flux:** (n) *a flow or discharge.*

**foal:** *colt.*

**folk(s):** *nation(s).*

**follily:** *foolishly.*

**folly:** *foolishness; acting foolish.*

**fond:** *foolish.*

**for why:** *because; for this reason.*

**fore-knowing:** *prescience.*

**foreyard:** *an outer court or enclosed front yard.*

**forsake:** *to renounce, abandon, relinquish, 'to leave'.*

**forsook:** *renounced, left.*

**forsooth:** *'for truth', in truth, certainly.*

**forswear:** *to swear falsely, to commit perjury, to break an oath.*

**forsworn:** *those who commit perjury or give false testimony.*

**'found':** *to provide with food and lodging (Deeds 28:7).*

**foundation:** *foundation (survives in 'fundament', 'fundamental').*

**frail:** *physically or morally weak.*

**frauded:** *defrauded.*

**frothing:** *foaming.*

**froward:** *disobedient, intractable.*

**fulfill:** *to accomplish; to satisfy.*

**full hieingly:** *speedily.*

**full sorry:** *extremely regretful.*

**full waxen:** *reached adulthood, mature, fully grown.*

**fuller:** *one that 'fulls' or makes cloth thicker and more compact through moistening and beating.*

**full-fill:** *to completely fill.*

**full-filled:** *full.*

### G

**gab:** *to lie or spread falsehoods (also 'gabbing'; survives as 'to prattle or chatter').*

**gainsaid:** *'said-against', opposed, resisted, or contradicted.*

**gainsaith:** (v) *'say-against', to oppose, resist, or contradict (also "gainsay").*

**gainsayer:** (n) *one who answers back, contradicts, verbally opposes or resists.*

**gainsaying:** (n) *'saying-against', answering back, verbally opposing or resisting, contradicting.*

**garden:** *from Old French; found in the "Wycliffe Bible", as well as 'zerde: yard/ garden'.*

**garring:** *(much) talking (survives in 'garrulous').*

**gelding:** *eunuch.*

**gender:** (v) *to cause to be, to beget, 'to engender' (also 'gendereth').*

**generation:** *offspring; creation of offspring; group of individuals born at about the same time (also 'generations').*

**german:** *closely related by blood or attitude, and so, a partner, comrade, or yoke-fellow.*

**ghostly:** *spiritual; spiritually.*

**gird:** *to clothe oneself; to make ready (also 'girded').*

**gladdened:** *rejoiced, 'full out joyed'.*

**glassen:** *glassy.*

**glory:** (n) *magnificent splendour; worshipful adoration.*

**glory:** (v) *to take pride in; to boast or brag about.*

**glossing:** (n) *flattery (survives in 'gloss: a superficial or deceptive appearance').*

**go against:** *go to meet.*

**gobbet:** *piece or fragment (also*

*'gobbets').*

**Godhead:** *divinity.*

**goggle-eyed:** *bulging eyes, from injury or defect.*

**goods:** *good things.*

**gospel:** *'good news' or 'glad tidings', that is, the life and teaching of Jesus Christ.*

**governance:** *the exercise of authority.*

**governor:** *steersman; shipmaster; ruler, leader.*

**grace:** *favour or gift from God; any gift (also 'graces').*

**graces:** *'thanks to God'.*

**graving:** *carving, 'engraving'.*

**great hunger:** *famine.*

**grees:** *steps or stairway (survives in 'degrees').*

**grievous:** *burdensome (survives in the idiom of 'to give one grief').*

**grieved:** *made to feel sorrow or grief.*

**grind:** *to gnash (the teeth).*

**grumble:** (v) *to complain in a low, muttering manner (from 'grutchen'; also 'grumbled', 'grumblers', 'grumbling').*

**grutch:** *to grumble (survives in 'grudge' and 'grouch'; also spelled 'grucche'; also 'grutchbed', 'grutcher', 'grutching').*

**guess:** (v) *to suppose or consider; to think.*

**guileful:** *deceitful, treacherous.*

**guiler:** *deceiver (survives in 'beguiler').*

**guilts:** *trespasses, transgressions.*

### H

**habergeon:** *breastplate (from 'haburion'; survives in 'haberdasher').*

**habit:** *deportment, disposition,*

## Glossary

*personal custom; apparel.*

**habitable:** *place of habitation (suffix survives in 'tabernacle').*

**had mind:** *remembered.*

**haircloth:** *from 'beyre'.*

**half:** *band; side.*

**hallow:** *to make holy, to sanctify.*

**hallows:** (n) *saints.*

**halt:** (n) *the crippled or lame.*

**harbour:** *shelter, lodging, place of rest and refuge.*

**harbourgerie:** *inn or guest-chamber (from Old French; part of the sense survives in 'menagerie: an enclosure for...').*

**harded:** *hardened, made stubborn.*

**hardeneth:** *make stubborn.*

**hardily:** *boldly.*

**hardness:** *harshness, severity.*

**hardy:** *able to endure, tough; bold.*

**harlotry:** *see 'buffonery'.*

**harm:** *to hurt, to wrong (from 'noyen'; survives in 'annoy'; 'harm' found in the "Wycliffe Bible").*

**harmful:** *from 'noyous' (close in meaning and sound to 'noxious', but they have different roots).*

**hasted:** *hastened.*

**haunt:** *to practise habitually.*

**have mind:** *to remember.*

**having mind:** *remembering.*

**heals:** *healings.*

**health:** *salvation; healing; soundness, well-being.*

**heathen:** *the Gentiles (also 'heathen men').*

**heaviness:** *sorrow, grief (also 'heavinesses').*

**heavy:** *grieved, burdened, troubled (also 'heavied').*

**her:** *herself.*

**hereof:** *of this, in regard to this.*

**heretofore:** *before now, previously.*

**heritage:** *inheritance.*

**hid place:** *secret or private place or conference (the "Wycliffe Bible" also renders this as 'huddles', see below).*

**hie:** (v) *to hasten or to hurry (also 'hied').*

**hieingly:** *speedily, hastily.*

**him:** *himself; it, itself.*

**hind:** *a hired farm labourer, 'a hired hand'.*

**hinder:** (v) *to impede, hamper or delay (from 'let'; also 'hindered', from 'letted').*

**hinder:** *situated at the back of or rear (the verb form of hinder, 'to hold back or thwart', is not found in the "Wycliffe Bible").*

**hire:** (n) *payment for labour, wages; reward for service.*

**hireling:** (n) *one who serves for hire.*

**his:** *its.*

**hold in mind:** *to keep in mind, to remember.*

**hold:** (n) *a prison.*

**holden:** *held.*

**'holding knighthood':** *engaged in active military service; 'making war', and so, contextually, 'engaged in spiritual warfare'.*

**holiday:** *'holy day'.*

**holy day:** *survives in 'holiday' (but now the meaning is upside-down).*

**holy letters:** *the scriptures.*

**home-church:** *church in/at one's home.*

**honest:** *honourable; good; seemly, becoming, decent.*

**honestly:** *seemly, becomingly.*

**honesty:** *seemliness, decency.*

**honour:** (v) *to do homage to; to give glory to. In the "Wycliffe Bible", as per British usage, 'honour' and 'worship' are inter-*

*changeable; in "Wycliffe-Purvey", usage follows modern conventions.*

**honourable:** *worthy of honour (the "Wycliffe Bible" alternates use with the British term 'worshipful').*

**honouring:** *doing homage to; worshipping.*

**honours:** (n) *gifts, tokens of respect.*

**hoses:** *trousers-like garment, worn by men, to cover the lower body (survives in 'hose' and 'hosiery').*

**host(s):** *army (armies); sacrifice(s) to God.*

**hosteler:** *inn keeper.*

**hostelry:** *inn, lodging place (survives in 'hostel').*

**household:** *from 'meyne' ('household' found in the "Wycliffe Bible").*

**huddles:** (n) *secret or private place or conference (the "Wycliffe Bible" gives 'hid place' as an alternate rendering; survives in the modern 'to huddle', which paints a particularly expressive picture in Matt. 6:4 ff.).*

**hurled:** *thrown (down or against) with force or violence.*

**hurting(s):** *cause of sin or stumbling, obstacle to righteous living; spurning (see 'offence').*

**hurtled:** *to rush violently into, to collide with; to strike; to scuttle a ship.*

**husbandman:** *farmer, earth-tiller; master of a household.*

### I

**idiot:** *untaught or uninstructed person.*

**idle:** *lazy.*

**idly believed:** *ineffectively, frivolously, or vainly believed.*

**idol:** *an image representing a god and worshipped as divine; the object*



## Glossary

of heathen worship (the “Wycliffe Bible” uses ‘*idol*’, ‘*simulacrum*’ and ‘*maumet*’ interchangeably).

**impaired:** (v) *damaged, harmed, made worse, weakened.*

**impairing(s):** (n) *harm, damage, worsening, weakening, injury, loss (also ‘impairment’).*

**improbability:** *persistent or continual asking, ‘importunity’.*

**impugned:** *physically attacked or assailed.*

**‘in charge to’:** *as a charge or a burden to, so ‘burdensome’ (see ‘chargeous’).*

**in compass:** *all around, round about, ‘to encompass’.*

**in kind:** *by nature.*

**in mind:** *to remember, a remembrance.*

**in-bloweth:** *to puff up or swell (with pride).*

**in-blown:** *puffed up or swollen (with pride).*

**in-call:** *to inwardly call upon, to ‘invoke’.*

**include:** *to contain within.*

**incorrupt:** *not corruptible or subject to decay or ruin (also ‘incorruptible’, ‘incorruption’).*

**indignations:** *provocations, that which raises ire.*

**indissoluble:** *that which may not be dissolved or undone.*

**indulgence:** *tolerance (of), permission (to).*

**infirmity:** *physical, mental, and/or moral weakness; mortality (i.e., humanness).*

**inform:** *to give character to, to imbue or inspire; to teach, give knowledge to or instruct, and so, to ‘in-form’ or ‘form within’; further, to ‘reform’ or ‘restore’.*

**informing:** (n) *making known by example or pattern; inspiring or ‘in-forming’ (see entry above).*

**inopportune:** *unsuitable, not fitting, inappropriate, out of season (from ‘uncovenable’).*

**inputted:** *placed (or put) on or in; loaded up.*

**inset:** *set-in or joined.*

**‘into the middle’:** *into the centre (of attention).*

**inwardnesses:** *that which one feels most close to or deeply about (idiomatic expression synonymous with ‘entrails’ and ‘bowels’).*

**irreprehensible:** *without reproof (undeserving of blame or censure).*

**itching:** *pleasing, tickling, arousing, stirring.*

**‘it happens’:** *from ‘in happe’ (survives in ‘hapless’).*

### J

**Jewess:** *a female of the Jewish faith.*

**Jewry:** *Jewish people; the Jewish religion, that is, Judaism.*

**joinings:** *joints.*

**jointures:** *junctions, joints.*

**joying:** *rejoicing.*

**jument:** *a work or yoke-beast, ‘a horse’ (survives in ‘jumentous’).*

**just:** *righteous.*

**justifying:** *righteousness.*

**justifyings:** *ordinances, laws.*

### K

**keep:** (v) *to care for, take care of.*

**keeper:** *guard, jailer; guardian.*

**keeping:** (n) *prison, hold, cage; (v) guarding, watching, custody of.*

**kept:** (n) *prisoners; (v) guarded, watched; preserved.*

**kids:** *young goats.*

**kin:** *kindred, family.*

**kind:** *nature; type, sort; kindred; offspring or generation.*

**kindled:** *caused to burn, ignited.*

**kindlings:** *the young of a particular ‘kind’ or family, so ‘offspring’ (survives in ‘kindergarten’; see ‘-ling’ below).*

**kindred:** *relatives; tribes.*

**knave:** *boy, male child.*

**knight:** *a soldier (remember, this text dates from the 14<sup>th</sup> century).*

**knighthood:** *warfare, combat, battle (see ‘holding knighthood’).*

**knighthood of heaven:** *host or army of heaven.*

**knitches:** *a number of things tied or knit together, ‘a bundle’ (survives in ‘knitting’).*

**knowing:** (n) *knowledge (from ‘kunnyng’; ‘knowing’ found in the “Wycliffe Bible”).*

**known:** (n) *one’s acquaintances.*

### L

**laid ambush:** *laid wait.*

**language(s):** *a spiritual language or spiritual speaking; words of speech used by a group to communicate (e.g., ‘the English language’). The “Wycliffe Bible” uses ‘language(s)’ and ‘tongue(s)’ interchangeably for both of these meanings, the context determining which definition applies. “Wycliffe-Purvey” follows suit. The KJV uses ‘language’ only for words of speech, but ‘tongue(s)’ for both meanings.*

**languisheth:** *obsessed with or dwelling unhealthily upon.*

**languishings:** *sicknesses, torments.*

**languor:** *weakness; sickness; weariness of mind or body.*

**latten:** *a kind of brass hammered*

## Glossary

*into thin sheets, used for making church utensils, such as candlesticks and crosses.*

**lay (men):** *uninstructed or untaught (from 'lewide'; survives in 'laity').*

**learn:** (v) *to teach.*

**learned:** *taught or instructed.*

**leave:** (n) *permission, license.*

**leave:** (v) *to let go, send away, dismiss.*

**leaveful:** *with permission or leave, 'permissible' or 'lawful' ('lawful' found in the "Wycliffe Bible").*

**leavest not:** *without pause, unceasing.*

**lecher:** *a lewd, prurient man.*

**lechery:** *uncontrolled sexual activity.*

**leech:** *physician ('blood-letter'; one who treats with leeches).*

**left:** (v) *sent away, dismissed, to have let go.*

**legacy:** *a commission, that which one is entrusted with, authorized, or commanded to fulfill; that which has been received.*

**leprous:** *filled with leprosy.*

**let:** (v) *to hinder (!); to allow or permit.*

**letted:** (v) *hindered (!); allowed or permitted.*

**letters:** *writings, and so, 'the scriptures'; study, higher learning.*

**letting:** *hindering (!).*

**libel:** *'a little book of forsaking' or of divorcement (from Latin via Old French; survives in 'libel: a written statement which damages a person's reputation').*

**lieth:** *is present with or before, or 'at hand'.*

**livelode:** *alt. spelling of 'livelode' (see below).*

**light:** *easy; lit., not heavy, so unburdened, relieved, free from discomfort.*

**lighten:** *to give light or to make bright, to illumine, 'to enlighten'.*

**lightened:** *lit up; brought to light, 'enlightened'.*

**lightening:** *illuminating, bringing to light, 'appearing'; making bright.*

**lighter:** *easier.*

**'-like':** *-ly, -ily (i.e., god-like or 'godly'); as a ..., or like a ... (e.g., 'beast-like', 'heathen-like', 'heaven-like', 'home-like', 'Jew-like').*

**likeness:** *similitude, parable, proverb.*

**likings:** *pleasures, enjoyments.*

**lineage:** *line of descent, ancestry, family, tribe, kindred.*

**'-ling':** *denoting a person or young animal having the quality or characteristics implied (e.g., 'comeling', 'darling or dear-ling', 'duckling', 'hireling', 'suckling', 'underling', 'youngling').*

**litigious:** *chiding, quarrelsome (survives in 'prone to taking legal action').*

**little book:** *see 'libel' above.*

**little master:** *teacher of young.*

**livelode:** *livelihood, sustenance (also spelled 'lifelode').*

**living(s):** (n) *conduct, way of life.*

**lo!:** *behold!*

**loaves of proposition:** *'bread of the presence (of Yahweh)'; 'shew-bread' or 'showbread'; 'loaves of the setting/putting forth' (initially described in Exodus 35:13).*

**loose:** *to loosen or undo.*

**lordship:** (v) *to rule or have authority over.*

**lordshipper:** (n) *one who has the*

*dominion, power and authority – the supremacy – of a lord; the Lord High God.*

**lordshipping:** *power or authority over people, 'ruling' or 'governing'.*

**lose:** *to destroy (active sense; 'destroy' found in the "Wycliffe Bible").*

**lost:** *destroyed (active sense; survives in the sense of "the ship was lost at sea"; 'destroyed' found in the "Wycliffe Bible").*

**lot:** *inheritance or fate, destiny (sometimes from 'sort').*

**lot(s):** *the process of deciding something by a game of chance (survives in 'lottery').*

**lowed:** *made low, lowered, humbled, abased.*

**lying:** (n) *a lie or lies; reclining.*

**lying-by:** *to procreate.*

**lying-monger:** *liar ('liar' found in the "Wycliffe Bible").*

## M

**mad:** *crazy or insane (from 'wood'; 'mad' found in the "Wycliffe Bible").*

**madded:** *made mad or insane.*

**maddest:** *'art mad'.*

**made void:** *nullified; put away or done away.*

**madness:** *from 'woodness' ('madness' found in the "Wycliffe Bible").*

**magistrates:** *rulers of the temple.*

**make merchandise:** *commerce, to buy and sell.*

**make mind:** *to remember.*

**make ready:** *to prepare.*

**make void:** *to nullify, to do away with.*

**mal-ease:** *'bad' ease, disease, sickness; great discomfort.*

**male-kind:** *male human being.*

## Glossary

**'man-homicide':** *a murderer.*  
**manhood:** *(hu)manhood or 'humanity'.*  
**manor:** *a feudal domain or landed estate; a field or fields.*  
**man-queller:** *'man-killer', so, executioner or murderer.*  
**manslayer:** *murderer.*  
**mantle:** *loose, sleeveless garment worn over other garments.*  
**Maranatha:** *'in the coming of the Lord'.*  
**margarite(s):** *pearl(s) (survives as 'Margaret').*  
**master:** *teacher (also 'little master', 'under-master').*  
**masterful asker:** *officer of the law-court.*  
**maumet:** *(n) idol, false god (the "Later Version" uses 'maumet' and idol interchangeably; derived from a misunderstanding of Islam).*  
**may:** *to be able to, 'can'.*  
**meat:** *eating; dinner, feast.*  
**meddle:** *(v) to mix.*  
**medley:** *a mixture.*  
**meed:** *reward.*  
**meek:** *(v) to humble or abase oneself (also 'meeked', 'meeking').*  
**menace:** *(v) to threaten.*  
**menaces:** *(n) threats (also 'menacings').*  
**menslayers:** *murderers.*  
**'mercycable place':** *'the propitiary' or 'mercycseat'.*  
**mercycseat:** *the lid of the ark of the covenant, fashioned as a throne for the Majesty of God, the Holy of Holies.*  
**mesels:** *lepers (survives in 'measles', the sickness that produces red spots on the skin).*  
**mete:** *(v) to measure (also 'meted', 'meting').*

**metretes:** *liquid measurement of ancient Greece (1 metrete = 9 gallons).*  
**mild:** *meek, gentle.*  
**mind:** *(n) remembrance.*  
**mindful:** *remembering.*  
**mined:** *'undermined'.*  
**minister:** *servant.*  
**ministered-under:** *served under.*  
**ministration:** *service, ministry.*  
**ministry:** *service, providing for the needs of others.*  
**minutes:** *small pieces of money of minuscule value, 'mites'.*  
**mirth:** *gaiety, social merriment.*  
**mis-born child:** *an abnormal birth; an abortion.*  
**misdoer:** *one who does wrong.*  
**mis-ease:** *'bad ease' or 'ill being', need, want, distress, poverty.*  
**mis-turn:** *(v) to pervert or to turn wrong.*  
**mite:** *small coin or sum of money; dust speck or particle (also 'mites').*  
**mix:** *from 'meddle' (also 'mixed').*  
**mixture:** *from 'meddling'.*  
**moist:** *(v) to water or 'moisten'; to wash or wet (also 'moisteth', 'moisted').*  
**moot hall:** *judgment hall or trial court.*  
**morrowing:** *morning.*  
**morrowtide:** *morning.*  
**morsel:** *small fragment of food.*  
**most:** *mostly, most of all, especially.*  
**mote:** *a tiny speck of dust or sand (survives in 'mite').*  
**much-fold:** *manifold.*  
**must needs:** *of necessity.*  
**must:** *(n) grape wine.*  
**mustard seed:** *from 'seneuey'.*

**N**  
**napkin:** *a small piece of towelling (from 'sudarium or sweating cloth').*  
**nappeth:** *to nap or sleep.*  
**nard:** *spikenard.*  
**natural:** *from 'of kind' or 'by kind'.*  
**naturally:** *from 'kindly'.*  
**nature:** *from 'kind'.*  
**near:** *nearer.*  
**need(s):** *needed or needful, so necessary, or of necessity; want, that which is necessary for life.*  
**neediness:** *deprivation, poverty; distress.*  
**new:** *newly.*  
**niggard:** *(n) covetous, stingy person (survives in 'niggardly'; no etymological connection to the racial epithet).*  
**nigh coasted:** *bordering.*  
**nigh:** *(adv) near; (v) to approach (also 'nighed', 'nighing').*  
**nigheth:** *to approach.*  
**no wise:** *no way.*  
**nobility:** *nobleness, honour.*  
**noise:** *disturbance, uproar.*  
**nol:** *neck.*  
**none:** *'not one' (the word 'no' before words starting with a vowel, similar to 'a'/'an' before words starting with 'b').*  
**not subject (to):** *not under the power of; unruly, insubordinate, disobedient.*  
**nought:** *nothing, without existence.*  
**nourish:** *(v) to nurse or suckle an infant; to bring up or raise.*  
**nourished:** *nursed; brought up, raised.*  
**nourishing:** *(v) nursing.*  
**now born:** *'newborn'.*

## Glossary

**nurse:** (v) *to suckle; to nourish.*  
**nursing:** *suckling; nourishing.*

### O

**obligation:** *pledge, bond, contract.*  
**occasion:** *pretense, pretext.*

**odourments:** *sources of pleasing scents and odours.*

**of belief:** *'of faith'.*

**of kind:** *by nature, naturally.*

**of:** *from; for; by; to.*

**offence:** *an act of stumbling or 'sin'; a cause or occasion of sin; a stumblingstone or stumbling-block; to cause insult or make angry; synonymous with 'hurting' and 'spurning' (each use found in the "Wycliffe Bible" and the KJV).*

**offend:** *to cause to stumble, sin or fall; to insult, or cause anger or resentment (both uses found in the "Wycliffe Bible" and the KJV; sometimes from 'sclaundre', though 'offend' found in the "Wycliffe Bible").*

**office:** *service or ministry.*

**old men:** *forefathers, those in olden times, 'elders'.*

**on-putting:** *putting on.*

**opportune:** *from 'covenable'.*

**opportunity:** *sometimes from 'covenably', though 'opportunity' found in the "Wycliffe Bible".*

**ordain:** *to pre-destine; to appoint; to order or decree; to set in order.*

**ordinance:** *order or decree; conduct; founding or ordering.*

**ought:** *to have a moral duty, or to be obliged, to do something.*

**ourself:** *ourselves.*

**out of belief:** *out of, or without, faith; disobedient.*

**out-casting:** *'outcasts' or exiles; refuse, trash.*

**over-cloth:** *survives in 'overcoat'.*

**overcome:** *to conquer or triumph over, to gain mastery of; to be plenteous, to abound.*

**over-go:** *to go beyond, to overreach.*  
**'over-hard keeping of goods':** *covetousness.*

**overlying:** *burdening, 'pressing' or pressure, dis-ease, trouble, tribulation.*

**over-led:** *deceived, seduced, led away.*

**over-seeming:** *beyond measurement, 'most excellent' (see also 'above-seeming').*

**over-thwart:** *perverse, head-strong, obstinate, 'athwart'.*

**over-waxeth:** *grows or increases greatly.*

**owe(th):** *obligated to or bound to; indebted to; 'ought'.*

### P

**pale:** *a pointed stick, stake or pole; a surrounding fence or 'palisade'.*

**palsy:** *paralysis.*

**parings:** *scraps, the part 'pared off' (survives in 'paring knife').*

**part taking:** *'partaking'.*

**part:** (v) *to divide or break into parts; to share, give or impart; to depart or leave.*

**parter:** *one who divides.*

**parting:** (v) *sharing with; dividing; difference or distinction.*

**partings:** (n) *that which is 'parted', divided or shared, and so, 'distributions' or even 'gifts'.*

**pask:** *Passover (survives in 'paschal').*

**'pass we':** *'surpass we'.*

**pass:** (v) *to depart or leave.*

**passible:** *able to suffer, human, mortal.*

**passingly:** *surpassingly.*

**passion(s):** (n) *suffering.*

**passion:** (v) *to suffer.*

**pasture(s):** (n, v) *from 'lesewe'.*

**pasturing:** *from 'leswynge'.*

**peaceability:** *peacefulness, calm (also 'peaceableness').*

**penance:** *repentance; a rite involving contrition, confession, acceptance of penalties, then absolution.*

**pence:** *pennies (pl. of penny).*

**pens:** *wings or feathers (survives in 'pinion: the wing or flight feathers of a bird' and in 'pen: a writing instrument originally derived from a feather').*

**people of purchasing:** *people bought or 'redeemed' by the sacrifice of Jesus Christ.*

**peradventure:** *perhaps, perchance.*

**perdition:** *eternal damnation, hell.*

**perish:** *to be lost; to die; to be destroyed (from the Latin, 'to go away').*

**perturbation:** *to disquiet or disturb greatly, to agitate; to cause confusion.*

**Pharisees:** *Jewish sect that emphasized strict adherence to ritual.*

**physician:** *a medical doctor (from 'leech: a blood-letting or one who treats with leeches').*

**piety:** *godliness (from 'pitee').*

**pilgrim:** *one who journeys, especially to some sacred place; any wanderer or wayfarer.*

**pilgrimage:** *long, arduous journey; metaphorically, 'the Christian walk'.*

**pious:** *devout, godly, reverential (from 'piteous'; also 'piously' from*

## Glossary

*'piteously'*).

**plaint:** *complaint.*

**pleasance:** *pleasantness or pleasure.*

**plenteouslier:** *more plenteously.*

**plowing:** *from 'eringe' ('plough' (n) found in the "Wycliffe Bible").*

**plummet:** (n) *a plumb bob.*

**pointel:** *a stylus or writing instrument.*

**poll:** (v) *to shave, clip, shear, trim, or cut off the hair.*

**potentate:** (n) *an authority or power (from 'potestate').*

**power of the prince:** *authority.*

**precellent:** *primary and excellent.*

**precept:** *order or commandment.*

**prelate:** *ruler (survives as 'high-ranking member of the church').*

**prepuce:** *the foreskin; 'the uncircumcised', so the heathen or Gentiles.*

**prescience:** *foreknowledge.*

**president:** *one who 'presides' or occupies the seat of power; a governor.*

**pressing:** *'dis-ease', overlaying, 'pressure'.*

**prevarication:** *breaking of the law (survives as 'telling lies').*

**pricked:** *pierced.*

**pricks:** (n) *stings.*

**primacies:** *first fruits ('primacy' survives as 'the state of being first, as in rank or excellence; the office of an archbishop; the office of the Pope').*

**princehood:** *principality; authority to rule over.*

**principat:** *principality.*

**private(s):** *truth(s) that can be known only through Divine revelation; 'mysteries'.*

**privily:** *privately, secretly.*

**privy:** *private, secret.*

**proconsul:** *Roman official with authority over a province or military company; a governor.*

**procurator:** *Roman official who served as a provincial or financial administrator; steward of a farm (survives in 'curator').*

**profession:** *the act of 'professing', that is, declaring or avowing; 'a declaration'.*

**proffer:** *to offer.*

**profiteth:** *to benefit.*

**progenitor:** *forefather or parent.*

**proper:** *its or one's own, personal, particular (found in the "Wycliffe Bible" and the KJV; survives in 'property').*

**propitiation:** *conciliation, atoning or atonement, sacrifice (found in the "Wycliffe Bible" and the KJV).*

**propitiatory:** *the place of conciliation, the 'mercyseat', the throne serving the Majesty of God.*

**proposition:** *see 'loaves of'.*

**prove:** *to try or test; approve.*

**proveth:** *approveth.*

**provisions:** *supply of food, necessities for living.*

**provost:** *official having authority over others; a magistrate.*

**prudence:** *sound judgment; sagacity.*

**publican:** *a Roman tax collector.*

**publish:** *to proclaim, to make known publicly.*

**purpliss:** *seller of purple.*

**purposing:** *purpose.*

**pursue:** *to persecute or to harass.*

**purvey:** *to provide provisions, necessities of life (also 'purveying').*

**purveyance:** *the act of purveying; that which is supplied (i.e., provisions), 'the means or way to*

*survive' (1 Cor. 10:13).*

**put:** *to lay down; laid down.*

### Q

**quarternion:** *a military unit of four men under one's authority.*

**queller (man-):** *one who extinguishes by force, puts down, and so, 'an executioner'.*

**querne:** *hand-mill.*

**quick:** *living, alive.*

**quicken:** *to make alive, to give or restore life to (also 'quickenened').*

### R

**rabbi:** *a 'master' or teacher.*

**raven:** (n) *robbery; the act of pillaging and plundering; (adj) rapacious.*

**ravengers:** *those who pillage, plunder, ravage, take by force.*

**ravening:** *ravaging.*

**reach:** *to give to, to reach forth or extend to.*

**ready:** *available, at hand.*

**realm:** *kingdom.*

**reared:** *raised.*

**recapitulation:** *a summary (from 'capitale'; found in the Prologue to the "Wycliffe Bible").*

**reckest:** *to have a care or concern for, to heed (survives in 'reckless').*

**recorded:** *remembered.*

**recording:** *making mind of, remembering.*

**rectus:** *straight (from Latin).*

**redeem:** *to regain possession of by paying a price, to ransom; to pay off and receive back.*

**reform:** *to make better; to improve morally, to give up sin; to 'form again' or anew, to 're-form'.*

**regeneration:** *rebirth; spiritual and/or moral renewal.*

## Glossary

**reliefs:** (n) *fragments; scraps or leavings of food.*

**remission:** *pardon, forgiveness, delivered from debt.*

**remnants:** *from 'reliefs'.*

**repent:** *from 'forethink' ('repented' and 'repentant' found in the "Wycliffe Bible").*

**replete:** *full, sated.*

**repromission:** *promise.*

**reproof:** (n) *rebuke, blame, reproach.*

**reprovable:** *reproachable.*

**reproved:** *rebuked.*

**reproves:** (n) *rebukes, censures.*

**repugn:** *oppose, fight (against), resist (survives in 'repugnant').*

**requite:** *to compensate or repay; to make return to (from 'quit').*

**riddle:** (v) *to sift.*

**rightful:** *righteous; just; right.*

**rightwise:** *righteous.*

**rightwiseness:** *righteousness.*

**ripely:** *readily, hastily.*

**rising-again:** *resurrection.*

**rivelling:** *wrinkle/ing ('wrinkle' found in the "Wycliffe Bible").*

**river:** *from 'flood'.*

**rod:** *staff ('staves' found in the "Wycliffe Bible"); sceptre.*

**rubbing:** *from 'frottinge'.*

**rudder:** *from 'governail'.*

**ruddy:** *tinged with red, rosy.*

**rude:** *rough (texture).*

**rue:** (v) *to feel sorrow, regret, or remorse for.*

**ruth:** (n) *compassion, pity, regret.*

### S

**sackcloth:** *from 'sack' or 'sak'.*

**sacrileger:** *one who commits sacrilege.*

**safe:** *saved from sin, 'salvation'; made whole.*

**sampler:** *'exemplar' (from Old French ('en)saumpler').*

**satchel:** *a small handbag.*

**satisfaction:** *from 'aseethe' ('satisfaction' found in the "Wycliffe Bible").*

**savour:** (n) *to understand or perceive (survives in 'savoir-faire'); odour; taste.*

**savoured:** *seasoned, made flavourful.*

**savourest:** (v) *to think upon, perceive, or to understand (also 'savoureth').*

**science:** *knowledge.*

**scribe:** *temple copyist, interpreter of scriptures.*

**scrip:** *a small bag, wallet, or purse.*

**seat:** *seat of government, and so, 'a throne'.*

**secureness:** *security.*

**seek:** *search.*

**seemliness:** *from 'honesty'.*

**seemly:** *from 'honest'.*

**semblance:** *likeness, outward appearance, countenance.*

**sendal:** *a piece of fine linen or silk.*

**seniors:** *elders.*

**servage:** *servitude, bondage.*

**service:** *ministry, office.*

**set:** *put, ordained, appointed.*

**shame:** (v) *to be ashamed of.*

**shamed:** (v) *ashamed, was ashamed of ('ashamed' found in the "Wycliffe Bible").*

**shamefastness:** *shamefaced, showing shame or bashfulness.*

**shames:** (n) *reproofs, rebukes.*

**shed:** *to pour (out) (also 'shedded').*

**shewbread:** *unleavened bread displayed in the Jewish temple and dedicated to God (see also 'loaves of proposition').*

**shined:** *shone (p.t. of shine; found*

*in the "Wycliffe Bible" and the KJV).*

**shogged:** *shaken, joggled, tossed.*

**shortly:** *in few words, briefly.*

**showbread:** *see 'shewbread' above.*

**shrewd:** *depraved, wicked.*

**sick:** *weak (British usage); unwell.*

**sickness:** *weakness, frailty (British usage); illness.*

**siege:** *seat, and so, a throne (from Latin, via Old French, meaning 'to sit').*

**sign:** *token or miracle.*

**signal:** *sign.*

**signet:** *mark or seal.*

**silveren:** *made of silver (suffix survives in words like 'golden').*

**similtude:** *a likeness or parable.*

**simulacra:** *idols.*

**simulacrum:** *idol.*

**simulations:** *'feignings', hypocrisies, pretence.*

**Sire:** *'Sir', form of address to a superior.*

**sistren:** *sisters.*

**slack:** (v) *to slacken or make loose.*

**slake:** (v) *to lessen the intensity of, 'to loosen'.*

**slander:** (v) *to injure with malicious, false utterances.*

**slates:** *plates or tiles of slate used for roofing.*

**slough:** *a bog, or place of deep mud.*

**smaragdus:** *Greek for emerald.*

**smite:** (v) *to strike.*

**smiter:** *fighter.*

**snatch (up):** *to seize or catch (from 'ravyshe'; also 'snatched', 'snatching').*

**snub:** *to reproach or reprove.*

**solace:** (n) *comfort in grief; (v) to soothe.*

**solar:** *loft or upper chamber (British usage; somewhat survives*

## Glossary

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in 'solarium').

**soldiers:** from 'soudis' (see also 'wages').

**somewhat:** something.

**sooth:** true; truth.

**soothfast:** truthful.

**soothly:** truly.

**sopped up:** to take up by absorption, and so, fig., 'swallowed'.

**sore:** greatly or in high degree, intensely.

**sorry:** aggrieved; regretful.

**sort(s):** class, set, group, or type of something; kind(s); lot or inheritance.

**soul:** mind, reason; understanding; life.

**sovereign:** leader; one who exercises authority over others.

**species:** kinds or sorts (of).

**speedeth:** (v) to profit or benefit; is expedient (survives in term 'Godspeed: best wishes/good fortune' and in 'expedient' and 'expedite').

**speedful:** expedient.

**spoil:** (v) to impair or destroy the value of; to rob or to take from by force; to be stripped of (also 'spoiling').

**spot:** stain or blemish, and so, 'a sin'.

**spousals:** weddings.

**spouse:** bridegroom; a partner in marriage, male or female.

**spoused:** (v) espoused.

**spousses:** wife; bride.

**sprinkle off:** to scatter or shake off (from 'sprengen').

**spurning:** 'to kick with the foot' (synonymous with 'burling', 'offence' and 'stumbling').

**stable:** sure, firmly established, fixed, steadfast, enduring.

**stablish:** to found, 'establish'; fix,

confirm (also 'stablished').

**stably:** firmly in place, fixed, not easily moved.

**state:** status, standing; condition.

**stater:** gold or silver coin of ancient Greece.

**staves:** staffs.

**stead:** place.

**steadfast:** firmly fixed in faith, constant.

**stole:** a long, narrow band of decorated cloth worn around the neck and over the shoulders; a vestment; a long, loose robe.

**stony sea:** rough, hard sea, waves hitting like rocks.

**store up:** include, enclose (from 'enstore').

**strait:** narrow.

**strand:** river.

**strengths:** 'strong places' and so, strongholds.

**strife:** (n) struggle, fight.

**strive:** (v) to struggle, fight, or contend with.

**strives:** (n) contention, fighting, struggles (also 'strivings').

**strove:** struggled, fought.

**stumbling:** occasion or cause of sin or a spiritual fall, and so, 'an offence' (archaic meaning).

**sturdinesses:** indignations ('angry tempers').

**stylus:** a writing instrument used on clay or wax (from 'pointel').

**subject (to):** under the control or power of; in control or orderly.

**subjection:** the state of being brought under the power of another.

**substance(s):** goods of this world.

**suckling-frère:** foster brother.

**sudaria:** pl. of sudarium (see next entry).

**sudarium:** napkin; towelling;

cloth used to cover the face of a corpse.

**sue:** to follow (survives in 'pursue', 'ensue'; 'follow' found in the "Wycliffe Bible").

**suffer:** to permit or to give leave to; to endure.

**suffice:** to be enough.

**sufficence:** 'sufficiency', contentment, having enough.

**suitable:** appropriate, fitting, in season, opportune, (from 'covenable').

**suitably:** 'from 'covenably'.

**supping thing:** something to eat.

**supplement:** provision for what is lacking, 'a supply'.

**surpass:** to exceed (from 'pass').

**surpassingly:** exceedingly (from 'passingly').

**sustain:** to endure; to bear with.

**sweating cloth:** a small piece of towelling (sense survives in 'sweatshirt', 'sweater').

**sweven:** dream; vision.

## T

**take keep:** take care.

**take recording:** am reminded of.

**take:** (v) to receive; to bring; to deliver or give up to; to commit or entrust; to lay hold of or seize.

**taken:** received; delivered or given up to; seized; betrayed (Luke 21:16).

**talent:** in ancient Greece, a weight or unit of gold or silver, often in coin form.

**tares:** weeds that grow among wheat (also called 'cockles' and 'darnels').

**tarry:** to linger or remain longer than expected.

**temporal:** temporary; earthly.

**termineth:** to limit; to determine.

## Glossary

**testament:** *a covenant.*

**thankings:** *thanksgiving, thanks (also called 'graces').*

**that:** *that which, or that what.*

**the thirsting:** *those who thirst.*

**the which:** *who, whom; what, which.*

**them:** *themselves.*

**themselves:** *themselves.*

**therefore:** *for this reason.*

**thereto:** *to this thing.*

**therf loaves:** *unleavened bread.*

**therf:** *without souring.*

**thither:** *in that direction; to that place.*

**thyme (tree):** *misspelling of thiyne (tree).*

**tidng:** *a report or information, news.*

**tillers:** *those who work the soil to produce crops, 'farmers'.*

**tithes:** *1/10<sup>th</sup> of annual income given to representatives of God.*

**to be before:** *to lead the way.*

**to little charge:** *'to little care for', and so, to neglect, disregard or even despise.*

**to:** *of; for.*

**token(ing):** *visible sign; miracle.*

**tongue(s):** *spiritual language or spiritual speaking, 'strange language not understood'; words of speech used by a group to communicate (e.g., 'one's native tongue').*

*"Wycliffe-Purvey" follows the "Wycliffe Bible", as does the KJV, in using 'tongue(s)' for both meanings (see 'language(s)').*

**took:** *received; delivered or gave over to; seized.*

**'to pieces':** *implied in such verbs as 'to-drawe', 'to-bruise', 'to-rente', 'to-powder'.*

**tother:** *the next; other ('other'*

*found in the "Wycliffe Bible").*

**transfigure:** *to change the outward appearance of; to transform; to glorify.*

**translate:** *to transform; to change; to carry across or over, to pass from (one side to the other).*

**translation:** *change or transformation.*

**transmigration:** *to migrate or move from one country to another.*

**travail:** (n) *toil or labour; (v) to toil or labour; to trouble.*

**travailest:** *to trouble.*

**treat:** (v) *to handle something physically; to 'handle' (a topic) with one's mind, and so to discuss or dispute or study (survives in 'treatise').*

**treated:** *discussed, disputed, handled or dealt with (a topic).*

**treating:** *considering, discussing, disputing, dealing with (a topic).*

**tribune:** *a magistrate.*

**trow:** *to believe or suppose.*

**trump:** (n) *trumpet.*

**trumped:** *trumpeted.*

**trust:** (n) *confidence, boldness (from 'trow'; 'trust' found in the "Wycliffe Bible").*

**trustily:** *confidently, boldly.*

**turds:** *dung.*

**turn again:** *to return (also 'turned again', 'turning again').*

**turned:** *converted.*

**twain:** *two.*

### U

**unbelief:** *disobedience.*

**unbelievelful:** *'full of unbelief', so not believing in; disobedient; unbelievable.*

**uncharged:** *discharged, unloaded.*

**unchastity:** *lechery.*

**uncontinence:** *unrestrained and uncontrolled (sexual) behaviour, 'incontinence' (also 'uncontinent').*

**uncorrupt:** *'incorrupt', immortal (also 'uncorrupted').*

**uncorruption:** *'incorruption', and so immortality (also 'uncorruptible', 'uncorruptibility').*

**unction:** *the act of anointing with oil.*

**undeadliness:** *immortality ('immortality' found in the "Wycliffe Bible").*

**undeadly:** *immortal.*

**undefouled:** *undefiled.*

**under colour of:** *false appearance or pretence.*

**under-brought in:** *stealthily brought in.*

**under-delved:** *under-dug, or dug under.*

**under-lay:** *to submit or subject oneself to.*

**under-master:** *schoolmaster, teacher.*

**under-minister:** *to serve under (also 'under-ministering').*

**under-putted:** *put under, laid down or risked (one's life).*

**under-sailed:** *sailing with sails spread.*

**under-serving:** *servng under or together with.*

**under-set:** *given to the undercurrent or under-tow.*

**understand:** (v) *to have mind of, to think, reflect or meditate upon, to consider.*

**under-yoked:** *made tame.*

**undo:** (v) *to destroy; to deny the truth of (1 John 4:3) (also 'undoeth').*

**unequity:** *wickedness, injustice, 'iniquity'.*



## Glossary

**unfaithful:** *'not full of faith', so, unbelieving, out of the faith.*

**unfiled:** *undefiled.*

**unfouled:** *'undefouled' or undefiled.*

**unfruitous:** *unfruitful (survives in 'unfructuous').*

**unhappily:** *unluckily; unfortunately.*

**unhonoured:** *to not honour, to dishonour (also 'unhonourest').*

**unknown:** *to not know, to be ignorant of (also 'unknoweth').*

**unknowing:** (n) *'not knowing', so ignorance; (adj.) ignorant; (adv.) ignorantly.*

**unknowingness:** *the state of 'not knowing' or ignorance ('ignorance' found in the "Wycliffe Bible").*

**unlearned:** *untaught or uninstructed.*

**unleaveful:** *without 'leave', license or permission, so impermissible or 'unlawful'.*

**unlettered:** *without 'letters' or a degree, study or formal education.*

**unnarrable:** *unable to be told out, 'unspeakable' (survives in 'narrate: to tell or describe').*

**unnobility:** *'ignobility', dishonour, baseness.*

**unnoble:** *'ignoble'; dishonour; base (also 'unnobleness').*

**unobedience:** *disobedience.*

**unordinately:** *'inordinately', out of good order, unruly, disorderly.*

**unpeaceable:** *agitated, unruly, disorderly (also 'unpeaceably').*

**unpiety:** *'impiety', ungodliness.*

**unpious:** *'impious'.*

**unpliable:** *unbowing.*

**unportable:** *unable to bear or carry.*

**unprudent:** *'imprudent', foolish.*

**unquieted:** *disquieted (see 'unpeaceable').*

**unreprovable:** *unreproachable.*

**unrightwiseness:** *unrighteousness.*

**unseemly:** *from 'unhonest'.*

**unspotted:** *without stain or blame, so, 'sinless'.*

**unstable:** *'moving from place to place', so, without a home (1 Cor. 4:11).*

**unsteadfast:** *weak.*

**unsteadfastness:** *weak in belief.*

**unwashen:** *unwashed.*

**unwemmed:** *unspotted, without blemish or fault, so, 'sinless'.*

**unwisdom:** *ignorance; foolishness.*

**unwitting:** (n) *'not knowing', ignorance.*

**unwitty:** *without wit (without mind or reason or understanding), and so, unwise or foolish.*

**unworshippest:** *to dishonour (see 'unhonourest').*

**up-bearing:** *bearing up.*

**upbraid:** *to reproach severely.*

**us self:** *ourselves.*

**usuries:** *interest (usually excessive) paid on money.*

**utter-more:** *'outer-more', utmost.*

### V

**venge:** (v) *to avenge; to revenge.*

**vengeance:** *plagues (Apoc. 15:1, 21:9, 22:18); retribution.*

**venger:** *avenger; one who takes revenge.*

**verily:** *truly; indeed.*

**very:** *true.*

**vestments:** *one of the ritual garments of the clergy.*

**victual:** (v) *provided with 'victuals' (food) and other provisions for living (from Middle*

*French 'vitaille'; survives in 'vittles').*

**vinery:** *a vineyard.*

**vinolent:** *given to much wine, drunken.*

**virtue:** *power, strength, might; authority; moral rectitude.*

**virtues:** *mighty powers; 'works of power' or miracles; moral excellence.*

**voice:** *sound, noise.*

**void:** *empty; null.*

**voided:** *made void.*

**volatiles:** *birds; 'enfatted' feast offerings (survives in 'volatile: flighty').*

**volupties:** *pleasures or delights (of a sensual nature), lusts of life (survives in 'voluptuous').*

### W

**wages:** (n) *those who are paid to serve and fight, and so, 'soldiers'.*

**wagged:** *quickly moved from side to side.*

**wake:** (v) *to awaken; to be alert or to watch for; to stand watch.*

**waking:** (n) *a watch or duty period, usually 4 hours; watchful.*

**wallowed:** *rolled.*

**wan:** *pale from sickness or injury.*

**wander:** *to walk; to travel.*

**ward:** *prison, prison cell; hold for prisoners.*

**warded:** *guarded (survives in 'prison warden').*

**wardings:** *fortifications, strongholds; prisons.*

**warily:** *cautiously, carefully.*

**warn:** *to notify, advise or admonish of possible harm; to proclaim or state without allowing dissent; to order under threat of penalty, and so, 'to command' (synonym of 'announce').*

## Glossary

**washen:** *washed.*

**waste:** *to destroy, come to nought, consume (also 'wasteth').*

**wasted:** *destroyed; devastated; consumed.*

**wax:** (v) *to grow or to increase; to become.*

**wayward:** *willful, untoward, following one's own wanton or depraved inclinations.*

**ween:** (v) *to suppose or guess; to think.*

**well:** *good.*

**wellfully:** *'fully well', so successfully, prosperously, 'healthfully'.*

**wellsomely:** *successfully, prosperously, 'healthfully' (suffix survives in 'handsomely').*

**wem:** *spot, stain, blemish, fault, and so, 'sin' (survives in 'wen', a benign skin tumour or cyst).*

**what:** *why; that.*

**whelps:** *young dogs.*

**whereof:** *of or from what; of which or of whom.*

**whereto:** *why; to what place or end.*

**which:** *who, whom, whose; what.*

**whichever:** *whomever.*

**whither:** *to which or what place; where.*

**Whitsuntide:** *the 7<sup>th</sup> Sunday after Easter, 'Pentecost'; also the week that follows 'Whitsunday'.*

**who:** *which.*

**whole:** *wholesome.*

**wield:** *to control or to rule; to manage.*

**will:** (n) *pleasure; wish, desire; mind.*

**willful:** *willful(ly) or willing.*

**willing:** *'willingly'.*

**wily:** *sly, cunning.*

**win:** *gain.*

**winning:** *wealth, material or financial gain.*

**wintern:** (v) *to dwell (in a place) during winter.*

**wise:** *way of doing, manner.*

**wist:** *knew ('wist' and 'knew' found in the "Wycliffe Bible" and the KJV).*

**wit:** (n) *mind; understanding, insight, intelligence.*

**witen:** (v) *we/they know ('witen' and 'know' found in the "Wycliffe Bible" and the KJV).*

**withhold:** *to retain or hold back (also 'withholdeth').*

**withholden:** *withheld.*

**withinth:** *'within', inside.*

**without:** (adv) *outside.*

**without:** (prep) *from 'outakun' or 'take out'.*

**without desert:** *without deserving (of special privilege).*

**without discipline:** *without learning, uninformed.*

**withoutforth:** *'without', outside.*

**without letters:** *without a degree or formal education.*

**withstand:** *to resist or oppose (also 'withstandeth').*

**witless:** *mindless; foolish.*

**witness:** (v) *to testify.*

**witnessing(s):** (n) *testimony/ testimonies.*

**wits:** *minds; understanding.*

**witting:** *knowing.*

**womb:** *belly.*

**won:** *gained.*

**wont:** *habit, personal custom.*

**word of belief:** *'word of faith'.*

**work(s) of power:** *miracle(s) (from 'virtue(s)'; 'power' found in the "Wycliffe Bible").*

**worlds of worlds:** *eternity, 'forever and ever' (also found in the*

*"Later Version" as 'world of world' and 'world of worlds').*

**worlds:** *for ever.*

**worship:** (v) *to pay homage to, to venerate; to adore or admire excessively (in the "Wycliffe Bible", as per British usage, 'worship' and 'honour' are interchangeable; in "Wycliffe-Purvey", modern usage is followed to avoid confusion).*

**worshipful:** *'honourable', worthy of respect (British usage).*

**worthy:** *of worth or value.*

**worts:** *herbs.*

**wot:** (v) *I know ('wot' and 'know' found in the "Wycliffe Bible" and the KJV).*

**wounds:** (n) *affliction, 'plagues' (Luke 7:21; Apoc. 18:4, 8).*

**wrath:** (n) *rage, anger, indignation.*

**wrathed:** *angered or made angry, and so, 'provoked'.*

**wrathing:** *angering or making angry, and so, 'provoking', or 'a provocation'.*

**wreathed:** *twisted and turned (from 'writhe').*

**wrenched:** *violently twisted and pulled (from 'debraided'/'to-braided'; also 'wrenching').*

**wretchednesses:** *miseries.*

**wroth:** *furious, filled with anger.*

**wrought:** *worked.*

## Y

**yard:** *enclosed piece of ground; a garden (from Old German 'zerde: yard/garden'; see 'garden').*

**yield:** (n) *reward; (v) to give or render to; to reward.*

**you:** *yourselves.*

**youngling:** *young person.*

**yourself:** *yourselves.*

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## Endnote: Regarding the “Early Version”

The “Early Version” of the “Wycliffe Bible”, hand-printed about 1382, has long been criticized by Bible historians as too literal, often unintelligible, cumbersome, at best a deeply flawed 1<sup>st</sup> attempt. In fact, much of the Gospels and the Apocalypse were transferred without significant change from the “Early Version” to the “Later Version”, and closely resemble the “Wycliffe-Purvey” text.

However, it is also true that when the “Early Version” is directly compared to the “Later Version”, the “Early Version” is, overall, a less satisfying read. It is not so finely tuned and contains many more italicized glosses which interrupt the flow. That is why hand-written variations of the “Later Version” became the foundation upon which the King James Version (KJV) was built. But, as was stated earlier, comparing all three versions side-by-side, it becomes clear that the KJV translators rejected numerous revisions made in the “Later Version”, and chose instead individual words and phraseology found in one variant or another of the “Early Version”. Why did they do this? Simply put, in countless passages of the “Early Version”, both the poetry of the language and fidelity to the original Greek text are superior to that found in the “Later Version”.

As the words contained within the square brackets in “Wycliffe-Purvey” readily demonstrate, the KJV translators repeatedly followed the “Early Version”, rather than the “Later Version”, in regard to prepositions (“the” in “EV” replaced by “a” in “LV”), verb forms (e.g., “saying” and “sitting” in “EV” replaced by “said” and “sat” in “LV”), and phrase order within a verse (“a/b/c” in “EV” rearranged into “b/a/c” in “LV”).

But of greatest consequence are almost one hundred significant words that appear in the “Early Version”, which were later copied in the KJV, but which are not found in the equivalent “Later Version” verses. Translation is an inexact science. A single word can often be rendered several ways (as the “Wycliffe” versions themselves amply demonstrate). Therefore these linguistic agreements between the “Early Version” and the KJV are meaningful. Examples include: “unction” (“anointing” in “LV”), “allegory” (“understanding” in “LV”), “mystery” (“private” in “LV”), “liberty” (“freedom” in “LV”), “captive” (“prisoner” in “LV”), “Caesar” (“emperor” in “LV”), “prize” (“reward” in “LV”), “wise men” (“astrologers” in “LV”), “veil” (“covering” in “LV”), “faith” (“unbelief” in “LV”), “concision” (“division” in “LV”), and “sand” (“gravel” in “LV”). These words, and many others, were first introduced into the English New Testament lexicon in the 1382 “Early Version” of the “Wycliffe Bible”. More than two hundred years later, they were utilized again by the KJV translators.

Presented on the following page are a sampling of “Early Version” verses (limited only by space, for there are literally 1000s to chose from) which read like a 1<sup>st</sup> draft of the KJV. Sometimes fine-tuning would be required, but often the KJV translators’ ‘red pencil’ would scarcely be needed. Compare these verses with their “Wycliffe-Purvey” counterparts.

## Regarding the “Early Version”

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### Wycliffe, 1382

#### Matthew

2:1,2 ...lo! kings, *or wise men*, came from the east to Jerusalem, saying, Where is he, that is born the king of Jews?

11:29 Take ye my yoke upon you, and learn ye of me, for I am mild and meek of heart; and ye shall find rest to your souls.

18:20 For where two or three shall be gathered in my name, there I am in the midst of them.

22:21 ...Therefore yield ye to Caesar those things that be Caesar's, and to God those things that be of God.

#### Mark

1:3 The voice of *one* crying in desert, Make ye ready the ways of the Lord, make ye his paths rightful.

1:6,7 <sup>+</sup>...and he ate locusts, and wild honey, and preached, saying,...

#### Luke

4:8 ...Thou shalt worship the Lord thy God, and to him alone thou shalt serve.

4:12 It is said, Thou shalt not tempt the Lord thy God.

#### John

3:16 Forsooth God so loved the world, that he gave his one begotten son, that each man that believeth into him, perish not, but have everlasting life.

#### Acts

20:36 ...for he said, It is more blessed to give, more than to receive.

### KJV, 1611

#### Matthew

2:1,2 ...behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?

11:29 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.

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

22:21 ...Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

#### Mark

1:3 The voice of *one* crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

1:6,7 ...and he did eat locusts and wild honey; and preached, saying,...

#### Luke

4:8 ...Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:12 It is said, Thou shalt not tempt the Lord thy God.

#### John

3:16 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.

#### Acts

20:36 ...how he said, It is more blessed to give than to receive.

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## In Conclusion

Ye be light of the world...for many be called, but few *be* chosen...a prophet is not without honour, but in his own country...He that is not against us, is for us...Suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God...how hard it is for men that trust in riches to enter in to the kingdom of God...My God, my God, why hast thou forsaken me?...Go ye into all the world and preach the gospel to each creature...And Mary said, Lo! the handmaid of the Lord...ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you...for lo! the realm of God is within you...Those things that be impossible **with** men, be possible **with** God...Father, forgive them, for they **know** not what they do...In the beginning was the word...He was in the world, and the world was made by him, and the world knew him not...And the word was made man, and dwelled among us...Truly, truly, I say to thee, but a man be born again, he may not see the kingdom of God...For God loved so the world, that he gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life...I am bread of life...I am the light of the world...ye shall know the truth, and the truth shall make you free...I am a good shepherd...I and the Father be one...And Jesus wept...I am way, truth, and life...As my Father loved me, I have loved you...I have overcome the world...My kingdom is not of this world...What is truth?...For in him we live, and move, and be...For we deem a man to be justified by faith, without works of the law...For the wages of sin *is* death...If God *be* for us, who *is* against us?...ye be the temple of God, and the Spirit of God dwelleth in you...If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling...When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child...and I shall walk among them; and I shall be God of them, and they shall be a people to me...And now live not I, but Christ liveth in me...I have kept the faith...be ye doers of the word, and not hearers only...as the body without spirit is dead, so also faith without works is dead...for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour... that **one** day **with** God *is* as a thousand years, and a thousand years *be* as **one** day...Lo! I stand at the door, and knock; if any man heareth my voice, and openeth the gate to me, I shall enter to him, and sup with him, and he with me...And he said to me, It is done; I am alpha and **omega**, the beginning and the end.

John Wycliffe and John Purvey wrote all of these famous words more than 600 years ago. More than two centuries later, the most beloved and revered Bible translation of all time, the “King James” or “Authorized” Version, was

## In Conclusion

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published. It contains many similar, and numerous identical, phrases. But no where are the brilliant contributions of Wycliffe and Purvey credited. Bible historians followed the lead of the KJV translators and denigrated and dismissed their masterful work.

These particular phrases are far from obscure. In fact, they constitute the very essence of the New Testament. After modernizing the spelling, only four replacement words – appropriate, understandable modern words substituting for obsolete, “dead” Middle English words – were needed to make all of these 14<sup>th</sup> century passages fully comprehensible. (The replacement words are printed in boldface: “with”, “know”, and “one” are found in both their obsolete and modern forms throughout the “Later Version”; “omega” is only found in its obsolete form.) **All of the other words, in precisely the order that you see them here, are found in the “Later Version” of the “Wycliffe Bible”.** Clearly, the replacement words do not create the consistency between the “Later Version” and the KJV. Even if no replacement words were utilized, the dependence of the latter upon the former would be undeniable. That is intrinsic to both.

As previously stated, translation is an inexact science. Phrases, even individual words, can be rendered numerous ways (witness the multiplicity and diversity of translations of the New Testament currently available). So when we find so many similar sentences in the King James Version of the New Testament, it is no accident and it is more than mere coincidence.

Simply put, based on these passages alone, one can unequivocally state that the KJV could not have been written without careful study of the “Later Version” of the “Wycliffe Bible”. The foregoing 1000+ pages demonstrate this point *ad infinitum*. They also provide ample evidence that the “Early Version” of the “Wycliffe Bible” was also utilized innumerable times. The word choice, word order, verb forms, phrase order, even the punctuation of the KJV New Testament, could not have been written as is, without repeated reference to *both* versions of the “Wycliffe Bible”. That is the great discovery found within *Wycliffe’s New Testament*. And that is the historical wrong that has now been righted.

But let us go one step further. Put aside all considerations of influence upon the KJV, and simply judge the Wycliffe New Testament on its own merits. In this regard alone, it stands as a work of genius, deserving our respect, indeed our awe. The Wycliffe New Testament is an honourable, memorable, worthy, first English vernacular translation of the New Testament. And its authors, John Wycliffe and John Purvey, can now rightfully take their places alongside such luminaries as Chaucer, Shakespeare, Milton, Tyndale, and the translators of the King James Version of the Bible, in the pantheon of English Literature.

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